

LOOKING UNTO
JESUS
A view of the everlasting
GOSPEL
OR THE
Souls eyeing
JESUS

carrying on the great work of
our salvation from birth to death.

By ISAAC AMBROSE Minister of
the Gospel.

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BY ISAAC AMBROSE M.D.

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1798

To the READER.

Amongst all the duties I formerly mentioned, I omitted one that now I look upon as chiefe and choyce of all the rest: This is the duty I call *looking unto Jesus*, and if I must discover the occasion of my falling on it, I shall do it truly, and plainly, and in the simplicity of the Gospel, as thus. In the spring 1653. I was visited with a sore sickness; and as the Lord began to restore my health; it came into my thoughts what my Jesus had done for my soul, and what he was doing, and what he would do for it, till he saved it to the uttermost. In my conceptions of these things I could find no beginning of his actings, but in that eternity before the world was made; nor could I find any end of his actings, but in that eternity after the world should be unmade; only betwixt these two extremities I apprehended various transactions of Jesus Christ, both past, and present, and to come. In the multitude of these thoughts within me, my soul exceedingly delighted it self, and that delight stirring up in me other affections (for one affection cannot be alone) I began to consider of those texts in Scripture, which seemed at first to impose the working of my affections on so blessed an object, as a Gospel-duty: then I resolved, if the Lord Jesus would but restore my health, and prolong my life, I would endeavour to discover more of this Gospel-duty, than ever yet I knew: and that my paines therein might not hinder my other necessary labours, my purpose was to fall on this subject in my ordinary preaching, wherein I might have occasion both to search into Scriptures, several Authours, and my own heart. In process of time I began this work, begging of God that he would help me to finish; as he inclined me to begin, and that all might tend to his glory, and the Churches good. In the progress of my labours I found a world of spiritual comfort, both in respect of the object that I handled, *Jesus Christ*; & in respect of the act, wherein consisted my duty to him, in *looking unto Jesus*. 1. For the object, it was the very subject whereon more especially I was bound to preach; *Christ in you the hope of glory* (said Paul to his *Coussians*) and he immediately adds, *whom we preach*. Col. 1. 27, 28. and unto me, *who am less than the least of all the Saints is this grace given, what grace? that I should preach among the Gentiles the unsearch-*
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To the Reader.

able riches of Christ, Eph. 3. 8. Ministers ought in duty more abundantly to preach Jesus Christ. Dr. Sibbs is cleare, that the special office of the ministry of Christ is to lay open Christ, to hold up the tapisstry, and to unfold the hidden mysteries of Christ: and therefore he exhorts that we should labour to be alwayes speaking somewhat about Christ, or tending that way; when we speak of the law, let it drive us to Christ, when of moral duties, let them teach us to walk worthy of Christ: Christ, or somewhat tending to Christ should be our theme, and make to ayme at. Sibbs Cantic, p. 428. And I may feelingly say, it is the sweetest subject that ever was preached on; is it not as an oynment poured forth, whose smell is so fragrant, and whose savour is so sweet, that therefore all the Virgins love him? is it not comprehensive of all glory, beauty, excellency, whether of things in heaven, or of things on earth? is it not a mystery sweet and deep? surely volumes are writ of Jesus Christ, there is line upon line, Sermon upon Sermon, book upon book, and Tome upon Tome, and yet such is the mystery (as one speaks plainly) that we are all but as yet at the first side of the single catechisme of Jesus Christ: yea, Solomon was but at what is his Name? and I feare many of us know neither Name nor thing. It is a worthy study to make further and further discoveries of this blessed mystery, and it were to be wished that all the Ministers of Christ would spend themselves in the spelling, & reading, & understanding of it. Look as some great poynt doth require the abilities of many Scholars (and all little enough when joyned together), to make a good discovery thereof; such is this high poynt, this holy, sacred, glorious mystery, worthy of the paines of all the learned, and if they would all bring their notes together, & adde all their studies together (which I have in some measure endeavoured in the following treatise) they should finde still but a little of this mystery known, in comparison of what remaines and is unknown; only this they should know, *quod difficili intellectu, dilectabile inquisitione* (as Bernard said) that which is hard to understand, is delightful to be dived into; and so I found it. 2. For the act of looking unto Jesus, as it is comprehensive of knowing, desiring, hoping, beleevving, loving, so also of joying, how then should I but be filled with joy unspeakable and glorious, whil' I was studying, writing, and especially acting my soul in the exercise of this looking? If there be any duty on earth resembling the duty of the Saints in heaven, I dare lay, this is it. Mr. Rutherford in his Epistle to Christ dying.

To the Reader.

dying, writeth thus, *An act of living in Christ, and on Christ, in the acts of seeing, enjoying, embracing, loving, resting on him, is that momentary divinity, and theology of beatifical vision: there is a general assembly of immediately illuminated Divines round about the throne, who study, lecture, preach, praise Christ night and day: Oh what rayes, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervour of loving come from that face, that God-viſage of the Lord God Almighty, and of the Lambe that is in the midst of them? and oh what reflections, and reachings forth of intellectual viſion, embracing, loving, wondering are returning back to him again in a circle of glory? Now if this be the Saints duty, who are perfect in glory, do not we imitate them, and feele something of heaven in our imitation, in our looking also unto Jeſus? I write what in some measure I have felt, and of which I hope to feele yet more, and therefore whoever thou art that readest, I beseech thee, come, warme thy heart at this blessed fire! O come, and smell the precious oymments of Jesus Christ! O come, and sit down under his shadow with great delight! Oh that all men (especially into whose hands this book shall come) would presently fall upon the practise of this Gospel-art of looking unto Jeſus! if herein they finde nothing of heaven, my skill will faile me, only let them pray, that as they look to him, so vertue may go out of him, and fill their souls.*

Reader, One thing more I have to say to thee, if thou wouldst know how to carry on this duty constantly, as thou dost thy morning, and thy evening prayer; it were not a misse if every day, either morning, or evening, thou wouldst take some part of it at one time, and some part of it at another time, at least for some space of time together. I know some, that in a constant dayly course carry on in secret those two necessary duties of meditation and prayer; what the subject matter of their meditation is I am not very certaine; only our experience can tell us, that be it heaven, or be it hell; be it sin, or be it grace, or be it what it will, if we be in exercise of the self-same subject either constantly or frequently, we are apt to grow remisse, or cold, or formal; and the reason is, one thing tyres quickly, unless that one be all; now that is Christ, for he is all, Col. 3. 11. if then but once a day thou wouldst make this Jeſus Christ thy subject to know, consider, desire, hope, believe, joy in, call upon, and conforme unto, in his severall respects of plotting, promising, performing thy redemption in his birth, life, death,

To the Reader.

death, resurrection, ascension, session, intercession, and coming again; and that one of these particulars might be thy one dayes exercise, and so every day thou wouldst proceede from first to last, in thus *looking unto Jesus*, I suppose thou wouldst never tyre thy self; and why so? O there is variety in this matter to be looked unto, and there is variety in the manner of looking on it. *Ex.gr.* one day thou might'st act thy *knowing* of *Jesus* in carrying on the great work of thy salvation in his eternity; the next day thou might'st *consider* *Jesus* in that respect; and the next day thou might'st *desire* after *Jesus* in that respect; and the next day thou might'st *hope* in *Jesus* in that respect; and so on, till thou comest to the last day of the work; which (besides * the object handled

* I suppose the Reader will at least once read over the whole book; and then for this constant dayly exercise, during 81 dayes in a yeare, I leave the object in every period to be read, or not read as he pleaseth; unlesse it may in whole, or in part conduce any thing to that one act of *knowing* *Jesus* in such, or such a respect.

at large in every period, in these very actings upon the object) would in all amount to the number of eighty one dayes. Now would not this varietie delight? It is the observation of Mr. *Lockyer*, on *Col* 1. 16. that *an holy soul can not tyre it self in the contemplation of Jesus*; how much lesse can it tyre it selfe in *looking unto Jesus*, which is far more comprehensive than contemplating of *Jesus*? come, try this duty, and be constant in it, at least for eightie one dayes in one yeare, and so for eightie one dayes in every yeare during thy life; and then for thy meditations on any other subject I shall not take thee quite off, but leave the remainder of the yeare, which is above three parts more, to thy own choyce. If thou art so resolved, I shall say no more, but the Lord be with thee, and if sooner or later thou findest any benefit by this work, give God the glory, and remember him in thy prayers who hath took this paynes for Christs honour, and thy souls good. So rests


Thy servant in Christ *Jesus*.

I. A.



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FINIS.



To the Right Honourable

WILLIAM

EARLE of

Bedford,

LORD RUSSEL,

BARON OF

THORNEHAUGH,

Right Honourable,



Nce I made bold to prefix an Epistle to your honour, before my book entitled *Ultima*, since which time, you have continued with increase your wonted favours; As the Sun that rejoyleth to run his race, and is unwearied after his many revolutions; so year after year have you indefatigably expressed your great Bounty, whereby both my self and family have been exceedingly refreshed. As I cannot but in way of thankfulness acknowledge thus much. So I shall be a sincere Remembrancer both of your Honour, and your nearest Relations at the Throne of Grace.

My Lord, I have now composed this work, containing a necessary practice and high priviledge of every
* Christian

The Epistle Dedicatory.

Christian, it is by way of supplement to the other duties set down in my book call'd *Media*, but because of my large handling it, I reserv'd it for a tract by it self; Indeed of all other duties, I prefer it as the chief, and I exceedingly wonder that before this time, it hath not been undertaken by some abler hand. Christians ordinarily go to prayer, Sacraments, Hearing, Reading, and Meditation of the Word; and sometimes (though more seldome) they set on the exercise of other duties, as self-trial, self-denial, the improving of experiences, the clearing of evidences, extemporary and deliberate meditation, &c. but in the mean time how is the main, the prime employment, even the duty of duties, of *Looking unto Jesus* wholly neglected? If many, or most have been ignorant of it hitherto, I think it is high time, to discover it to the sleepy world, and it may be when day is clear, they will walk in the light, and blesse God for finding out a way, wherein they may more immediately have commerce with Jesus Christ. I could have wished that others more able had appeared in this service, in a particular handling of this excellent subject, I finde it in print wisht for by a godly Brother, where he complains that *Christs love had been so little studied. Men have been very swift in searching after other truths, but slow in searching after this.* An ample exact discovery of this love of Christ, I say of this love (in carrying on our souls salvation from first to last) may well be set down amongst the desiderata, the desirables of Divines, it having been so little handled (unlesse in some parts or pieces) by any: Surely it is very sad to think, that the knowledge of this love of Christ, (in a continued series) being of such necessary and high concernment hath been so little enquired into. O what a gallant Gospel-designe were it for some one who is acquainted with the Spirit in a large measure, to go over the whole History of the Gospel, (of
the

The Epistle Dedicatory.

the everlasting Gospel of Jesus) and to observe the glorious shinings of the love of Christ to beleevers in all ! it would be pretious if some would take it in hand, and perfect it to the purpose, but it is sad to think it hath been neglected so long. As the Lord hath enabled, I have adventured ; and if for my rashnesse in not waiting any longer, to see if any star of a greater magnitude would have appeared , I must be censured, I fly to your Honour for Patronage. Nor onely for Patronage, but I humbly beg of you, and Yours, to peruse and practise this slender work ; who can tell but some of the golden oyle of Grace may come out of Jesus Christ the true Olive-tree, even through these Pipes ? and if so, your own experiences will be satisfactory answers to all others censures. Sure I am in this exercise (however the directions may be weak) you will finde the advantage of lying at the well-head, and so you may drink more sweetly than others, that make use onely of the streames. That you (my noble Lord,) and your vertuous Lady, with your hopeful issue may receive spiritual good by this Treatise, and all other helps which Gods good providence, may put into your hands. Is the hearty prayer My Lord,

Of

Your Honours thankful, faithful,
though very unworthy servant,

Isaac Ambrose.



ERRATA.

Page 4. line 21. read tempest. p. 13. l. 17. r. upon. p. 14. l. 21. r. of. p. 19. l. 18. r. them. p. 41. l. 25. r. inward. p. 48. l. 8. dele and sinister. l. 19. adde, be is all every whis of him desirable, be is not one single star, but a constellation; there is in him a consueunce. &c. p. 60. l. 9. adde. should depend. p. 63. l. 4. r. with. p. 70. l. penultima. r. all. p. 173. l. 36. r. or. p. 199. l. 12. r. fr-reverable. p. 103. l. 33. r. difficult. p. 124. l. 2. adde, all that God requires of thee in this case is only to believe. p. 244. l. 3. r. obtaining. p. 269. l. 4. r. were. p. 273. l. 9. r. man. p. 289. l. 27. r. arc. p. 296. l. 17. r. some render. l. 29. r. should admin. p. 297. l. 30. r. last. p. 429. l. 20. r. them. p. 499. l. 23. adde, upon. p. 523. l. 26. r. confide. p. 527. l. 12. r. meditation. p. 528. l. 8. dele not. p. 540. l. 30. r. six p. 544. l. 3. r. after. p. 547. l. penult: r. stony. p. 701. l. 8. adde, for fear of him. p. 722. l. ante penult. r. Solacismus. p. 730. l. 34. r. the Apostles Apostite. p. 734. l. 3. r. conjecture. p. 735. l. 14. r. daring. p. 759 l. 20. r. that p. 789. l. 15. r. Lord. p. 948. l. 19. r. drowns. p. 974. l. 31. r. my. l. 33. r. no. p. 1055. l. 5. r. eyes. p. 1122. l. 27. r. impatience.

Many other Errours may be both in words, and pointings; but I desire the Reader to take some pains therein, to correct them for himself.

J. A.

(1)



LOOKING UNTO
JESUS.
THE
First Book.

B

(3)

Psalme 34. 5.

They looked to him and were lightened.

Isaiah 45. 22.

Look unto me, and be ye saved.

Zachariah 12. 10.

They shall look upon him whom they have pierced.

Isaiah 65. 1:

*I said, behold me, behold me, unto a nation that
were not called by my Name.*

Micha 7. 7.

*Therefore I will look unto the Lord, I will wait for
the God of my salvation.*

Numb. 21. 8. — John 3. 15.

*Every one that is bitten, when he looketh upon it
shall live. — Whosoever believeth in him shall
not perish, but have everlasting life.*

Hebrewes 12. 2.

*Looking unto Jesus, the beginner, and finisher of
our faith.*

Philippians 3. 20.

We look for the Saviour, the Lord Iesus Christ.

2 Cor. 3. 18.

*But we all with open face, beholding as in a glasse
the glory of the Lord.*



The first Book.

CHAP. I.

Hebrews 12. 3.

Looking unto Jesus, the beginner, and finisher of our Faith.

The proeme, division, and opening of the words.

TH E most excellent subject to discourse, or write of, is *Iesus Christ*. *Augustine* having read *Cicero's* works commended them for their eloquence, but he passed this sentence upon them, they are not sweet, because the name of *Iesus* is not in them. And *Bernards* saying is near the same, if thou writest, it doth not relish with me, unless I read *Iesus* there, if thou disputest, or conferrest, it doth not relish well with me, unless *Iesus* sound there. Indeed all we say is but unsavory, if it be not seasoned with this salt. . I determined not to know

Cor. 2. 2.

Ephes. 3. 18.

Phil. 3. 8.

Isa. 32. 2.

1 Pet. 1. 12.

Joh. 17. 3.

Prov. 15. 30.

know any thing among you (saith Paul) save Jesus Christ and him crucified: he resolved with himself before he preached among the Corinthians, that this should be the only point of knowledge that he would professe himself to have skill in, and that in the course of his Ministry he would labour to bring them to: this he made the breadth, and length, and depth, and height of his knowledge; yea doubtesse (saith he) and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord: In this knowledge of Christ there is an excellency above all other knowledge in the world; there is nothing more pleasing and comfortable, more animating and enlivening; more ravishing and soul-contenting; only Christ is the summe and center of all divine revealed truths, we can preach nothing else as the object of our faith, as the necessary element of our soules salvation, which doth not some way or other either meet in Christ, or referre to Christ; only Christ is the whole of mans happinesse, the Sun to illighten him, the Physician to heale him, the Wall of fire to defend him, the Friend to comfort him, the Pearle to enrich him, the Arke to support him, the Rock to sustain him under the heaviest pressures; As an hiding place from the wind, and a covert from the Tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land. Only Christ is that ladder betwixt earth and heaven, the Mediatour betwixt God and man, a mystery which the Angels of heaven desire to pry, and peep, and look into. Here's a blessed subject indeed, who would not be glad to pry into it, to be acquainted with it? This is life eternal to know God, and Jesus Christ whom he hath sent: Come then, let us look on this Sun of righteousness; we cannot receive harme, but good by such a look; indeed by looking long on the natural Sun we may have our eyes dazled, and our faces blackened; but by looking unto Jesus Christ, we shall have our eyes clearer, and our faces fairer; if the light of the eye rejoyce the heart, how much more when we have such a blessed object to look upon? As Christ is more excellent then all the world, so this sight transcends all other sights; it is the Epitome of a Christians happinesse, the quintessence of evangelical duties, Looking unto Jesus.

In the text we have the act and object; the act in the Original is very emphatical, *κατασπασας* *αυτον*; the English doth not fully expresse

expresse it; it signifies an averting, or drawing off the eye from one object to another; there are two expressions, *and* *et*, the one signifies a turning of the eye from all other objects; the other a fast fixing of the eye upon such an object, and only upon such. So it is both a *looking off*, and a *looking on*. On what? That is the object, *a looking unto Jesus*; a title that denotes his mercy and bounty, as *Christ* denotes his office and function. I shall not be so curious as to enquire why *Jesus*, and not *Christ* is nominated; I suppose the person is ayimed at which implies them both; only this may be observed that *Jesus* is the purest Gospel Name of all other names; *Jesus* was not the dialect of the Old Testament; the first place that ever we read of this title as given to Christ, it is in *Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sinnes.* Mat. 1. 21. Some observe that this Name *Jesus* was given him twice; once till death, *Matth. 1. 21.* and afterwards for ever, *Phil. 2. 10.* the first was a note of his entring into Covenant with God to fulfil the Law for us, and to die for our sins; the second was a note of so meritorious a person, who for his humility was more exalted then any person ever hath been, or shall be. First, *Jesus* was the humble name of his deserving grace; now *Jesus* is the exalted name of his transcendent glory: at first the Jewes did crucifie *Jesus*, and his name; and the Apostle did then distrust whether *Jesus* was the true *Jesus*; but now God hath raised him from the dead, and hath highly exalted him, and given him a name above Luk. 24. 31. Phil. 2. 9. 10. every name, that at the Name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth. My meaning is not to insist on this Name in contradistinction to any other names of Christ; he is often called *Christ*, and *Lord*, and *Mediatour*, and *Sonne of God*, and *Emmanuel*; Why *Jesus* is all these; *Jesus* is *Christ*, as he is the annointed of God; and *Jesus* is *Lord*, as he hath dominion over all the world; and *Jesus* is *Mediatour*, as he is the reconciler of God and man; and *Jesus* is the *Sonne of God*, as he was eternally begotten before all worlds; and *Jesus* is *Emmanuel*, as he was incarnate, and so God with us. Only because *Jesus* signifies *Saviour*, and this name was given him upon that very account, *For he shall save his people from their sinnes*, I shall make this my designe to look at *Jesus* more especially, as carrying on the great work of our sal-

vation from first to the last. This indeed is the glad tidings, the Gospel, the Gospel-privilege, and our Gospel-duty, *looking unto Jesus*.



CHAP. II. SECT. I.

The Duty of looking off all other things, confirmed, and cleared.

1. Doctrine.



UT first we must *look off* all other things; the note is this: *We must take off our minds from every thing which might divert us in our Christian race from looking unto Jesus.* Ἀποστρέψας the first word or first piece of a word in my Text speaks to us thus, *hands off, or eyes off from any thing that stands in the way of Jesus Christ.* I remember 'twas writ over Plato's door *μη τις ἐγκαταλείψῃ τὴν πόλιν*, there's none may come hither that is not a Geometer; but on the door of my text is written clean contrary, *μη τις ἐγκαταλείψῃ τὴν πόλιν*; No earthly minded man must enter here: not any thing in the world be it never so excellent, if it stand in the way of Jesus Christ, is to be named the same day; we must not give a *look*, or squint at any thing that may hinder this faire and lovely fight of *Jesus*.

Gen. 19. 17

Thus was the Lords charge to *Lot*, *look not behinde thee*; he was so farre to renounce and detest the lewdnesse of *Sodom*, as that he must not vouchsafe a look towards it?

Isai. 67. 8.

At that day shall a man look towards his Maker, and his eyes shall have respect to the holy one of Israel; and he shall not look to the Altars, the work of his hands. This was the fruit of Gods chastisement on the Elect *Israel*, that he should not give a look to the Altars, least they diverted, or drew his eyes from off his Maker.

W.

We look not at the things which are seen, but at the things which are not seen, saith Paul. A Christians aime is beyond visible things, O when a soul comes to know what an eternal God is, and what an eternal Jesus is, and what an eternal Crown is; when it knows that great designe of Christ to save poor soules, and to communicate himself eternally to such poor creatures, this takes off the edge of its desires as to visible temporal things, what are they in comparison?

But what things are they we must look off in this respect? I. *Question.*
answer. — 1. Good things. 2. Evil things.

1. Good things. The Apostle tells us of a cloud of witnesses in the former verse, which no question in their season we are to look unto. But when this second object comes in sight, he scatters the cloud quite, and sets up Jesus himself; now the Apostle willeth us *ἀποσπᾶν* to turn our eyes from them, and to turn them hither to Jesus Christ. *q. d.* If you will indeed see a sight once for all, look to him, the Saints though they be guides to us, yet are they but followers to him; he is the arch-guide, the leader of them, and of us all, look on him. There is a time when James may say, *take my brethren the Prophets who have spoken in the Name of the Lord for an example*; but when Jesus comes forth, *that said, I have given you an example*, an example above all examples, *then be silent O all flesh before the Lord*. Let all Saints and Seraphims then cover their faces with their wings, that we may look on Jesus, and let all other sights go.

James 5. 10
John 13. 15
Zach. 2. 13

2. Evil things, } 1. In general.
 } 2. In special.

1. In general, we must look off all things that are on this side Jesus Christ, and so, so much the rather, if they be evil things, in a word, we must look off all self; whether it be sinful self, or natural self, or religious self, in this case we must draw our eyes off all these things.

2. In special we must look off *all that is in the world*; and that the Apostle comprizeth under three heads, *the lusts of the eyes, the lusts of the flesh, and the pride of life*; (1.) Pleasures, Profits, and Honours.

John 1. 16

Jude 18. 19.

Job. 1. 12, 13,
14, 15.

Dimittes ne nos
et a momento
isto non erimus
tecum ultra in
aeternum? Aug.
in lib. confess.
Et tu Domine
usquequod quam
diu, quam diu
cras? et cras?
quare non modo?
quare non hac
hora finis est
superbiae
meae. Aug. Ibid.
Tolle et lege,
tolle et lege.
Idem ibid.

Rom. 13. 13, 14

1. We must look off this world in respect of its sinful pleasures; Jude tells us, such as are sensual have not the spirit: we cannot fixedly look on pleasures; and look on Jesus at once. Job tells us, that they that take up the Timbril, and Harpe, and rejoyce at the sound of the Organ, that spend their dayes in mirth, are the same that say unto God, depart from us, for we desire not the knowledge of thy wayes; what is the Almighty that we should serve him? and what profit should we have if we pray unto him? We have a lively example of this in Augustines conversion; he would indeed have had Christ, and his pleasures too, but when he saw it would not be! Oh what conflicts were within him? In his Orchard (as he stories it in his book of confessions) all his pleasures past represented themselves before his eyes, saying, What wilt thou depart from us for ever? and shall we be no more with thee for ever? O Lord (saith Augustine, writing this confession) turne away my minde from thinking that which they objected to my soul! What filth? What shameful pleasures did they lay before my eyes? At length after this combate a showre of teares came from him, and casting himself on the ground under a Fig-tree, he cries it out, O Lord, how long, how long shall I say, to morrow, to morrow? Why not to day Lord, why not to day? why should there not be an end of my filthy life even at this houre? Immediately after this he heard a voice, as if it had been of a boy or girle singing by, take up, and reade; take up, and reade; and thereupon opening his Bible that lay by him at hand, he reade in silence the first Chapter that offered it self, wherein was written, Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering or wantonness, not in strife and envying, but put ye on the Lord Jesus, and make not provision for the flesh to fulfil the lusts thereof. Further then this sentence I would not read (saith Augustine) neither indeed was it needful, for presently as if light had been poured into my heart, all the darkness of my doubtfulness fled away. His eye was now taken off his pleasures, and for ever after it was set on Jesus.

1 Joh. 2. 15.

2. We must look off this world in respect of its sinful profits: a look on this keeps off our looking unto Jesus. Whosoever loveth the world, the love of the Father is not in him; just so much as the world prevails in us, so much is Gods love abated both in us, and towards us; ye adulterers, and adulteresses (saith James)

know

know ye not that the friendship of the world is enmity with God? James 4. 4.
Covetousnesse in Christians is spiritual adultery, when we have enough in God and Christ, and yet we desire to make up our happinesse in the creature, this is plaine whoring. Now there are degrees in this spiritual whoredome: as, —

1. The minding of this world; ye know there may be adultery in affection, when the body is not defiled; uncleane glances are a degree of lust, so the children of God may have some worldly glances, stragling thoughts; when the temptation is strong, the world may be greatned in their esteem and imagination.

2. The setting of the heart upon the world, this is an higher degree of this spiritual adultery, our hearts are due and proper to Christ, now to set them on the world, which should be chaste and loyal to Jesus Christ, what adultery is this? *Ye cannot serve God and Mammon:* that woman that is not contented with one husband, must needs be an harlot. Matth. 6. 24

3. The preferring of the world before Christ himself. This is the height of covetousnesse, and the height of this adultery; what, to make the members of Christ the members of an harlot? Why worldlings! those admiring thoughts are Christs, those paines are Christs, that love is Christs, that time, that care, that earnestnesse is Christs; they are all Christs, and will you give that which is Christs unto the world? and preferre the world before Christ with his own? What, live as professed prostitutes, that preferre every one before their husbands? how will this expose you to the scorne of men and Angels? at the last day they will come pointing, and say, *This is the man that made not God his strength, but trusted in the abundance of his riches; this is, the Gadaren that loved his swine more then Christ Jesus.* Love not the world, saith John; Christ is never precious in mans apprehension, so long as the world seems glorious to him. *As we begin to relish sweetness in Christ, so the world begins to be bitter to us: the more sweetness we taste in the one, the more bitterness we taste in the other.* Psalme 52. 7
John 2. 15
Cui Christus incipit dulcescere, necesse est rescere non illum Bern.

3. We must look off the world in respect of its sinful honours, what is this honour but a certaine inordinate desire to be well thought of, or well spoken of, to be praised, or glorified of men?

as if a man should run up and down streets after a feather flying in the aire, and tossed hither and thither with the gusts and blasts of infinite mens mouths; it is a question whether ever he get it, but if he do it, it is but a feather; such is this pride of life, honour, vain-glory; it is hard to obtaine it, but if obtained, it is but the breath of a few mens mouths, that alter upon every light occasion; but that which is worst of all, it hinders our sight of Jesus Christ, *not many wise men after the flesh, not many mighty, not many noble are called*; worldly honour keeps many back from Christ; and therefore *Moses when he was come to years, refused to be called the sonne of Pharaohs daughter*, — esteeming the reproaches of Christ greater riches then al the treasures of Egypt. If the blinde man in the way to Jerico had depended on the breath, or liking, or approbation of the multitude, he had never received the benefit of his sight, for they (saith the text) *which went before rebuked him that he should hold his peace*; they dissuaded him from running and crying so vehemently after Christ; experience tells us, how these things pull and draw us off from Jesus Christ, *the lusts of the eyes, the lusts of the flesh; and pride of life.*

1. Cor. 1. 26.

Heb 11. 24, 26.

Luke 18. 39.

Quest. 2.

But why must we look off every thing that diverts our looking unto Jesus?

1. Because we cannot look fixedly on Christ, and such things together, and at once; the eye cannot look upwards and downwards, at once in a direct line; we cannot seriously minde heaven and earth in one thought; *no man can serve two masters*, saith Christ, especially such as jar, and who have contrary imployments, as Christ and Mammon have.

Mat. 6. 24

2. Because whiles we look on these things we cannot see the beauty that is in Christ; suppose a squint look on Christ, whilest we have a direct look on other things, alas Christ will be of no esteem that while; this was the voice of sinners concerning Christ, *he hath no forme, nor comeliness, and when we see him, there is no beauty that we should desire him.* Indeed beauty is the attractive of the soule, the soule must see a beauty in that which it lets out it selfe to in desiring; but our wishing-looks on other things, makes Christ but mean and contemptible in our eyes.

1. Cor. 13. 2.

3. Because all other things, in comparison of Christ, are not worthy

worthy a look; they are but as vile things, as under-things, as poor, and low, and mean, and base things in comparison of Christ: *I count all things but losse* (saith Paul) *for the excellency of the knowledge of Christ Jesus my Lord.* — *I count them but dung that I may win Christ.* ουβαλα, some translate it *chasse*, others *dogs-meat*, others *excrements*, *dung*; all agree, it is such a thing as men usually cast away from them with some indignation. Phil. 3. 8

4. Because it is according to the very law of marriage, therefore *shall a man forsake father, and mother, and cleave to his wife*, Gen. 2. 24 the Lord Christ marries himself to the souls of his Saints, *I will betroth thee unto me for ever, I will betroth thee unto me in righteousness, and in judgement, and in loving kindnesse, and in mercies*; and for this cause the soul must forsake all, and cleave unto Christ, as married wives use to do, we must leave all for our husband the Lord Jesus; *Hearken O daughter, and consider,* Psalm 45. 10, *and incline thine ear, forget also thy own people, and thy fathers house.* Hof. 1. 19

5. Because Christ is a jealous Christ; now jealousy is a passion in the soul, that will not endure any sharing in the object beloved; the woman that hath a jealous husband must leave all her old companions: if she cast any amorous looks or glances after them, the husband will be jealous, and *jealousie is cruel as the grave.* Christians! our God is a jealous God, our Christ is a jealous Christ, he cannot endure that we should look on any other things so as to lust after them. Cant. 8. 6
Exod. 20. 5

6. Because all other things can never satisfy the eye; *all things are full of labour* (saith Solomon) *man cannot utter it, the eye is not satisfied with seeing*; it is but wearied with looking on divers objects, and yet still desires new ones: but once admit it to behold that glorious sight of Christ, and then it rests fully satisfied: hence it is that the daughters of Zion are called to come forth; *Go forth O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother hath crowned him in the day of his espousals, and in the day of the gladnesse of his heart.* Cant. 1. 11
Go forth O ye daughters of Zion, lay aside all private and earthly affections, and look upon this glory of Christ; As the daughters of Jerusalem sitting or remaining in their chambers, closets, houses, could not behold the glory of King Solomon pas-

sing by, and therefore they were willed to come forth of their doores: even so, if we will behold the great King Jesus Christ, in his most excellent glory (a sight able to satisfie the eye, and to ravish the heart) we must come out of our doors, we must come out of our selves, otherwise we cannot see his glory; we are in our selves shut up in a dark dungeon, and therefore we are called upon to come forth into the clear light of faith, and with the eyes of faith to behold in daily meditation the glory of Christ Jesus.

SECT. II.

An Exhortation to look off all other things.

Gen. 9. 27.

ONe word of Exhortation. Christians! I beseech you *look off all other things*, especially all evil things. I know I am pleading with you for an hard thing; I had need of the Rhetorick of an Angel to perswade you to turn your eyes from off these things; nay, if I had, all were too little, *it is God only must perswade* *Isaiah* to dwell in the tents of Shem; and yet let me offer a few considerations, venture at a perswading of you, and leave the issue with God.

Psalme 39. 5.

1. Consider that all other evil things are in Gods account as very nothing; *verily, every man at his best estate is altogether vanity*; not only man, but every man; nor every man in his worst condition, but every man at his best estate; nor every man at his best estate is little worth, but every man at his best estate is *vanity, emptinesse, nothing*; it may be so in part, nay, but in every part, he is wholly, totally, *altogether vanity*; would any man think, that a great, rich, honourable man, whom we look upon with such high admiring thoughts, should be laid thus low in Gods esteeme? O wonder, wonder! and yet 'tis no such wonder, but one day you shall finde the experience of this truth your selves. *Rich men have slept their sleeps, and none of the men of might have found their hands, or as others render it, they have found nothing in their hands*; that is, rich men have passed over this

Psalme 76. 5.

this life as men do passe over a sleep, imagining themselves to have golden mountaines, and rocks of diamond, but when they awake at the day of death, they finde themselves to have nothing. Why Christian, *wilt thou set thine eyes upon that which is not?* 1. Observe that *riches are not*, they are nothing, those things that make men great in the eye of the world, are nothing in the eyes of God. 2. Observe that God would not have us so much as *set our eyes upon them*, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon these vanities, *wilt thou set thine eyes upon a thing which is not?* q. d. what a vain, unreasonable, sottish, senselesse thing is this? Prov. 23. 5.

2. Consider that all such things (if they are any thing) they are but trifles, deceits, thornes, miseries, uncertain things; this is an ordinary theame, it is every mans object, and every mans subject, and a very easie thing it is to declaim up the vanity, misery, uncertainty of the creatures; ay but do you make it the matter of your meditation, and be you serious in it, think of it deeply, and desire God to be in your thoughts; Oh what work will it then make in your breasts! oh how would it wean your loves and desires off all these things! Christians! consider all these adjuncts of all sublunary things; when the creatures tempt you, be not enticed by the beauty of them, so as to forget their vanity; say, here is a flower, faire, but fading; here is a glasse that's bright, but very brittle.

3. Consider the difference of these objects, Christ, and all other things; as thus, all other things are vanities, but Christ is a real, solid, substantial, excellent, glorious thing; all other things are temporary, fading things, but Christ is an enduring substance, *the same yesterday, and to day, and for ever, which is, and Revel. 1. 4; which was, and which is to come*: all other things are thorns, vexation of spirit, but Christ is full of joy and comfort, a most ravishing object, all composed of loves, or *altogether lovely*. O Cant. 5. who would make it his businesse to fill his coffers with pibbles, when he may have pearls, or gold, or silver, or precious things? what, must you look off your sinnes? why see before you the graces of the Spirit of Christ; must you look off your idle sinful company? see before you *the fellowship of the Father, and the*

1 John 1. 3.

Rom. 8. 13

Psalme 16. 11

1 Cor. 8. 9

Sonne, the Lord Jesus Christ; must you look off your pomp and glory? see before you the priviledge of adoption, you shall be called the *sonnes and daughters of God*, heirs and co-heirs with *Christ*; must you look off worldly riches? see before you the riches of the graces of *Christ*: must you look off sinful pleasures? see before you fulnesse of joy, *at Christs right hand are pleasures evermore*; must you look off your own righteousnesse? see before you the righteousnesse of *Christ Jesus*. O what a vast difference is there betwixt these objects, *Christ*, and all other things?

4. Consider that *Christ* looked off heaven and heavenly things for you, how much more should you look off the earth and earthly things, the world and worldly things for him? *Christ* left the glory, the company, the pleasures of *Paradise* for you, and he made himself of no reputation, he nothing'd himself (as it were) for you; you know the grace of our *Lord Jesus Christ*, who though he was rich, yet for your sakes he became poore, that you through his poverty might be made rich. O let that melting love winne you to him, and weane you off all other things!

5. Consider that the rational soul of man is of too high a birth to spend its strength upon other things; the soul of man is of the same nature with *Angels*; it is a kinde of divine spark; now if a man have a golden mill, he would not use it to grind dirt, straws, and rotten sticks in; the soul, the minde, the thinking faculty of man is too high to be exercised in the things of this earth; the soul is of a most excellent capacious nature, it is fit to converse not only with *Angels*, but with the eternal *God* himself, with *Father, Sonne, and holy Ghost*; it is of a transcendent being, put all the world into the ballance with it, and it is nothing in comparison: the soul of the meanest gally-slave is more precious then heaven and earth, then *Sunne, and Moon, and Starres*, and all the hoast of heaven; now if a mans soule be of such an high-born nature, if the *Lord* hath put such a spirit into the bosom of man, for him to bestow the strength of it upon low, base, meane, and earthly things, oh what an evil is this?

6. Consider how short is the time that you have here in this world: this is the argument of the *Apostle*, because the time is short,

short, therefore let us use the world as if we used it not; therefore let our hearts be taken off these things, yet a few dayes, and you shall be here no more; time passeth on, many hundred diseases are ready to assault you; you that are reading, or hearing; talking or walking, you must very shortly be carried on mens shoulders, and laid in the dust, and there left to the worms in darknesse and corruption; you are almost there already; it is but a few dayes, or moneths, or years, and what is that when once they are gone and past? and oh what a man prefisted, if he gaine the whole world, and then lose his soule? 1 Cor. 7. 29. 31

7. Consider the great account that you are to give of all earthly things: it is the sinne of most of the sons of men to look on creature-comforts, but they consider not the account they must give for them. Oh here's a prevailing motive to take off your eyes! Consider the last accounts; what if you were now to die, and to go the way of all flesh, and then to make up your reckoning, what good would it do you to remember all those contentments and pleasures you once enjoyed upon the earth? If the factor after many years spent in forreigne countries, at last returns home with this bill of accounts, *thus much for singing, so much for dancing, this for courting, that for feasting*: who would not blame him for so fond a reckoning? oh it will be a sad reckoning if the bill come in, that you have spent most of your time in looking and gazing upon earthly things.

SECT. III.

Directions how to look off all other things.

1. Study every day more and more the vanity of the creature: Reade over the book of *Ecclesiastes* well; it is enough, through the assistance of Christ, to teach you that lesson. A serious and fruitful meditation of that word, *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity*, what work might it make in your hearts? men usually look on these things through some

some false glasse, or at a distance, which makes them so admire them; but if they could see them truly in themselves, oh how uncomely would they be? or if they could see them as compared to Christ, oh how vain would they be? honours and greatness in that respect would appear as bubbles, pleasures and delights in that respect would appear as shadows.

2. Converse but a little with any evil thing on this side Christ; Have as little to do with the world, the sinful pleasures, profits, riches, manners of it as possibly you can; the lesser the better; things of this world have a glutinous quality, if you let the heart lie any while amongst them, it will cleave unto them, and if it once cleave to them, there will be no way but either repentance or hell-fire must part them.

3. Be more and better acquainted with Jesus Christ; get nearer to him, be more in communion with him, get more tastes of Christ and heaven, and earth will relish the worse for them. Oh when I look on Christ, and consider, that he that was the Lord of heaven and earth, put himself into so poor and low a condition, meely for the redeeming of his Elect, how should this but deaden my heart to the world? *I account all things but losse for the excellency of the knowledge of Christ Jesus my Lord; and account them but dung that I may win Christ. If Christ be in view, all the world then is but dung, and drosse, and losse in comparison; the glory of Christ will darken all other things in the world.*

Phil. 3, 8.

Heb. 11. 13.

4. Set before us the examples of such Saints, who accounted themselves pilgrims and strangers upon earth. The Apostle gives you a Catalogue of such, who *confessed that they were strangers and pilgrims on the earth, and see how they are used, they were stoned, they were sawen asunder, were tempted, were slaine with the sword, they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; who were these? they were they of whom the world was not worthy.* Oh when you read, or hear how joyfully these servants of the most high went through their wilderness-condition, methinks this should take off your hearts from earthly things.

37.

38.

5. Go in your meditations to heaven, and keep there a while; the minde that is in heaven cannot attend these earthly things; would a man leave his plough and harvest in the field to runne with

with children a hunting after butter-flies? no more will a soul that is taking a survey of heaven and heavenly things, fix his eyes on such poore things below: *non vacat exiguis*, &c. is the character of a truly prudent man; the children of that Kingdom above have no while for trifles, and especially when they are employed in the affaires of the Kingdome. Oh when a Christian hath but a glimpse of eternity, and then looks down on the world again, how doth he contemn and vilipend these things? *How doth he say of laughter, thou art mad, and of mirth, what is this thou doest?* Eccles. 2. 2 whilst the Saints are tasting heaven, they feel such sweet, that they care not for other things: Christians! how would this meditation weane your hearts? and make you laugh at the fooleries of the world? and scorne to be cheated with such childish toys? If the devil had set upon *Peter* in the mount, when he saw Christ in his transfiguration, and *Moses* and *Elias* talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? so if the devil should set upon a believing soul, and perswade his heart to profits, or pleasures, or honours of the world, when he is taken up in the Mount with Christ, what would such a soul say, *get thee behinde me Satan, wouldst thou perswade me from hence with many trifling toys? wouldst thou have me sell these joys for nothing? is there any honour or delight like this? or can that be profit which loseth me this?* Some such answer would the soul returne. Oh if we could keep the taste of our souls continually delighted with the sweetness of heaven, as a man would spit out aloes after honey, so should we spit out all these baites of the world with disdain.

6. Cry mightily unto God, that he would take off your hearts and eyes, *turne away mine eyes from beholding vanity*, prayes *David*, either God must do it, or you will be wearied in the multitude of your endeavours; but if the Lord draw off the eye, it will be drawn indeed. *Incline my heart unto thy testimonies, and not to covetousnesse*, prayes *David* againe; if the heart bend down-wards, then go to God to erect it, and to incline it heaven-wards; if it be after covetousnesse, then cry to God, and say, *Lord, not after covetousnesse, but after thy testimonies incline my heart.*

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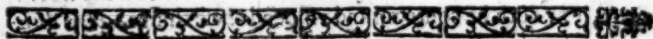
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Psal. 119. 37


Psal. 119. 36

I have hitherto stood only at the the door of the text to call you in; if now you will enter, and be intent and fix your eyes, I'll shew you a blessed, a most glorious sight. But first I must explain the act, you must *look*.] Secondly, the object, you must *look on Jesus*.]



CHAP. III. SECT. I.

An Explanation of the act and object.

1.  Or the act, you must *look*.] *Looking* is either ocular, or mental.

First, for ocular vision, there may be some use of that in heaven, for there we shall *look on Jesus with these eyes shall I behold him*, saith Job, and we shall see him as he is, saith the Apostle; *now we see him as in a glasse, but then we shall see him face to face*. But till then we must walk by faith, and not by sight.

Secondly, for mental vision, or the inward eye, that is it that will take up our discourse, and that is it which the Apostle speaks of in his prayers for the Ephesians, *that the eyes of their understanding may be opened, that they may know*, &c. * Now the excellency of this mental sight is far above the ocular sight, for, there are more excellent things to be seen by the eye of the mind, then by the eye of the body; we only see a peece of the creation by the eye of the body, but the minde reacheth every thing that is in it, yea the minde reacheth to him that made it; God is invisible, and yet this eye sees God; it is said of Moses, *that he saw him that is invisible*. 2. It is the sight of the minde that gives light and vigour to the sight of the eye, take away the inward light, and the light of the external sense is but as darknesse and death. 3. It is the sight of the minde that looks into the worth, use, &c. propriety of any thing presented; the eye can see a thing, but not the worth of it; a beast looks on gold

Job 19. 27

1 John 3. 2

1 Cor. 13. 12

2 Cor. 5. 7

Ephes. 1. 18

* Simonds sight and faith.

Heb. 11. 27

as well as a man, but the sight and knowledge of the worth of it is by the internal light of the minde; so the eye can see a thing but not the use of it; a childe looks on a tool in the hand of a workman, but the sight and knowledge of the use of it, is onely by a man of reason that hath internal light to judge of it: and so the eye can see a thing but not the propriety of it; a beast looks on his pasture, but he likes it, not because it is his, but because it is a pasture and well furnished. Now we know that the worth, and use, and propriety of a thing are the very creame of the things themselves, and this the eye of the minde conveys, and not the eyes of the body. It is said of Joseph that he saw his brethren, and knew them, but they knew not him; this was the reason why Joseph was so exceedingly taken at the sight of his brethren, that his bowels wrought with joy, and a kinde of compassion towards them; but they were before him as common strangers; though they saw Joseph their brother a Prince, yet they were taken no more with the sight of him then of any other man, because they knew him not.

Gen. 42. 7, 8.

Again this mental looking is either notional and theoretical; or practical and experimental; the first we call barely the look of our mindes; it is an enlightning of our understandings with some measure of speculative light in spiritual and heavenly mysteries: the second we call the look of our minds and hearts, whereby we not only see spiritual things, but we are * affected with them; we desire, love, believe, joy, and embrace them. To this purpose is that rule, that words of knowledge do sometimes signify the affections in the heart, and the effects thereof in our lives. And this was the look which Paul longed for, that I may know him and the power of his resurrection; (i.) that he might have experience of that power, that it might so communicate it selfe unto him, as to work upon him to all the ends of it. And this was the look that Bernard preferred above all looks, In reading of books (saith he) let us not so much look for science, as savouring of truth upon our hearts. This I pray (saith the Apostle) that your love may abound yet more and more, in knowledge and in all judgement; (i.) in knowledge and feeling. And certainly this feeling, this experimental looking on Jesus is that my text

* Sub oculorum nomine omnes affectus notari non rarum est. Calv. in P. 25 15. Phil. 3. 10

In legendis libris - Quaram - m. Bcr.

aims at; it is not a swimming knowledge of Christ, but an hearty feeling of Christs inward workings; it is not heady notions of Christ, but hearty motions towards Christ that are implied in this inward *looking*.

2. For the object, you must *look on Iesus.*] It is the blessedst object that the eye of the minde can possibly fix upon; of all objects under heaven, *Iesus* hath the preheminance in perfection, and he should have the preheminance in our meditation. It is he, that will make us most happy when we possesse him, and we cannot but be joyful to *look upon him*, especially when *looking* is a degree of possessing. — *Iesua*, for the name signifies *Saviour*; it is an Hebrew name; the Greeks borrowed it from the Hebrews, the Latines from the Greeks, and all other languages from the Latines: It is used five hundred times in *Pauls* Epistles, saith *Genebrard*; it comes from the Hebrew word, *Iehoshua*, or *Ioshua*, which in the books of *Ezra* and *Nehemiah* (written after the *Babylonian* captivity) is *Ieshua*, and so is our Saviours Name always written in the *Syriack* translation of the new Testament. This Name *Iesus* was given to Christ the Sonne of God by his Father, and brought from heaven by an Angel, first to *Mary* and then to *Ioseph*; and on the day when he was circumcised (as the manner was) this name was given him by his parents, as it was commanded from the Lord by the Angel *Gabriel*; not to stand on the name, for the matter it includes both his office, and his natures; he is the alone Saviour of man, for there is none other name under heaven given among men where-by we must be saved, and he is a perfect, and an absolute Saviour, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. I will not deny, but that the work of salvation is common to all the three persons of the Trinity; it is a known rule, all outward actions are equally common to the three persons, for as they are all one in nature and will, so must they be also one in operation; the Father saveth, the Son saveth, and the holy Ghost saveth; yet we must distinguish them in the manner of saving; the Father saveth by the Son; the Son saveth by paying the ransom and price of our salvation, the holy Ghost saveth by a particular applying of that ransome unto men: Now whereas the sonne pays the price of our redemption, and not the Father, nor the holy Ghost, therefore

Ezra 5. 2.
Nehem 8. 17

Luke 1. 26, 31

Act 4. 12

Heb 7. 15

*Opera trinitatis
ad extra sunt
iudicialia.*



fore in this special respect he is called our Saviour, our *Jesus*, and none but he.

This object, though contained in a word, is very comprehensive; herein is set forth to our view, the offices of Christ, the two natures of Christ, the qualities of Christ, the excellencies of Christ; O what variety of sweet matter is in *Jesus*? he hath in him *all the powders of the merchants*; an holy soule cannot tyre it self in viewing *Jesus*; we know one thing tyres quickly, unlesse that one be all; which so is Christ, and none else, *he is all and in all*, all belonging to being; and all belonging to well being; in things below *Jesus*, some have this excellency, and some have that, but none have all; and this withers contemplation at the root, contemplation is soul-recreation, & recreation is kept up by variety; but O what variety is in *Jesus*? variety of time, *He is Alpha and Omega*; variety of beauty, *he is white and ruddy*; variety of quality, he is a lion & a lamb, a servant and a son; variety of the excellency in the world, he is man, and God. O where shall we begin in this view of *Jesus*? *Who shall declare his generation? or who shall count and reckon his age?* All the Evangelists exhibit unto us the Saviour, but every one of them in his particular method; *Mark* describes not at all the genealogy of *Jesus*, but begins his history at his baptism; *Matthew* searcheth out his original from *Abraham*; *Luke* follows it backwards as farre as *Adam*; *John* passeth further upwards, even to the eternal generation of this Word that was made flesh: So they lead us to *Jesus*, mounting up four several steps; in the one we see him onely among the men of his own time; in the second he is seen in the tent of *Abraham*; in the third he is yet higher, to wit in *Adam*; and finally having traversed all ages, through so many generations, we come to contemplate him in the beginning, in the bosome of the Father, in that eternity in which he was with God before all worlds: And there let us begin, still *looking unto Jesus*, as he carries on the great work of our salvation from first to last; from everlasting to everlasting:

Cant. 3. 6.

Col. 3. 11.

Esay 53. 8.

SECT. II.

The main Doctrine and confirmation of it.

But for the foundation of our building take this Note. —

Doct. 2.

Inward experimental looking unto Jesus, such as stirres up affections in the heart, and the effects thereof in our life, it is an Ordinance of Christ; a choice, an high Gospel-Ordinance.

Or thus,

Inward, experimental knowing, considering, desiring, hoping, believing, loving, joying, calling on Jesus, and conforming to Jesus, it is a complicate, souled, compounded Ordinance of Jesus Christ.

I need not much to explaine the Point, you see here is an Ordinance, or a Gospel-duty held forth; many other duties we have elsewhere described, but this we have kept for this place, and the rather for that this is a choice duty, a compounded duty, an high Gospel-Ordinance. No question but watchfulness, self-trial, Self-denial, Experiences, Evidences, Meditation, Life of faith, &c. dwell in their place and order; yet as oars in a boat, (though it be carried with the tyde) may help it to go faster; it is Jesus lifted up, (as Moses lifted up the Serpent) which strikes more soundly into the beholder, then any other way. Looking unto Jesus is that great Ordinance appointed by God for our most especial good. How many souls have busied themselves on all the texts joyntly, as on I. 4. 22. I. 6. 65. 1. Mica. 7. 7. Zich. 10. Num. 8. John Heb. 3. 20. 2. 18. My. 1. 2. &c.

in the use of other meanes, and though in them Christ hath communicated some vertue to them, yet because they did not trade more with him, they had little in comparison? such a one as deales immediately with Christ will do more in a day, then another in a yeare, and therefore I call it a choice, a compleat, a complicate, an high Gospel-Ordinance. Now what this Ordinance is, the text tells you, it is a looking unto Jesus.

1. *Jesus* is the object; and *Jesus* * as *Jesus*, as he is our Saviour,

viour, as he hath negotiated, or shall yet negotiate in the great businesse of our salvation. 2. *Looking unto*, is the act; but how? it is such a look as includes all these acts, *knowing, considering, desiring, hoping, beleeving, loving, joying, enjoying of Jesus, and conforming to Jesus.* It is such a look as stirs up affections in the heart, and the effects thereof in our life; it is such a look as leaves a quickening and enlivening upon the spirit; it is such a look as works us into a warme affection, raised resolution, an holy and upright conversation. Briefly it is an inward, experimental *looking unto Jesus.*

For confirmation of the point; this was the Lords charge to the Gentiles of old, *Look unto me, and be ye saved all the ends of the earth.* — *And I said, behold me, behold me, unto a Nation that was not called by my Name.* And according to this command was their practise, *Mine eyes are ever towards the Lord, saith David, and they looked unto him and were lightened, and their faces were not ashamed.* — Thus in the Gospel, after this command, *looking unto Jesus*, it follows, *consider him that hath endured such contradiction of sinners against himself.* And according to this command is the practise of Gospel-beleivers, *We all with open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* Instead of the vail of Mosaical figures, God hath now given to his Church the clear glasse of the Gospel, and hence all beleivers under the Gospel do by contemplative faith, behold Christ, together with the glorious light of his mercy, truth, goodnesse and the rest of his divine attributes; and by means thereof they are made like unto him in the glory of holinesse, and in newnesse of life.

The reasons why we are thus to *look unto Jesus*, will be as so many motives, which we shall reserve to an use of Exhortation; but the reasons why this *looking unto Jesus*, is, 1. An Ordinance. 2. An Ordinance of Christ, may be these. —

1. Why an Ordinance? here is onely this reason the will of the Lord: *Even so father for so it seemed good in thy sight.* Ordinances are certain impositions set forth by an external mandate of a Lawgiver, having Authority to command. It is the will of Christ to impose this Law on all the sonnes of men, that they should *look up unto him*; and concerning this what have we

to do to enquire into the reason? it is our duty to obey and not to know of him why he commands; if *aut* ⁹ was enough in *Pythagoras* his School to put the business past disputing amongst his Scholars, I am sure it should be much more in Christ's School; we will therefore enquire no further reason for it.

1 Cor. 14. 40.

2. Why an Ordinance of Christ, it is this; because all spiritual Ordinances, Laws, Institutions do hold on Christ; it is not in the liberty of man to erect any new spiritual Ordinance in the Church of Christ. I will not deny but the power of man may come in to order such things as are not proper, but rather common to the Church with other societies, as to meet together in some place, and at some time, &c. according to that rule, *let all things be done decently, and in order*; for this is not an institution, but only the dictate of right reason. But when it comes up to an Ordinance, Law, Institution, (i.) when something more shall be put on the thing then nature hath put on it, when by virtue of the institution there is conjoined to it some kind of spiritual efficacy to work upon the soul, this only holds on Christ. Hence, because in the preaching of the Word, and in the administration of the Sacraments we expect a virtue, a spiritual efficacy, more then they have or can yield in any natural way, therefore we say, these are *Ordinances of Christ*; and so because in *looking unto Jesus* we expect a virtue, a spiritual efficacy to go along together with it, more then nature can give it, therefore we call this an *Ordinance*, and an *Ordinance of Christ*, to distinguish it from all other Ordinances, Rules, Constitutions of men whatsoever.

SECT. III.

Use of Reproof.

John 1. 19

Well then, is inward experimental looking unto Jesus a choice, an high Gospel-Ordinance? how may this reprove thousands? how many are there that minde not this *duty*? the truth is, that as the whole world lies in wickednesse, so the eyes of the whole world

world are misplaced; ther's few that have a care of this choice, of this high Gospel-ordinance; I shall therefore reprove both the ungodly, and godly.

1. For the ungodly, *not God, nor Christ is in all their thoughts.* Psal. 10. 4.
 Alas! they never heard of such a *duty* as this; they cannot tell what it means to *look unto Jesus*. Nor speak I only of poor Indians, and other savages of the unchristian world, whose souls are overclouded with the blackest mists of irreligion that the Prince of darknesse can possibly inwrap them in, who came into the world, not knowing wherefore, and go out of the world not knowing whither, an heaveie case, which cannot sufficiently be bewailed with tears of blood; But I speak of such as live within the Paradise of the Christian Church, that have nothing to distinguish them from those Indian miscreants but an outward conformity, outward formalities, the charity of others, and their own slight imaginations; why alas! these are they that the Lord complains of, that they have eyes, and see not; *My people have forgotten me dayes without number,* they have negligently suffered me to be out of their minds, and that for a long time. Jer. 2. 32.
 You will say, is there any such here? Can I taxe any of you, that you should not *look up to Jesus*? are not your eyes towards Christ in your prayers, praises, soliloquies, publike and private duties? Nay, are not you now in *the duty* whilst I am speaking, and you hearing?

I answer, however you may deeme that you do this or that; yet God reckons it as a thing not done in these respects. —

1. When it's not done to purpose; as if our *look to Christ* makes us not like Christ; a man may give a thousand glances every day towards Christ, yet if there be no effectual impression upon the heart, Christ takes it as if he had never looked towards him at all.

2. When it's done unwillingly. Sometimes men think of Christ, but they know not how to shun it; the Lord breaks in upon their spirits whether they will or no, whereas their own temper is to follow, and to pursue other objects: thus you drop into our assemblies out of custome, or fashion, or for some sinister end, and here is Christ lifted up upon the pole, he is discovered in his beauties, graces, sweetnesse, excellencies, but when you see him, you say, *he hath no forme, nor comelnesse, there is no*

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Ira. 52. 3.

beauty that we should desire him. Let no man deceive himself, though he cast his eyes towards heaven all the day long, if he love not this work, he doth nothing, he looks not at *Iesus*.

1. Cor. 11. 20.

3. When it's not done according to the rule, *this is not to eate the Lords Supper*, said *Paul* to his *Corinthians*; no question they did eate it, but because it was not done after its due manner, he saith, *this is not to eate the Lords Supper*. Many think of *Christ*, and look up to *Iesus*, but because their thoughts are not holy, awful, and subjecting to the Spirit, in no way proportionable to the goodnesse and glory of the Sonne of God, they look loosely, carelessly, and carnally upon him, he therefore reckons it as not done, *this is not to look unto Iesus*.

2. John 5. 18.

4. When a man makes it not his course and trade to look unto *Iesus*. A man may come unto a *Carpenters house*, and take up his tooles, and do something at his work, but this makes him not a *Carpenter*, because it is not his trade. The best *Saints* sinne, yet because it is not their trade and course, they are said, not to sinne, *whosoever is borne of God sinneth not*. And so ungodly men may look, and muse, and meditate, and think of *Christ*, but because this is not their course and trade, they make it not their work to look to *Christ*, they are therefore said, *not to look to him*.

Matth. 7. 23.

verse 23

Why, now consider, you that plead that you are *Christians*, and that you minde *Christ* at this very instant, that you, are in the duty, even whilest I am speaking of it, and yet you neither do it to purpose, nor willingly, nor according to rule, nor as it is your trade; is it not with you, as it is with them of whom *Christ* spake, *many will say to me at that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? they will plead at the last day as you plead now, but for all that, you know the answer, I never knew you, depart from me ye workers of iniquity. Surely Christ will say to you one day, I know you not, I was a stranger to you upon earth, I could not have an eye from you, but when your laxe idle spirits pleased; and now out of my sight, ile never owne you nor look upon you more.*

2. For the godly, are not they carelesse of this duty? O their excus-

excursions from God! sad dejections of spirit! inordinate affections of the world! and in the mean-while, O the neglect of this Gospel-ordinance even amongst Saints themselves! I know not whether through want of skill, or through want of will, but sure I am this duty lies dormant, neglected of most of the people of God: their faults I may expresse in these respects.

1. In not sending out their understandings, in not pointing their minds towards Jesus. *I write unto you* (said the Apostle) *to stirre up your pure mindes by way of remembrance*; it is in the original *ipeleu*, to awaken your pure mindes, and it was but need. See how David calls upon himself, *Awake my glory!* *Psal. 57. 8.* and see how Deborah calls upon her self, *Awake, awake Deborah, awake, awake, utter a song.* *Judge 7. 12.* Awakning is a word that imports *rouzing*, as birds that provoke their young ones by flight to make use of their wings; now how few are there that thus call upon themselves? it was the Prophets complaint, *no man stirres up himself to take hold of God.* O what a shame is this? *Isa. 64. 7.* is it fit that our understandings which God hath entrusted us withal, should be no more improved? is it fit that our mindes (those golden cabinets which God hath given us to be filled with heavenly treasure) should either be empty, or stult with vanity, nothing, worse then nothing? O that such glorious creatures as our souls should lacquey after every creature, which should be in attendance upon Christ, which should be like Angels, waiting and standing in the presence of our God! O that such glorious things as our immortal spirits should run after vanity, and so become vaine; which if rightly improved, should walk with Angels, should lodge themselves in the bosome of the glorious God! Do we not see how Christ is sending out to us continually? the thoughts of his heart are love, eternal love? and shall not we send out our thoughts towards him? shall not we let our minds run out towards him?

2. In not bending of their minds to this work. It may be the minde looks up, but it's so feeble, that like an arrow shot from a bowe weakly bent, it reacheth not the marke. It is the wise mans counsel, *Whatsoever thine hand findeth to do, do it with all thy might.* O that Gods people should be so lazie, dull, sluggish, sloathful in this spiritual work! As Jesus said to the multitudes concerning John, *What went ye out into the wil-*

Matt. 11. 7.

Heb. 1. 3.

dernesse to see? So may I aske beleevers in their looking unto Jesus, what went ye out to see? when you crawle, and move, as if you had no hearts, nor spirits within you, whom go ye forth to see? what, him that is the Lord of glory? what, him that is the brightnesse of his Fathers glory, and the expresse image of his person? what, are such heaue and lazie aspects fit to take in such a glory as this is? you see in what large streames your thoughts flie forth to other things, and are you onely languishing, weak, and feeble in things of so great concernment? Oh that Christians should be cold in spirituals, and hot in the pursuit of earthly temporal things!

3. In not binding of their minds to this object, in not staying the eye on Jesus Christ. Some may give a glance at Christ, but they are presently wheeled off again: but why doth not the eye abide there, at least till it come to some profitable issue: is not Christ worthy on whom our souls should dwell? Certainly if we love our Jesus, that love will hold us; Christ then will be in our thoughts, and minds, and we cannot off him: as the loadstone having drawn the iron, it keeps it fast to it self, so if love draw our hearts, it holds it fast to the object loved. Christ himself acknowledgeth such an operation of love upon himself, *Turne away thine eyes, for they have overcome me; thou hast ravished my heart, my sister, my spouse, with one of thine eyes: Christ was held in the galleries, and captivated with love to his people, so that his eye was ever upon them; nay, he could not get his eyes off them, Can a mother forget her child? no more can I forget you; and is Christ so tender in his love towards us, that he ever minds us, and shall our mindes be so loose to him? so fluttering, and fleeting? shall there be no more care to binde our selves in cords of love to him, who hath bound himself in such cords of love to us?*

4. In not dayly exercising this blessed duty; it may be now and then they are awakened, and they get up into heaven to see their Jesus but it is not dayly. Oh consider! Is this now and then going to heaven within the vaile, to live the life of friends? is this to carry our selves as children? what, to be so strange at home? but now and then? once in a moneth, in a year? there to be seldome, where we should alwayes be? Is Jesus Christ such a mean thing, that a visit now and then should serve the turne?

the

Cant. 6. 5.

Cant. 4. 9.

Isa. 49. 14.

the Queen of *Sheba* hearing *Solomons* wisdom. Oh said she, *Blessed are those thy servants that alwayes stand before thee*, 1 King. 10. 8. *and hear thy wisdom*; if she were so taken with *Solomon*, remember that a greater then *Solomon* is here; and shall we deprive our selves of that blessednesse, which we might enjoy by standing alwayes in the presence of Christ, to hear his wisdom, and to behold his glory?

Oh my brethren, let us take shame to our selves, that to this day we have been so carelesse in sending, bending, binding our minds to this blessed object, *Jesus Christ*; yea, let us blush that we have not made it our daily businesse. *David describes the blessed man* by his *delighting in the law of the Lord*, and by his *meditating on that Law day and night*; how then is he to be re- Phil. 1. 2. proved, that neither meditates on the Law of the Lord, nor on the Lord, the Law-maker, *day and night*? O alas! we keep not a constant course, we are not daily in the exercise of viewing *Jesus*; nay I fear, we look upon this duty of *looking unto Jesus*, as a questionable thing; it seemes to many as a duty unknown, unheard of, unthought of, it is not in their notice, and how should it be in their practice? But I leave this first use.

SECT. IV.

Use of exhortation.

IS inward, experimental *looking unto Jesus* a choice, and high Gospel-ordinance? One use of exhortation. *I beseech you by the meeknesse and gentlenesse of Christ. I beseech you by the mercies of God. I beseech you brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, to look unto Jesus*: 2 Cor. 10. 1. Rom. 12. 1. Rom. 15. 30. or if my beseechings will not prevaile, why yet look on me as an Embassadour of Christ, consider as though God did beseech you by me, I beseech, I pray you in Christs stead; it is a message that I have from God to your souls to look unto *Jesus*; and 2 Cor. 5. 10. therefore set your hearts to all the words that I testifie to you 1 Pet. 32. 46. this day, for it is not a vaine thing, but it is for your lives.

O that I should need thus to perswade your hearts to look un-

to *Jesus* ! What, is not your *Jesus* worthy of this ? why then are your thoughts no more upon him ? why are not your hearts continually with him ? why are not your strongest desires, and dayly delights in, and after the Lord *Jesus* ? what's the matter ? will not God give you leave to approach this light ? will he not suffer your souls to taste and see ? why then are these words in the text ? why then doth he cry, and double his cry, *behold me, behold me* ? Ah vile hearts ! how delightfully, and unweariedly can we think of vanity ? how freely, and how frequently can we think of our pleasures, friends, labours, lusts ? yea, of our miseries, wrongs, sufferings, fears ? and what, is not *Christ* in all our thoughts ? It was said of the Jewes, that they used to cast to the ground the book of *Esther* before they read it, because the name of God is not in it ; and *Augustine* cast by *Cicero's* writings, because they contained not the name of *Jesus* ; Christians ! thus should you humble, and cast down your sensual hearts, that have in them no more of *Christ* : O chide them for their wilful or weak strangeness to *Jesus Christ* ! O turne your thoughts from off all earthly vanities, and bend your souls to study *Christ*, habituate your selves to such contemplations as in the next Use I shall present ; and let not those thoughts be seldome or cursory, but settle upon them, dwell there, bathe your souls in those delights, drench your affections in those rivers of pleasures, or rather in the sea of consolation ; O tie your souls in heavenly galleries, have your eyes continually set on *Christ* ! Say not, *you are unable to do thus*, this must be Gods work onely, and therefore all our exhortations are in vaine *. A learned Divine can tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them your selves : though without *Christ* ye can do nothing, yet under him you may do much ; or else it will be undone, and you undone through your neglect ; do your own parts, and you have no cause to distrust whether *Christ* will do his ; it is not usual with *Christ* to forsake his own people in that very work he sets them on. — *Oh but we can do nothing* : how ? nothing ? what, are you neither spiritual nor rational creatures ? If a carnal Minister can make it his work to study about *Christ* through all his life-time, and all because it is the trade he lives by, and knows not how to subsist without it : why then me thinks a spiritual *Christ*!

* *Baxters* Rest.

Christian should do much more; if a cook can labour and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself; Methinks, you for whom it is prepared, should take the paines to taste its sweetnesse, and feed upon it. Christians! if your souls were sound and right, they would perceive incomparably more delight and sweetnesse in knowing, thinking, beleeving, loving and rejoycing in Jesus Christ, then the soundest stomach findes in his food, or the strongest senses in the enjoyment of their objects. Now for shame never say, you cannot reach it, *I can do all things* (saith Paul) *through Christ that strengtheneth me.* Oh it is our sloath, our security, our carnal minde, which is enmity to God and Christ, that keeps us off. Be exhorted! Oh be exhorted in the fear of God! Phil. 4. 13.

SECT. V.

Motives from our wants in case of neglect.

TO quicken us to this duty, I shall propound some moving considerations; Ponder and weigh them with an impartial judgement; who knows but through the assistance of Christ they may prove effectual with your hearts, and make you to resolve upon this excellent duty of *looking unto Jesus.*

Consider { 1. Our wants, in case of our neglect.
2. Our riches, in case we are lively in this duty.

1. For our wants; if Christ be not in view, there is nothing but wants.

Suppose first a Christlesse soul; a poor creature without any beame or ray of this *Sun of righteousness*, and what sad condition is he in? I may say of such a one that —

1. He is without light: there is no oile of saving knowledge, no starre of spiritual light arising in his soul; *ye were once darknesse*, saith the Apostle to his Ephesians: not onely dark, but darknesse it self; they were wholly dark, universally dark, having no mixture, nor glimpse (whilest without Christ) of spiritual light in them. Of such carnal wretches, saith our Saviour, *they have* Ephes. 5. 8.

John 16. 3.

have not known the Father, nor me; they have not known the Father in his Word, nor me in my natures, offices, sufferings, exaltations, communications; very miserable is the carnal mans ignorance of God and Christ, he hath no saving knowledge of Jesus.

1 Cor. I. 30.

2. Such a one is without grace, without holinesse; *Christ is our wisdom and sanctification; as well as righteousness and redemption.* Where Christ is not, there is no spiritual wisdom, no inclination to the wayes and works of sanctification.

3. Such a one is without contentation; the soul in this case findes nothing but emptinesse and vanity in the greatest abundance. Let a man have what the world can give, yet if he have not Christ, he is nothing worth; Christ is the marrow and fatnesse, the fulnesse and sweetnesse of all our endowments; separate Christ from them, and they are bitter, and do not please us, empty, and do not fill us.

Ila. 1. 6.

4. Such a one is without any spiritual beauty, *there is nothing in him but sores and swellings, and wounds and putrefaction; from the sole of his foot, to the crowne of his head, there is nothing in him but loathsome and incurable maladies; hence the greatest sinner is the foulest monster; bodily beauty without Christ is but as greene grassse upon a rotten grave; did man see his uncomelinesse and deformity without Jesus Christ, he would stile himself as the Prophet stiled *Patbur, Magor-Missabib*, feare round about, every way a terrour to himself.*

Jer. 20. 3.

5. Such a one is without peace: there is no true, spiritual, heavenly peace, no joy and peace in the holy Ghost without Jesus Christ. *Foram asking *Yehu*, is it peace? was answered, what hast thou to do with peace so long as the whoredomes of thy mother *Jezebel*, and her witchcrafts are so many? a Christlesse man asking, is it peace O Messenger of God? he can look for no other but *Yehu's* answer, What hast thou to do, O carnal man with peace, so long as thy lusts are so strong within thee, and thy estrangements from the Prince of peace, so great? the soul that is without Jesus Christ, is an enemy to the God of peace, a stranger to the Covenant of peace, incapable of the Word of peace, an alian to the way of peace, there is no peace to the wicked*

Ila. 57. 21.

saith my God:

6. Such a one is without acceptation with God the Father: Christ

Christ onely is Gods beloved, and therefore as *Josephs* brethren might not look him in the face, unlesse they brought their brother *Benjamin*, so cannot we look God in the face with any confidence or acceptance; unlesse we bring Christ with us in the armes of our faith; without Christ man is stubble, and God is a consuming fire to destroy him; man is a guilty malefactor, and God a severe Judge to condemne him; the whole of man without Jesus Christ is a very abomination in Gods presence.

7. Such a one is without life: *he that hath not the Sonne, hath not life*, saith *John*; Christ lives not in that soul; it is a dead soul, ^{1 John 5. 12.} *dead in sinnes and trespasses*. As the dead see nothing of all that ^{Ephes. 2. 1.} sweet and glorious light which the Sunne casts forth upon them, so the dead in sinne have no comfortable apprehension of Christ, though he shine in the Gospel more gloriously then the Sunne at noone. And as *the dead know not any thing*; so the dead in sinne know nothing at all of the wisdom of Christ guiding them, or of the holinesse of Christ sanctifying them, or of the fulnesse of Christ satisfying them, or of the death of Christ mortifying their lusts, or of the resurrection of Christ quickning their souls, or of the dominion of Christ reigning in their hearts. O what a misery is this! ^{Eccles. 9. 5.}

All this you may say is true to a christlesse soul, but what evil to him that may have a title to Christ, and yet mindes not Christ, makes not use of Christ, doth not *look unto Jesus*?

Such a case I confesse may be; yea, as many *duties* are neglected by some godly, so this maine *duty* is (I may tremble to think it) exceedingly neglected. But O the sinne, and sadnesse of those souls! O the wants attending such poor creatures! Consider them in these particulars.

1. They have not that wisdom, knowledge, discerning of Christ as otherwise they might have. By *looking*, and serious observing of Christ, we gaine more, and more knowledge of Christ; but if we will not *look*, how should we understand those great mysteries of grace? nor speak I onely of speculative knowledge, but more especially of practical and experimental, without *looking on Christ*, we cannot expect that vertue should go out of Christ; there is but a poor character or cognizance of Christ upon them that are such; they have not so clear, and comfortable, and inward, and experimental a knowledge of Jesus Christ.

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F

2. They

Cant. 2. 3.

2. They do not so taste the goodnesse of Christ, as otherwise they might, Christ is no other unto them, whilst neglected by them; but as an eclipsed starre, with whose light they are not at all affected; Christ is not sweet to them in his Ordinances, they finde not in them that delight and refreshment, that comfort and contentment, which they usually minister: they cannot say of Christ as the spouse did, *I sate down under his shadow with great delight, and his fruit was sweet to my taste*; they are in the case of Barzillai, who could not taste what he did eate, or what he did drink; nor could hear any more the voice of singing men, or of singing women: so they cannot taste the things of God, nor hear the spiritual melody which Christ makes to the souls of them that look up to him.

3. They have not that love to Christ, which Christs beholders have; they meditate not upon Christ as lovers on their love; they delight not themselves in Christ, as the rich man in his treasure, and the bride in the bridegroom which they love; their thoughts are rather on the world then Christ, their palates are so distempered, that they have no pleasure in the choycest wine, they cannot say that their souls long after him; and no wonder, for how should they love Christ, who turne their eyes from him who is the fairest of ten thousands to other objects? Surely they have no flaming, burning love to Christ, that will give every base thing a kinde of preheminance above Christ.

4. They have not that sense of Christs love, which those that exercise this duty have; whilst the soul neglects Christ, it cannot possibly discern the love of Christ, it perceives not Christ applying the doctrines of his love to the conscience: Christ appears not in his banquetting-house, he enables not the soul to pray with confidence, he makes it not joyful in the house of prayer. And hence it is that such souls move so slowly in Gods service; they are just like Pharaohs charrets, without wheels; O they perceive not the love of Christ, either in the clear revelation of his secrets, or in the free communication of his graces, or in the sanctifying and sweetning of their tryals, or in sealing up the pardon of their sinnes: O they feel not those ravishing comforts, which usually Christ speaks to the heart, when he speaks from his heart in love. O the want! O the misery of this want!

5. They have not that experience of the power of Christ, which

which they have that are in the exercise of this *duty*. Would you know wherein lies the power of Christ? I answer, in casting down the strong holds of sinne, in overthrowing Satan, in humbling mens hearts, in sanctifying their souls, in purifying their consciences, in bringing their thoughts to the obedience of Christ, in making them able to endure afflictions, in causing them to grow and encrease in all heavenly graces; and this power they partake of, who rightly and experimentally *look up* to Christ. But if this *duty* be neglected, there is no such thing; hence we call this *the duty of duties, the chief duty, the especial duty*; and for all other *duties, meanes, ordinances*, if Christ be not in them they are nothing worth; In every *duty* this is the essential part, that we *look through all, unto Iesus*; it is onely from Christ that vertue, and efficacie is communicated in spiritual Ordinances; there were many people in a throng about Christ, but the infirme woman that touched him, was she alone that felt efficacie come from him; we see many attend the Ordinances, frequent the Assemblies, but some few onely finde the inward power of Christ derived unto their souls. They that neglect, or are grossely ignorant of this great mystery of *looking unto Iesus*, are no better then strangers to the power of Christ.

6. They have not that sense of the worth and excellency of Christ, that are unacquainted with this *duty*; they are not so ravished with his beauty, they are not so taken with the sweetness and pleasantness of the face of Christ, he is not the fairest of ten thousands in their eyes; and hence it is that they do not pleasure, long after, delight or joy themselves in Christ: indeed these affections are the Evidences of our high esteeme; they that rejoyce not in Christ, nor have any longings after Christ, they put a very unworthy price upon Christ.

7. They have not that sense either of their own wants, or of the worlds vanity, who are not in the practice of this *duty*. In this glasse we see that man is blinde, and no Sunne but Christ can illighen him; that man is naked, and no garment but Christs can cloath him; that man is poor, and no treasure but Christ can enrich him; that man is indebted, and none but Christ can make satisfaction for him; that man is empty, and none but Christ can fill him; that man is distressed, perplexed, tormented, and none but Christ can quiet him. Why all this, and much more

then this appears in this glasse of *Jesus*: the soul that looks here, cannot but comprehend an end of all other perfection; yea, the further it looks on the creature, the deeper and deeper vanities it discerns. But alas! there is no observation, no sense, no feeling either of mans wants, or of the worlds vanitie, or of any futable good in Christ to them that are not in this divine and spiritual contemplation.

Thus far of their wants that neglect this duty of looking unto *Jesus*.

SECT. VI.

Motives from our riches in case we are lively in this duty.

2. **F**OR our riches, in case we are lively in this duty; O the blessed incomes to such souls! I may reckon up here those very particulars which the others wanted. 1. That Christ gives light unto them; as the receiving of the Sun gives light to the body, so the receiving of the *Sun of righteousness* gives light, a spiritual, heavenly, and comfortable light to their souls. 2. That Christ gives grace and holiness unto them; of his fulness we receive grace for grace. As the print upon the waxe answers to the seale, or as the characters upon the sonne answers to the father; so there are certaine stamps of the grace of Christ upon the Saints, that what good they do, it springs not from external motives only, as in hypocrites, but from Christ working in them an inward principle of new nature; and upon this account doth *John* tell us, the Law was given by *Moses*, but grace and truth came by *Jesus Christ*. 3. That Christ gives contentation or satisfaction unto them; as the pearle satisfied the Merchant in the Parable with treasure, so Christ satisfieth the soul with wisdom in the understanding, with the sense of his love in the heart, with sure and blessed peace in the conscience; they that rightly look unto *Jesus*, may say as *Jacob* did, *I have enough*. 4. That Christ gives glory unto them; he is the glory of *Israel*, he is both the Author, and the matter of their glory; he is the glory of their justification, as the garment is the glory of him that wears it; he is the glory of their redemption, as the ransom

John 1. 16.

John 1. 17.

Luke 2. 32.

is the glory of the captive : he is the glory of their sanctification, as *Jordan* cleansing him from his leprosie was the glory of *Naman* ; he is their *all in all* in whom they glory, and to whom *2 Cor. 5. 19.* they give all honour, and glory, and power, and praise. 5. That Christ gives peace unto them, *God is in Christ reconciling the world unto himself*, he is the Author, and the world are the object of this reconciliation. *Christ is our peace* ; and peace is preached by *Iesus Christ* ; they that hear Christ in the Word, or that, look unto Christ by the eye of faith, they have this peace, *Ephes. 2. 14.* for Christ onely in Ordinances is the revealer, and procurer, and the worker of peace in all the children of peace. 6. That Christ procures acceptation with God for them ; he stands betwixt God and such beleivers ; and as they minde him, so he is ever mindful of them, pleading their cause, answering all the accusations of Satan, and praying to his Father in their behalf. 7. That Christ gives life unto them, *he that hath the Sonne, hath life* ; he that hath Christ in his heart as a root of life living in him, or as a King setting up his throne within him, or as a Bridegroom betroathing himself in loving kindnesse to him, *he hath life*, the life of grace, and the earnest of the life of glory. *1 John 5. 2.* 8. That Christ gives wisdom unto them, *Christ hath in him all the treasures of wisdom*, and therefore he that looks most to Christ is the wisest man in the world ; he that hath the Sun, hath more light then he that hath all other lights in the world, and wants the Sun. 9. That Christ gives a taste of his goodnesse unto them ; they cannot look unto him, but he makes them joyful with the feeling of himself and Spirit ; and hence it is that many times they break out into *Psalmes, and Hymnes, and spiritual songs*, *Ephes. 5. 19.* and make melody in their hearts unto the Lord. O there is a goodnesse of illumination, regeneration, sanctification, consolation, contentation, pacification, and spiritual freedome flowing from Christ to the souls of his Saints, which to carnal men is a sealed Well, whose waters their palates never tasted. 10. That Christ gives a sincere and inward love of himself unto their hearts. No sooner is their eye of faith looking unto *Iesus* ; but presently their heart is all on fire ; such a sutablenesse is betwixt Christ and their souls, as is betwixt the hearts of lovers ; their love to Christ is like the love of *Jonathan* to *David*, a wonderful love, and passing the love of women ; they love him as the bride- *2 Sam. 1. 26.* groom.

groom to whom their souls are married, as the choycest pearle by whom they are enriched, as the Sun of consolation, by whose beames their souls are comforted, as the fountain by whom their hearts are refreshed, and their desires every way satisfied. 11. That Christ gives the sense of his own love to them, they cannot *look on Christ*, but they see him loving, and embracing their humble souls; they see him binding up their broken hearts; they behold him gathering to himself, and bearing in the bosome of his love, and comforting with the promises of his Word their wounded spirits; they behold him like *Jacob* serving in the heat, and in the cold for *Rachel*, serving in manifold afflictions from his cradle to his crosse, to make a spouse unto himself. 12. That Christ gives the experience of his power to them; they that *look on Christ*, do feele the power of Christ inwardly in their souls, dissolving the works of Satan, casting down his kingdome, and mighty holds within them, healing all their spiritual maladies, sustaining them in all afflictions, filling their souls with all spiritual and heavenly might, making them strong in knowledge, and strong in faith, and strong in love; and strong in motion, and coming to Christ, as a river of much waters is strong in coming home to the Ocean. 13. That Christ gives the sense of his own worth and excellency unto them, they see now in Christ is wisdom surpassing the brightnesse of the Sun, even all the treasures of wisdom; in Christ is power excelling the strength of rocks, he is not onely strong, but strength it self, in Christ is honour transcending all the Kings of the earth, for he is King of Kings, and Lord of Lords; in Christ is beauty excelling the Rose of *Sharon*, and Lilly of the valleyes, he is fairer then all the flowers of the field, then all the precious stones of the earth, then all the lights in the firmament, then all the Saints and Angels in the highest heavens. 14. That Christ gives the sense of their wants, and of the worlds vanity, and of his lutable goodnesse unto them. In *looking unto Iesus* they see themselves in themselves miserable, and all other things miserable comforters: they have learnt the meaning of that Psalme, Put not your trust in Princes, nor in the sonne of man, and in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish; happy is the man that hath the God of *Jacob* for his God, whose hope is in the Lord his God. 15. That Christ gives all

all things, every thing unto them. *All things are yours* (saith the Apostle) *whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods.* All things are yours, first, all the Ministers of Christ from the highest to the lowest, *whether Paul, or Apollo, or Cephas*; they are your servants, they are men that watch over you for your salvation. Secondly, *the world is yours*; indeed the world stands but for your sakes, if your number were but once compleated, quickly would the world be set on fire: you will say, ay! but how is the world ours? we finde not this, for who hath the world at will? why, though you have not, yet the misery you finde in the world, the want of wealth as well as the enjoying of it is yours, (i.) it tends to your advantage. Thirdly, *life is yours*, it is a fitting, a preparing, a squaring of you for a better life, even for eternity. Fourthly, *death is yours*; for you shall die just then when it is best for you, death shall serve but as a servant to your advantage. Fifthly, *things present, and things to come are yours*; godlinesse hath the promise of this life and of that which is to come. Sixthly, I will adde, the Lord himself is yours, take God, and look on him in his greatnesse, in his mighty power, even this great God, the Lord of heaven and earth is yours, he is yours, and all that he hath is yours, and all that he doth is yours, and all that he can do is yours, *I will be thine* (said God to Abraham) *I will be to thee an exceeding great reward.* Here is a Catalogue, an Inventory of a Christians riches; have Christ and have all; when an Heathen was but asked, where all his treasure was, he answered, *where Cyrus my friend is*: and if any aske you, where all your treasure is, you may answer, *where Christ your friend is*; in this respect you may truly say, there is no end of your riches, they are called the *unsearchable riches of Christ*; Paul could finde no bottome of these riches; O who would not look unto Jesus? If Christ be yours (besides those particulars enumerated in this text, 1 Cor. 3.22,23.) God is yours, the Father is yours, the Son is yours, the Spirit is yours, all the promises are yours, for in Christ they are all made, and for him they shall be performed. Come, let the proud man boast in his honour, and the mighty man in his valour, and the rich man in his wealth, but let the Christian pronounce

1 Cor. 3. 22, 23

1 Tim. 4 8.

Gen. 15. 1.

Ephes. 3. 8.

nounce himself happy, onely happy, truly happy, fully happy in beholding Christ, enjoying Christ, having Christ, in *looking unto Jesus*.

You have the Motives of our wants, in case of neglect: and of our riches in case we are active, frequent, serious, and lively in this duty. But for our further encouragement to fall upon it, I shall adde a few Motives more.

SECT. VII.

More Motives to encourage us in this work.

I. **C**onsider your *looking on Jesus* will maintaine your communion with Jesus; and is not this worth the while? Why Christians! what is this communion with Christ, but very heaven aforehand? hereby we enjoy his person, and all sweet relations to his person, his death, and all the saving fruits, priviledges, and influences of his death, hereby we are brought into Christs banquetting-house, held in his galleries, his banner over us being love: hereby we are carried up into the Mount with Christ, that we may see him (as it were) transfigured, and may say with Peter, *Master, it is good for us to be here, and let us here build Tabernacles*. Oh it's an happy thing to have Christ dwell in our hearts, and for us to lodge in Christs bosome! Oh its an happy thing to maintaine a reciprocal communication of affairs betwixt Christ and our souls! as thus; he bare our sinnes, take we his healing: he endured wounds for us, drink we the spiritual balsome that sprang out of his wounds; he took upon him our unrighteousnesse, do we cloath our selves with his righteousness: he endured pains for us, come we to him, and take his rest to our souls; he embraced our curse and condemnation, do we embrace his blessing, justification, and salvation. To this end do we *look on Jesus*, if he hide his face by desertions, rest not till we finde him, if we finde him, hold him fast, let him not go, disturb him not out of our hearts by our corruptions. Thus if we would prize the presence of Christ, how comfortably should we maintaine and encrease our communion with Christ.

2. Consider

2. Consider that your daily necessities call for a frequent *looking up unto Jesus*; you have need of Christ, you have need that he pray in you, and need that he pray for you to your heavenly Father; you have need that he work in you, and need that he work for you his own blessed will, you have need that he present you and yours blameless before his Fathers presence in life, and death, and at the judgment day, there's not a moment in your life, wherein you stand not in continual need of Jesus Christ, And can a hungry man forget his bread? can the Hart that pants for thirst forget the river? can a man in bonds forget freedom? can a child in distresse forget a father in honour and wealth? Oh then let your necessities drive you to Christ, and minde you of Christ; Is not he the fountain that supplies all wants? Christians! consult your own Experiences; when you *look up to Jesus*, and leane on Jesus, are you not best at rest? O then why do you not alwayes rest and leane upon him? sometimes you say, *his bread is sweet, and his cup is pleasant, how amiable is his presence?* at such a time you have never done wondring at him; O the sweet impressions that are even then on your spirits? why do you not then alwayes *look unto him*? or at least, why are you not frequent in his disciples posture, *who looked stedfastly towards heaven as Christ went up?* how richly might your idle hours, and spare time be laid out here to the supply of all necessities, bodily, or spiritual?

3. Consider that an eye, an heart on Christ is one of your most unquestionable Evidences of sincerity. *Where your treasure is, Mat. 6. 21 there will your hearts be also.* If Christ be your treasure, your hearts will be on Christ; and surely an heart set upon God in Christ is a true evidence of saving grace. External actions are easiest discovered, but those of the heart are surest evidences: when thy learning will be no good proof of thy grace, when thy arguments from thy tongue and hand may be confuted, yet then will this argument from the bent of thy heart prove thee sincere. Take a poor Christian that hath a weak judgement, a failing memory, a stammering tongue, yet if his heart be set on Christ, I had rather die in this mans condition, and have my soul in his souls case, then in the case of him without such an heart, though he had the most eminent gifts, and parts, and abilities of any in the world. Christians! as you would have a sure testimony of

the love of God, and a sure proof of your title to glory, labour to get your hearts on Christ; *O look on Jesus.* You may be sure Christ will acknowledge that you really love him, when he sees your hearts are set upon him.

4. Consider that your *looking on Jesus* will strengthen patience under the crosse of Christ. This is the very particular Motive of the text, *Let us run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before him endured the crosse, despising the shame; and is set down at the right hand of the throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minde.* It is storied of a Martyr, that having offered him a cup of spirits to sustaine him, when he seemed to faint under his greatest trial, he returned this answer, *My Lord and Master had gall and vinegar given him to drink; as if he had been astonished to see himself fare better then Jesus Christ.* How may it strengthen your patience in sufferings, to think of Christs patience? What, are you served ill? ay but Jesus Christ was not served so well, can you suffer so much as he hath done? *I tell you nay.* O then do you stay your murmurings and repinings, bear with patience the little you endure; and to this end Consider him that hath endured the contradictions of sinners.

5. Consider that a through-sight of Christ will encrease your inward joy in Christ. *Your father Abraham rejoiced to see my day, and he saw it, and was glad.* A right sight of Christ, will make a right-sighted Christian glad at heart; I wonder not that you walk uncomfortably, if you never tried this Art of Christ-contemplation; can you have comfort from Christ, and never think of Christ? doth any thing in the world glad you, when you do not remember it? if you were possessed of all the treasure in the earth, if you had title to the highest dignities, and never thought of them, sure they would never rejoyce you. Come, look up unto Jesus, fixe your eyes, thoughts, and hearts on that blessed object; and then you may expect Davids experience, *my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate of thee in the night watches.* A frequent accessse to Christ in a way of meditation cannot but warme the soul in spiritual comforts. When the Sun in the spring

draws

draws near our part of the earth, how do all things congratulate its approach? the earth looks green, the trees shoot forth, the plants revive, the birds sing sweetly, the face of all things smiles upon us, and all the creatures below rejoyce: Christians! if you would but draw near, and look on this *Sun of righteousness*, Jesus Christ, what a spring of joy would be within you? how would your graces be fresh and Greene? how would you forget your winter sorrowes? how early would you rise (as those birds in the spring) to sing the praise of our great Creatour, and deare Redeemer.

6. Consider that your eye on Jesus will preserve the vigour of all your graces. As the body is apt to be changed into the temper of the aire it breaths in, and the food it lives on, so will your spirits receive an alteration according to the objects which they are exercised about. You that complaine of deadnesse and dulnesse, that you cannot love Christ, nor rejoyce in his loves, that you have no life in prayer, nor any other duty, and yet you never tried this quickning course, or at least you were carelessse and unconstant in it; what, are not you the cause of your own complaints? say, *is not your life hid with Christ in God?* O whether must you go but to Christ for it? If you would have light and heat, why then are you not more in the sun-shine? if you would have more of that grace which flowes from Christ, why are you no more with Christ for it? for want of this recourse to Jesus Christ, your souls are as candles that are not lighted, and your duties are as sacrifices which have no fire; fetch one coale daily from this Altar, and see if your offerings will not burne, keep close to this reviving fire, and see if your affections will not warm. Surely if there be any comfort of hope, if any flames of love, if any life of faith, if any vigour of dispositions, if any motions towards God, if any meltings of a softned heart, they flow from hence; men are apt to bewaile their want of *desire, and hope, and joy, and faith, and love to Jesus Christ*, whilst this very duty would nourish all these.

7 Consider it's but equal that your hearts should be on Christ, when the heart of Christ is so much on you. Christ is our friend, and in that respect he loves us, and bears us in his heart; and shall not he be in ours? Surely this is ill requital; this is a great contradiction to the law of friendship: But Christ is our Lord as well

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as friend; and if the Lord of glory can stoop so low as to set his heart on sinful dust, one would think we should easily be persuaded to set our hearts on Jesus Christ. Christians! do you not perceive that the heart of Christ is set upon you? and that he is still minding you with tender love, even when you forget both your selves and him? do you not finde him following you with daily mercies, moving on your souls, providing for your bodies, and preserving both: doth not he bear you continually in the armes of love, and promise that *all shall work together for your good*? doth he not give his Angels charge over you, and suit all his dealings to your greatest advantage? and can you finde in your hearts to cast him by? can you forget your Lord, who forgets not you? lie upon this unkinde ingratitude! When the Lord speaks of his thoughts and respects to us, he gives this language, *Can a woman forget her sucking-child, that she should not have compassion on the sonne of her womb? yea, they may forget, yet will not I forget. Behold I have graven thee upon the palmes of my hands, thy walls are continually before me.* But when he speaks of our thoughts to him, the case is otherwise: *Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number, q. d. you would not forget the cloaths on your backs, you would not forget your braveries, your ornaments, your attires, and are these of more worth then Christ? yet you can forget me day after day.*

Isa. 49. 15. 16

Jer. 2. 32

8. Consider it's a command of Christ that we should look to Jesus. *Behold me, behold me; loe I, loe I;* A command not only backt with authority, but accompanied with special Ordinances appointed to this end: what is Baptism? and what is the Lords Supper, but the representation of Jesus Christ? Is it not Christs command in his last Supper, *Do this in remembrance of me?* and *this do ye as oft as ye drink in remembrance of me?* In this Ordinance we have Christ crucified before our eyes, and can we forget him? or can we hold our eyes off him? can we see the bread broken, and the wine distinctly severed from the bread, and not call to minde (according to the Scriptur) Christs agonie in the garden, and on the crosse? can we take, and eate the bread? and take, and drink the cup, and not apprehend Christ stooping down from heaven to feed our souls? At such a time if we forget the Lord Jesus Christ it will argue our disaffection, our ingratitude, our disobedience every way.

1 Cor. 11. 2.

9. Con-

9. Consider it's both work and wages to *look up unto Jesus*. Hence David professed, *it is good for me to draw near to thee*, Pl 73.28: and *my meditation of him shall be sweet*: the word imports a Pl. 104.34 sweetnesse with mixture, like compound spices, or many flowers. Every thought of Jesus is sweet and pleasant, nay, it's better then wine, *we will remember thy love more then wine*; there Cant. 1.4 is more content in contemplating on Christ, more refreshing to the spirit, then wine gives to the body, *How precious are thy thoughts unto me O God?* look in what kinde soever you account a thing precious, so precious are the thoughts of God, and Christ to a man, whose heart is in right frame. Such a one loves every glance of Christ, and the more it sees, the more it loves. It is said of one *Endoxius*, that he wished he might be admitted to comenear the body of the Sunne, to have a full view of it, though it devoured him; he was something rash in his wish, but there is something proportionable in a godly spirit, he so loves Christ, that he could be content to be swallowed up in the beholding of him. Certainly there is a blessing in this work, when we are bid to *look unto Jesus*, it is but to receive from Jesus: is it any thing else but to call and invite us to look on the most pleasing and delightful object? that in the beholding of it, it may convey it self unto us, and we be delighted and filled with it? it is all one as if he should bid us sit down by a well of life, and drink; or if he should bid us, be as the Angels are, who are blessed in the beholding of this Jesus; why come then, if this be a blessed work, why will we unlesse our selves? if the work will exalt us, why will we debase our selves, in not closing with it? if we might live above heaven, why will we live below? certainly when thoughts of Christ are moving in us, Christ himself is not far off, he will come, and enter too; and how sweet is it for Christ to come and take up his habitation in our souls?

10. Consider how the Angels exceedingly desire to *look on Jesus*: they stoop down, and pry into the nature, offices, and graces of Jesus Christ: *which things* (saith the Apostle) *the Angels desire to look into*. He alludes to the manner of the Cherubims looking down into the mercy-seat; this is the study, yea this is the delight and recreation of the elect Angels to *look on Jesus*, and to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame, and fabrick of it, to observe all

all the parts of it from the beginning to the end, to consider all the glorious attributes of God, his wisdom, power, justice, mercy, all shining and glittering in it like bright stars in the firmament; this I say is their work, yea, this is their festivity and pastime. And shall not we imitate the Angels? shall not we think it our honour to be admitted to the same privilege with the Angels?

Vita contemplativa incipit in hoc seculo, proficitur in futuro.
Bern.

11. Consider that *looking unto Jesus* is the work of heaven; it is begun in this life (saith Bernard) but it is perfected in that life to come; not onely Angels, but the Saints in glory do ever behold the face of God and Christ: if then we like not this work, how will we live in heaven? the dislike of this duty is a bar against our entrance; for the life of blessednesse is a life of vision, surely if we take no delight in this, heaven is no place for us.

12. Consider that nothing else is in comparison worth the minding, or looking after. If Christ have not your hearts, who? or what should have them? O that any Christian should rather delight to have his heart among thornes and briars; then in the bosome of his dearest Jesus! why should you follow after drops, and neglect the fountaine? why should you flie after shadowes, and neglect him who is the true substance? if the mind have its currant from Christ toward other things, these things are not onely of lesse concernment; but destructive: they are gone far from me, and have walked after vanity, and are become vaine. How unworthy the world is of the look of Christians, especially when it stands in competition with Jesus, we have discussed before.

Many other Motives might be given, but let these suffice. I have done with the exhortation; In the next place I shall lay open to you the particular way of this duty, which all this while I have been perswading to.

SECT. VIII.

Use of direction.

Use 3.

IS inward, experimental *looking unto Jesus* a choyce, or an high Gospel ordinance? why then some directions how we are

are to performe this duty. Practice is the end of all sound doctrine, and *duty* is the end of all right faith, now that you may do what you have heard in some good measure, I shall prescribe the directions in the next part prescribed.

But first in the work observe those two parts of the text, the act, and object, the act is *looking unto*; and the object is *Jesus*.

1. By *looking unto*, we meane (as you have heard) an inward experimental *knowing, desiring, hoping, believing, loving, calling on Jesus, and conforming to Jesus*: it is not a bare swimming knowledge of Christ, it is not a bare thinking of Christ; as Christ hath various excellencies in himself, so hath he formed the soul with a power of diverse wayes apprehending, that so we might be capable of enjoying those divers excellencies that are in Christ; even as the creatures having their severall uses, God hath accordingly given us severall senses, that so we might enjoy the delights of them all: what the better had we been for pleasant odoriferous flowers, or sweet perfumes, if we had not possesst the sense of smelling? or what good would language, or musick have done us, if God had not given us the sense of hearing? or what delight should we have found in meats, or drinks, or sweetest things, if we had been deprived of the sense of tasting? so what pleasure should we have had even in the goodnesse and perfection of God and Christ, if we had been without the faculty and power of *knowing, desiring, hoping, believing; loving; joying; and enjoying?* as the senses are to the body, so are these spiritual senses, powers, affections to the soul the very way by which we must receive sweetnesse and strength from the Lord Jesus.

2. By *Jesus*, who is the object of this act, we meane *a Saviour, carrying on the great work of mans salvation from first to last*; hence we shall follow this method, to look on this *Jesus* as our *Jesus* in these severall periods. 1. In that eternity before all time until the creation. 2. In the creation the beginning of time until his first coming. 3. In his first coming the fulnesse of time until his coming again. 4. In his coming again the very end of time to all eternity. In every of these periods, oh what a blessed object is before us! Oh what wonders of love have we to look upon! Before I direct you how to look on him in these respects, I must in the first place propound the object: still we must lay the colours of this admirable beauty before your eyes, and then tell you the

the art how you are to look upon them.

Andr. Ser on the words.

You may object, the Apostle in this text refers this look onely to the passion and session of Christ. But a worthy Interpreter tells you out of these words, *That Christ our blessed Saviour is to be looked on at all times, and in all acts; though indeed, then, and in those acts more especially.* Besides, we are to look unto Jesus, as the Author and finisher of our faith; and why as the Author and finisher and finisher of our faith, but to hint out to us that we are to stand still, and to behold, as with a stedfast eye, what he is from first to last? You have called us hither (say they in Canticles) to see your Shulamite, *What shall we see in him?* What saith the Spouse, *but as the company of two armies?* that is, many legions of good fights; an Ocean of bottomlesse depths of manifold high perfections. Or if these words be understood of the Spouse, and not of Christ, yet how many words do we finde in Canticles expressing in him many goodly fights? Myrrhe, Aloes, and Cinamon, all the perfumes, all the trees of Frankincense, all the powders of the Merchants are in him; he is altogether lovely; he is all every whit of him a confluence, a bundle, an army of glorious fights, all in one cluster, meeting and growing upon one stalk. There's many glorious fights in Jesus, I shall not therefore limit my self to those two especial ones, but take all those before me I have now propounded.

And now if ever stir up your hearts. Say to all worldly businesse and thoughts, as Christ to the Disciples, *Sit you here, while I go and pray yonder.* Or as Abraham when he went to sacrifice Isaac, left his servants and Asses below the Mount, saying, *Stay you here, and I and the lad will go yonder, and worship, and come again to you;* so say you to all worldly thoughts, *Abide you below, while I go up to Christ, and then I will returne to you again.* Christians! your selves may be welcome, but such followers may not.

Mat. 26. 36.

*all
Bos, zana
whit of him
Myrrhe, Aloes
Cinamon, all
the perfumes
all the trees
of Frankincense
all the powders
of the Merchants
are in him;
he is altogether
lovely; he is
all every whit
of him a confluence,
a bundle, an
army of glorious
fights, all in
one cluster,
meeting and
growing upon
one stalk.*

LOOKING UNTO
JESUS

Before all time until the Creation.

THE
Second Book.

H

LOOKING INTO

TESTS

Before all time and the Creation

THE
Second Book.



TO THE
C H U R C H
 IN
 Communion and Christian fellowship
 In PRESTON.



OU are they for whom more immediately I composed this work: you are they to whom I was (whiles I was yours) engaged in nearest bonds, you are they with whom I have had many sweet dayes communion and fellowship in God; you are they whom I ever looked upon as my crown, and glory, and comfort amidst all those troubles, oppositions, contradictions which I had from others: If you had not been, I had not stayed my ministry so long in *Preston*; many, and many a time I have been on the wing, yea sometimes the oppositions have been so strong, that I have wished with *David*, *Oh that I had the wings of a Dove, for then would I fly, and be at rest: loe then would I wander far off, and remaine in the wilderness; Selah. I would hasten my escape from the windy storme, and tempest.* The Sun hath twice now run his course through either tropick, since that day of humiliation when we met, both to bewaile our sins, and to order my steps in

Psal. 55. 6, 7, 8.

Genesis 32.16

Act; 16.9

Act; 20.17, 18

my steps in my removal from you: such a flood of teares in these times of spiritual drought, and hardnesse of heart, I have seldome seene; was not the chamber a *Bochim*? could you have wept more if you had brought me to my grave? such chaines were those teares, and prayers, that (notwithstanding my resolutions) for that twelve month I could not go; I said to you, *let me go for the day breaketh*, but in your wrestlings with God you answered as *Ja-cob* did, *we will not let thee go*. The yeare begun again, and I was so far entered into this work, that my apprehensions were strong, the Lord had this work for me to do with you before I must remove, or have any other mes-sage from him to any other people. Hereupon I be-sought the Lord once and again, to order me from hea-ven, and accordingly to give me a spirit of submission. In the meane time there was a people waiting, longing, ex-pecting to have me theirs. And though but a few, and those weak Christians were amongst them. Yet they had their dayes of fasting, and prayer; they called often; *Came into Macedonia and help us; do you not see our needs? do you not see wonderful providences of God sweet-ly concurring (maugre the malice of men) to bring you hi-ther? do you not look upon us as a more suitable congre-gation for your declining years? and have you not pro-mised? and are you not tied by many bonds to be ours, even ours?* All things weighed on all hands, at last I resolved (if the Lord so pleased) to be theirs indeed. And now my dear friends, my beloved in Christ, I bid you adiew; I hope I may say in some measure (and let these works testifie) that *I have not shunned to declare unto you all the counsel of God*; many weaknesses have passed from me, yet I hope *I am pure from the blood of all men*. According to the talents given me, I have done my endeavour, though *I have nothing to glory of,*
for

for necessity is laid upon me; yea, woe unto me, if I
had not preached the Gospel. And now my brethren, I
commend you to God, and to the Word of his grace, which ^{1 Cor 9.16}
is able to build you up, and to give you an inheritance a- ^{Acts 20.32}
mong all them which are sanctified. It is some comfort
that I shall not be so farre distant from you, but that often
I may see your face againe: but though I lie in the dark,
and henceforth be as a man forgotten in the world, yet I
shall remember you in my prayers, and desire your re-
membrance of me sometimes, that we may all meet in
heaven, and never part more. It is the desire of

Your Servant in Christ Jesus,

J. A.

Prov. 8. 6. 22, 30.

Hear, for I will speak of excellent things, and the opening of my lips shall be right things---the Lord possessed me in the beginning of his wayes, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, — then I was by him, as one brought up with him, and I was daily his delight, rejoicing alwayes before him.

Ephes. 1. 4, 5, 6.

According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2 Thes. 2. 13.

God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

2 Tim. 1. 9.

He hath saved us--- according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Titus 1. 2.

In hope of eternal life, which God, that cannot lie, promised, before the world began.

Heb. 12. 2.

Looking unto Jesus the beginner and finisher of our faith.

Rev, 1. 8, 11.

I am Alpha, and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which was to come, the Almighty — I am Alpha and Omega, the first and the last, and what thou seest write in a book, and send it to the seven Churches.

LOOKING



LOOKING UNTO JESUS:

The second Book.

CHAP. I. Sect. I.

Revel 1. 8, 11.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. --- I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it to the seven Churches,

Of the eternal generation of our Jesus.



VE must look unto Jesus the beginner and finisher of our faith: we must behold Jesus as with a stedfast eye from first to last. As he is Alpha and Omega, the beginning and the ending, the first and the last, so accordingly we must look unto him. 1. He is Alpha, the beginner, (so it is in the Original) ἀρχὴ, the beginner, the inceptor, the first wheele of our faith, Heb. 12. 2. and of the end of our faith, the salvation of our souls, 2 Thess. 2. 13, 2 Tim. 1. 9. Tit.

I, 29.



1. 2. Now Christ may be called a *beginner*, in respect of the Decree, or execution. I shall begin with the Decree, wherein he begun before the beginning of time to designe our happinesse, for the praise of the glory of his grace, *Ephes. i. 6.* Many depths are in this passage. To this purpose we told you that *Iesus* is Gods Sonne, and our *Iesus*, eternally begotten before all worlds. In this first period we shall look on him, 1. In relation to God.

* 2. In relation to us.

Isa. 53. 8.

1. In his relation to God, *Who shall declare his generation?* He is Gods Sonne, having his subsistence from the Father alone, of which Father by communication of his essence he is begotten from all eternity.

For the opening of this eternal generation of our *Iesus*, we shall consider, 1. The thing begotten. 2. The time. 3. The manner of begetting. 4. The mutual kindnesse and love of him that begets, and of him that is begotten, which brings forth a third person, or subsistence, which we call the holy Ghost.

1. For the thing it self, it is *Iesus Christ*, who must be considered two wayes, as he is a Sonne, and as he is a God. Now as he is a Sonne, he is the thing begotten, but not as he is a God. As he is God, he is of himself, neither begotten, nor proceeding, the God-head of the Father, and the God-head of the Sonne is but one and the same thing, and therefore * the Sonne as he is God, he is God of himself, without begining even as the Father, but as he is a Sonne, he is not of himself, but the Sonne of the Father, begotten of him; and hereupon it followes, that the Sonne is begotten of the Father as he is a Sonne, but not as he is a God.

* *Essentia filii est a seipso et hac ratione, dici potest auro 348*
essentia tamen filii non est a seipso ideo sic non est auro 349.

2. For the time of this generation, it hath neither beginning, middle, nor end, and therefore it is eternal before all worlds: this is one of the wonders of our *Iesus*, that the Father begetting, and the Sonne begotten are coeternal. *Wisdom* in the book of *Proverbs* (which with one consent of all Divines is said to be Christ) affirmeth thus, *When there was no depths I was brought forth, When there were no fountains abounding with water, before the Mountains were settled, before the hills was, I was brought forth, while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world, when he prepared the heavens I was there, when he set a compasse upon the face of the depth I was there, And a little*

Prov. 8. 24, 25, 26. 17/

little before, the Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the world was, that is to say, from eternity; for, before the world was made, there was nothing but eternity. It may be alledged to the contrary, that the saying of God the Father, thou art my Sonne, this day have I begotten thee, is expounded by Paul of the time of Christs resurrection. And we declare unto you glad tydings (saith Paul) how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus againe, as it is also written in the second Psalme, thou art my Sonne, this day have I begotten thee. But we distinguish betwixt generation it self, and the manifestation or declaration of it. Jesus the Sonne of God from all eternity was begotten, but when he was incarnate, and especially when he was raised again from the dead, then was he mightily declared to be Gods Sonne by nature. And of this declaration or manifestation of his eternal generation is that of the Apostle understood.

3. For the manner of this generation of Jesus the Sonne of God, understand, there be two manners of begetting, the one is carnal, and outward; and this is subject to corruption, alteration, and time; the other is spiritual, and inward, and such was the beginning of the Sonne of God, of whose generation there is neither corruption, alteration, nor time. But alas! how should we declare his generation? O my soul, here thou mayest admire, and adore with Paul and David, and cry out, O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out? There is no searching for us into the secret counsels of God, which he never revealed in his Word, but so farre as he hath revealed himself, we shall in sobriety according to the light of the Scriptures, endeavour a discovery of the manner of this spiritual generation of the Sonne of God: as thus, —

We must consider in God two things, 1. That in God there is an understanding. 2. That in God this understanding everlastingly acts or works.

For the first, that God hath a most excellent understanding, or that he is understanding it self in the highest degree, is very clear; for, he that gives understanding to all his intelligible creatures,

* Propter quod
unumquodque
tale, illud est
magis tale.
Job 12. 13.
Prov. 8. 14.

must needs have it, and be it most eminently in himself: if fire be the cause of heat in other things, it must needs be, that fire is the hottest of any thing*; the axiome is common, but the Scripture verifies it, with God is wisdom and strength, he hath counsel and understanding. Nay, that this understanding is his very being, is very plaine, Counsel is mine, and sound wisdom, I am understanding, and I am strength.

Jer. 4. 2.
Jer. 38. 16.
Numb. 14. 21.
Rom. 14. 11.

For the second, that this understanding in God everlastingly acts or works, is very clear; for that understanding (which is the nature, essence, and being of God) is a meer act, or the first act; it is all one with the life of God; now as all life is active in it self, so the chief life (such as in the highest degree is to be attributed to God) must needs be active; what is the life of God, but an essential property, whereby the Divine nature is in perpetual action, living and moving in it self? and hereof is that speech in Scripture so often used, the Lord liveth; hereof likewise is that asseveration or oath so often used by God, as the Lord liveth, and As I live, saith the Lord; well then, the understanding of God being active, or working from all eternity, it must needs have some eternal object on which it acts or works; every action requires a futable object, about which it must act, or be exercised: so then if Gods understanding act eternally, it must have some eternal object; and if Gods understanding act most perfectly, it must have some most perfect object to act upon; and what is that but onely God himself? that Gods understanding should act out of himself, would argue his understanding to act upon that which is finite and imperfect: Certainly nothing is infinite, eternal, and perfect but onely himself, and therefore if his understanding will act upon any futable object, he must act upon nothing but himself.

And now we come to the manner of this high, mystical, spiritual generation of Jesus the Son of God As the understanding of God doth act and reflect upon it self from all eternity, so it works this effect, that it understands and conceives it self, it apprehends in the understanding an image of that object which it looks upon, and this very image is the Sonne of God. This we shall lay out by some similitudes. A mans soul (we know) doth sometimes muse and meditate on other things, as it thinks of heaven, or it thinks of earth; this we call a right or direct, or emanant thought;

thought; but sometimes the soul doth muse, or meditate on it self, as when it thinks of its own essence, or faculties, or the like; and this we call a reflex thought, why now the soul understands it self, now it hath some Idea, or image of it self, now it conceives it self; this is our phrase, *it conceives it self*. There is not only a carnal, but a spiritual conception; as when I understand this or that, I say, *I conceive this or that*, I have the Idea, or image of this or that within my soul. Or as in a glasse a man doth conceive and get a perfect image of his own face by a way of reflexion; so God in beholding and minding of himself, doth in himself beget or conceive a most perfect, and a most lively image of himself, which very image is that in the Trinity which we call the Sonne of God. Thus you read in Scripture that Jesus the Sonne of God is called *the brightnesse of his Fathers glory, and the expresse image of his person*. *1. The brightnesse of his Fathers glory*, herein God the Father is compared unto a lightsome body, and God the Sonne unto a beame, or splendor sent forth, or issuing out from that glorious body. *2. The expresse image of his person*, herein God the Father is compared unto a seale, and God the Sonne unto an impression resulting from the seale; Now look as waxe upon a seale hath the engraven image of the seale; so the Sonne of God (which the Father hath begotten or conceived of his own understanding) is the very image of his Fathers understanding; hence not onely the Father, but also the Sonne is called understanding it self. *I have counsel and wisdom*, (saith Christ) *I am understanding*; whatsoever the Father is, the Sonne is; indeed the understanding in men, and the thing understood, are not usually one and the same, but in God it is all one: Gods conceivings and begettings are the most inward of all; the Father conceives of himself, and in himself; and his conceiving is a begetting, and his begetting abideth still in himself, because his understanding can nowhere meet with any thing sunderable, but that which he himself is, and that conveying of himself, or begetting of himself is the second subsistence in the Trinity, which we call the everlasting Son of God.

Heb. 1. 3.

Prov. 8. 14.

3. For the mutual kindnesse and lovingnesse of him that begets, and of him that is begotten, we say this brings forth a third person or subsistence in God. Now for the understanding of this matter, we must consider two things, first, that in the essence of

God,

God, besides his understanding, there is a will. Secondly, that this will doth work everlastingly upon it self, as his understanding doth.

For the first; that in the essence of God, besides his understanding, there is a will, is very clear; for he that gives a will to all rational creatures, cannot want it himself; how should he be without will, whose will it is that we will? of necessity it is that there should be some prime or chief will, on whose will all other wills should; but the Scriptures are plaine, *I am God; and there is none else, I am God, and there is none like me. — My counsel shall stand; and I will do all my pleasure.*

Isa. 46. 9 10.

For the second, that this will in God doth everlastingly work upon it self, is clear: for, as doth the understanding, so doth the will; but the understanding of God doth act upon it self as the chief, and most perfect truth; therefore the will of God doth will himself as the chief and most perfect good. Indeed what other futable object can the will of God have besides himself? an infinite will must needs have an infinite good, and in this sense, as our Saviour tells us, *there is none good but one, that is God;* hence it is that the will of God doth reflect upon it self, and acquiesce in it self as in an infinite good.

Matth. 19. 17.

And now we come to the manner of this high, mystical, spiritual procession of the Spirit from the Father and the Sonne. As the Will of God doth act and reflect upon it self from all eternity, so it works this effect, that it delights it self in the infinite good which it knoweth in it self, for the action of the Will is delight and liking; and this very delight which God or his Will hath in his own infinite goodnesse, doth bring forth a third person, or subsistence in God, which we call the holy Ghost: So that indeed, if you would know what the holy Ghost is, I would answer, *it is the mutual kindnesse, and lovingnesse, and joy, and delight of the Father and the Sonne.* The Father by this act of Will doth joy and delight in his Sonne, and the Sonne by this act of Will doth joy and delight in his Father; and this is it which the Sonne saith of himself, and of his Father, *I was dayly his delight, rejoycing alwayes before him, q. d. I was from all eternity his delight; and he was from all eternity my delight: the Father (as it were) from all eternity aspired in his Will, and love, and joy unto the Sonne; and the Sonne (as it were) from all eternity*

Prov. 8. 30.

eternity aspired in his will, and love, and joy unto the Father; and from this common desire and aspiring of either person the holy Ghost proceeds, which makes up the whole Trinity of persons.

I shall lay out this by some similitude or resemblance; As when a man looks in a glasse, if he smile, his image smileth too; here's but one face, and yet in this unity we may finde a Trinity: the face is one, the image of the face in a glasse is another, and the smiling of them both together is a third, and yet all are in one face, and all are of one face, and all are but one face; so the understanding which is in God is one, the reflection or image or his understanding he beholdeth in himself as in a glasse is a second, and the love and liking of them both together, by reason of the will fulfilled is a third; and yet all are in one God, all are of one God, and all are but one God. In this Trinity there is neither first nor last, in respect of time, but all are at once, and at one instant; even as in a glasse the face, and the image of the face; when they smile, they smile together, and not one before, nor after another, — for conclusion of all. As we have the Sonne of the Father by his everlasting will in working by his understanding; so we have the holy Ghost of the love, and joy, and delight of them both, by the joynt working of the understanding and will together; whereupon we conclude three distinct persons, or subsistences, which we call the Father, Sonne, and holy Ghost, in one spiritual, yet unspeakable substance, which is very God himself. — My meaning is not to insist on the Father, or the holy Ghost, but onely on the Sonne. Yet thus farre I have added, that you may better understand the manner of this generation of the Sonne of God: together with the mutual kindnesse, lovingnesse, joy, and delight betwixt the Father and the Son even from everlasting.

SECT. II

Of our Election in Christ before all worlds.

NOW let us look on Christ in his relation to us before all worlds. God being thus alone himself from everlasting, and besides himself there being nothing at all; the first thing he did (besides what ye have heard) or the first thing he possibly and conceivably could do, it was this; *a determination with himself to manifest his glory. Or a purpose in himself to communicate his glory out of his aloneness everlasting unto somewhat else: I say unto somewhat else, for what is communication but an efflux, an emanation, an issuing from, or a motion betwixt two termes? I have now brought you to the acts, or actions of God in reference to his creatures; follow me a little, and I shall anon bring you to Christ in relation to your selves.*

These acts or actions of God were and are. 1. The Decree.

2. The execution of the Decree of God. I must open these termes.

Ephes. 1. 11.

1. The Decree is an action of God, out of the counsel and purpose of his own Will, determining all things, and all the circumstances, and order of all things from all eternity in himself certainly, and unchangably, and yet freely. *Who worketh all things (saith the Apostle) after the counsel of his own will; and this work, or action of God is internal, and for ever abiding within his own essence it self.*

2. The execution of the Decree is an act of God, whereby God doth effectually work in time all things as they were fore-known and decreed. And this action of God is external, and by a temporal act passing from God to the creatures.

Now for the decree, that is of diverse kinds: As first, There is a Decree common and general, which looks to all the creatures; and it is either the Decree of creation, or the Decree of providence and preservation. 2. There is a Decree special, which belongs to reasonable creatures, Angels, and men; it is called the Decree of predestination; and it consists of the Decree of Election and reprobation. Concerning the common and general Decrees we have but little laid down in Scriptures, and it is little,

or nothing at all to our purpose; And concerning the special Decree of Angels, there is not much in Scriptures, and that is as little also to our purpose; we have onely to deale with men, and with Gods Decree in relation to mans salvation before all worlds.

And this we call predestination, or the Decree of Election; which is either of Christ, or of the members of Christ: Christ himself was first predestinated; this appears by that saying of God.

Behold my servant whom I uphold, mine Elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgement to the Gentiles. These very words the Evange-

Isa 42. 1.
Matth 12. 18.

list interprets of Christ himself, *Matth. 12. 18.* And Christ being predestinate, the members of Christ were predestinated in him:

So the Apostle, *According as he hath chosen us in him before the foundation of the world:* we are chosen in Christ as in a com-

Ephes. 1. 4.

mon person, he was the first person elected in order, and we in him: Suppose a new Kingdome to be set up, a new King is chosen, and all his successors are chosen in him; why God hath erected a Kingdome of glory, and he hath chosen Jesus Christ for the King of this Kingdome, and in him he hath chosen us, whom he hath made Kings and Priests unto the most high God. But observe we this of the Apostle, *he hath chosen us in him before the foundation of the world.* 1. *He* hath chosen, (i.) God the Father hath chosen; not that the Sonne and Spirit chose not also; for if three of us had but one Will common to us all, one could not will any thing, which the Will of the other two should not also will: but because the Sonne sustaines the person of one elected, and the Spirit is the witnesse sealing this grace unto our hearts, therefore the Father onely is expressed; as the Father alone is often named in prayer, not that the other persons are not to be prayed unto, but because the Son is considered as the Mediatour, and the Spirit as the Instructor, teaching us to pray as we ought, therefore the Father onely is expressed.

2. *He hath chosen us in him*] this *him*] denotes Christ God-man; and this *in him*] notes the same Christ God-man, as the head and first elect, in whom, and after whom in order of nature, all his body are elected, mark here the order, but not the cause of oue election; though Christ be the cause of our salvation, yet Christ is not the cause of our election; it is onely the fore-

knowledge

knowledge of God, and his free love that is the cause thereof.

3. *He hath chosen us in him before the foundation of the world.*] (i) From all eternity; but because within eternity God doth foresee the things which are done in time, therefore this phrase (say some) may be extended not only to respect the actual creation, but the decree it self of the worlds being; q. d. *he hath chosen us in order of nature, before his decree did lay the foundation of the world.* My meaning is not to enter into contraversies; this all grant, that the ancient love which the Lord hath borne us in Christ is not of yesterday, but before all worlds.

a Tim. 1. 9.

Paul mentions grace given us before all worlds. But that which is the most observable in the text, as to our purpose, is, that we are chosen in him; we read of three phrases in Scripture (speaking of Christ; sometimes we are said to have blessings in him, and sometimes for him, and sometimes through him. Sometimes in him, as here, *he hath chosen us in him*; sometimes for him, as elsewhere, *to you it is given for Christ his sake, not onely to beleeve, but to suffer*; sometimes through him, as in that of Paul,

Phil. 1. 29.

1 Cor. 15. 57.

thanks be to God which giveth us the victory through our Lord Jesus Christ. Now blessings come through Christ; in respect that Christ is a Mediatour not onely of impetration, but execution; not onely obteining and receiving from grace all good for us, but in executing and applying efficaciously the same unto us: And blessings come for Christ, in respect that Christ doth by his obedience obtain every good thing, which in time is communicated to us: And we have blessings in Christ; because that in Christ, as a common store-house, every thing is first placed, which is to be imparted afterwards to any of us. And thus we are chosen in Christ as in a common person. This grace of election began first at Christ our head, and so descends downwards on us his members; Christ is the first begotten amongst all his brethren, having the preheminance, or Christ was the first-borne among many brethren, the first that opened the womb: Christ was sealed and set apart to be the Prince of our salvation, before (in order of nature) we were elected. Concerning this election, or predestination of Christ, the Apostle puts all out of question, *who verily was fore-ordained before the foundations of the world, but was manifest in these last times for you.*

Rom. 8. 29

1 Pet. 1. 20.

SECT. III.

*Of that great treaty in eternity betwixt God and Christ
to save souls.*

NOW was it that God the Father called forth his Sonne to performe the office of the Mediatour, that in him all those that should be saved might be chosen. Concerning this call of God the Father in a special sort the Apostle is clear, *No man taketh this honour unto himself, but he that is called of God, as was Aaron; so also Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Sonne, to day have I begotten thee, he called him to this honour; Christ thrust not himself into this office, but he came to it by the will of God the Father, and by his appointment; for it pleased the Father by him to reconcile all things to himself; and him hath God the Father sealed; and why? but the more to assure us of the good will of God to save us, seeing he hath called his Sonne unto it: for therefore will be accept of all that Christ should do for us, as that which he himself hath ordained.* Heb. 5. 4, 5. Col. 1. 10, 11. John 6. 27.

And now was it that God the Sonne embraced the call of the Father, and undertook the office of Mediatour, then said, *I loe I come.* No question it was truth from everlasting; the Lord God opened my mine eare, and I was not rebellious, neither turned away back. And as the Father gave me commandment, even so I do. No sooner the Father called, but Christ accepts the office to which he was designed by the Father: this is plaine by those words, *him hath God the Father sealed*, sealed by ordination, and sealed by qualification, and sealed by way of investiture; as publike officers are invested in their places by receiving their Commissions under seale. And it must needs be so, because whatsoever the Father wills, the Sonne wills also; *I and my Father are one*, saith Christ; how one? why, one in will, and one in power, and one in nature? 1. One in will, that appears in the words precedent concerning Christs sheep, *my Father gave them me, — and I give unto them eternal life*, they are both agreed to save Christs sheep; the Father is willing, and Christ is wil-

Verse 18, 19.

ling : look how much the will of the Father is in it , so much the will of the Sonne is in it, for he and the Father are one. 2. One in power ; that appears likewise in the words precedent , *these sheep shall never perish*, (saith Christ) *neither shall any man pluck them out of my hand : my Father is greater then all*, and no man is able to pluck them out of my Fathers hand : here is first the power of Christ, and all in him engaged for the salvation of his sheep, that if he have any power in him, and be able to do any thing, not one of them shall perish ; and he gives the reason of the prevalency of his power from his Fathers power, engaged as much as his own in this business ; they are alike fast in his hands, and in his Fathers hands, for he and the Father are one. 3. One in nature, and of this I suppose are the words more especially understood : the Father and Sonne are both of one nature, of one essence, of one being ; and this is not onely an argument that they did both agree, and were like to agree in that great transaction of saving souls, but that they can never disagree, two that essentially have two wills, though for the present agreeing in one, yet they may come to disagree, and will not the same thing, but if essentially they have but one will, it is impossible then but that they ever must agree. — So then the Father from everlasting calls the Sonne to the office of Mediatour, q. d. Come my Sonne, the Sonne of my joy, and high delight ; my beloved Sonne in whom I am well-pleased : there's a thought in my heart to communicate my self out of this aloneness everlasting unto somewhat else ; and my thought, or purpose, or intention lies in this order ; First, I intend my own glory, then Christ, then the Church, then the world ; thus is my providence to dispose every thing so much more principally and timely, by how much it is more excellent ; next to my glory, and the manifestation of it, I will have a Christ, and this Christ shall be the chief patterne of the election of grace ; and next to Christ the Head I intend a body, and this body I will predestinate to be made like, or to be conformed to the image of my Sonne. And now beheld I call thee to the office of Mediatour, thou art my Sonne, to day (even in this day of eternity) have I begotten thee ; and to day (even in this day of eternity) do I call thee to this honour to be an high Priest for ever. And as the Father calls, so the Sonne from everlasting accepts the office to which he is designed by the Father,

Father, q. d. Come? is that the voice of my everlasting Father? *why, loe I come, in the volume of the book it is written of me to do thy will O God; this is my minde; yea, and this shall be my minde for ever; when I am incarnate this shall be my meat to do the will of him that sent me to finish his work: glorious Father, thy will is my will; I seek not mine own will (as if I had a will distinct from thine) but the will of my father: Now therefore I accept this honour. Be it to me, or be it with me even as thou pleasest.* This call of the Father, and answer of the Son is fully confirmed by that saying of Christ, *I was set up from everlasting.* Heb. 10. 7. John 4. 34. John 5. 30. Prov. 8. 23.

But concerning the particular passages of these treaties betwixt God and Christ to save souls, I shall shew, 1. The project. 2. The counsel. 3. The foreknowledge. 4. The purpose. 5. The Decree. 6. The Covenant, we shall finde all these in our first period, in that eternity before all times untill the creation.

SECT. IV.

The Project.

THe Project to save souls is diversly laid down by dissenting brethren. Some give it in thus, 1. That there should be a Mediatour and Redeemer unto mankind, considered as fallen in the state of sinne. 2. That all such should be received into favour as shall repent, and beleve, and persevere unto the end. 3. That sufficient and necessary means of grace should be offered and administred unto all men without exception. 4. That certaine singular persons should be saved, whom God foresaw would repent, and beleve, and persevere. This way is justly opposed by others, who deny Gods acts in intention to be in the same order as we see them in production: In order of material existing it is granted that Christ is revealed, promised, and exhibited after sin, and that we repent, beleve, persevere before we are saved; but in order of Gods intention Christ is before sin, and salvation before repentance, faith, perseverance. The Apostle reckoned the order in which things exist thus, 1. *The world.* 2. *You, the*

1 Cor. 3. 22, 23 *elect. 3: Christ. 4. God, 1 Cor. 3. 22, 23.* But he gives us to understand the order of intention thus; as first, God intends his own glory, then *Christ*, then the *elect*, then the *world*. Certainly it is an hard thing to marshal the eternal immanent acts of the divine understanding, or will into first, second, third, fourth: all Gods projects are like himself, who is a whole and perfect possession of himself together and at once; so as in him considered there is no *prius* nor *posterius* in any of his acts; but considered in effects, or in respect of us, one thing may be said to be first, second, or third in nature, time, and being before, or after another. And thus in respect of us, we say the end must be in nature before the means to the end; now the permission of the fall, repentance, faith, perseverance are used by God as means to bring some to salvation; God therefore doth first project our salvation, and then the means; and both the end and the means are the product of Gods election or predestination. Here then is the Project, that God will glorifie his grace, and to this end he will predestinate Christ, and in Christ he will choose some of the sons of men to salvation, whom notwithstanding sin, he will make holy, and without blame before him in love. This Project, or plot, or designe of God will be further enlarged in the next passage, viz. his counsels.

Eccl. 1. 4

SECT. V.

The Counsel.

Acts 2. 23

Acts 4. 27, 28

Ephes. 1. 11

OF the counsels of God concerning man before all worlds, we read in several texts. *Christ* was delivered by the determinate counsel of God.—For of a truth against thy holy child *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate* with the Gentiles, and the people of *Israel* were gathered together, for to do whatsoever thy hand, and thy counsel determined before to be done. And thus the members of *Christ* are said to obtaine an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Of this counsel of Gods will we know but little now, yet this

this will be made known when we come to glory; yea, it will be a great part of the glory of heaven for the Lord to make known the counsel of his will; we now know *his will*, but we shall then know *the counsel of his will*, and praise him to all eternity for it; this shall be the glory of the Saints, that they shall see into *the counsel of Gods will* in choosing them, and calling them, and passing by others, and letting others go. In the mean while thus far we may know, for thus far he hath revealed himself concerning his counsels about man from everlasting.

1. That man should be a reasonable creature, and because that every creature is unavoidably subject to the Creatour (for *he made all things for himself*, and all is to returne that glory to him for which he made them) therefore man should serve him as all other creatures must, onely his service should be after a reasonable manner, out of judgment, discretion, and election; hence *David* is said to have chosen the way of truth, and *Moses* to have chosen the afflictions of Gods people, and the reproaches of Christ before the pleasures of sin, or the treasures of Egypt. And hence it is that holiness in the phraze of Scripture is called judgment, *he shall convince the world of judgment*; and *he shall bring forth judgment unto victory*, and hence it is that our service is called a reasonable service; God would not set any such determining Law over the operations of man as over other creatures, that so he might truly work out of judgment, and stand or fall by his own election.

Prov. 16. 4

Psal. 119. 30

Heb. 11. 25, 26

John 16. 11

Matth. 12. 10

Rom. 12. 1

2. That if man should deviate from this reasonable service, and break the Law which God would give, and which he himself should have an original power to performe, that then he should incur the displeasure of God; and such a curse, and such a penalty should be inflicted. And here comes in the fall of man into Gods consideration; he looks upon it as a wilful transgression of his Law, and by how much the Law was more just, and the obedience more easie, by so much he judges the transgression more unreasonable, and the punishment more certaine and intolerable.

3. That sinne should not passe unrevenged; and that for these reasons. 1. Because of Gods infinite hatred thereof, *he is of purer eyes then to behold evil*, *he cannot look on iniquity*; it provokes a nauseousnesse and abhorrency in him, for all these are things which I hate, saith the Lord, — they are a trouble unto me.

Aab. 1. 13

Zich. 8. 12

1 Cor. 3. 22, 23. *elect.* 3. *Christ.* 4. *God,* 1 Cor. 3. 22, 23. But he gives us to understand the order of intention thus; as first, God intends his own glory, then *Christ*, then *the elect*, then *the world*. Certainly it is an hard thing to marshal the eternal immanent acts of the divine understanding, or will into first, second, third, fourth: all Gods projects are like himself, who is a whole and perfect possession of himself together and at once; so as in him considered there is no *prius* nor *posterius* in any of his acts; but considered in effects, or in respect of us, one thing may be said to be first, second, or third in nature, time, and being before, or after another. And thus in respect of us, we say the end must be in nature before the means to the end; now the permission of the fall, repentance, faith, perseverance are used by God as means to bring some to salvation. God therefore doth first project our salvation, and then the means; and both the end and the means are the product of Gods election or predestination. Here then is the Project, that God will glorifie his grace, and so this end he will predestinate *Christ*, and in *Christ* he will choose some of the sons of men to salvation, whom, notwithstanding sin, he will make holy, and without blame before him in love. This Project, or plot, or designe of God will be further enlarged in the next passage, viz. his counsels.

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2. That if man should deviate from this reasonable service, and break the Law which God would give, and which he himself should have an original power to performe, that then he should incurre the displeasure of God; and such a curse, and such a penalty should be inflicted. And here comes in the fall of man into Gods consideration; he looks upon it as a wilful transgression of his Law, and by how much the Law was more just, and the obedience more easie, by so much he judges the transgression more unreasonable, and the punishment more certaine and intolerable.

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Gen 2.17.

Math 5.18.

2 Cor. 5.11.

Math. 10.28.

Heb. 12.18, 29

Psal. 103. 8.

Jer. 9.24.

John 15. 8.

Ezek. 33. 11.

I am weary to bear them. 2. Because of his truth, he hath said, in the day that thou eatest thereof thou shalt surely die, or thou shalt dying die, die temporally, and die eternally; and surely God will in no wise abolish this Law, one jot, or tittle shall in no wise passe from the Law till all be fulfilled. 3. Because of his terror and fearful Majesty, for God will have men alwayes tremble before him, and by his terror to be perswaded from sinning, knowing therefore the terror of the Lord we perswade men; and fear him who is able to destroy both body and soul in hell, I say unto you fear him, and let us have grace, whereby we may serve God acceptably with reverence and godly fear, for God is a consuming fire. Upon these reasons God is resolved, sinne shall not passe unrevenge, lest thereby his justice should be securely abused, his hatred against sinne the lesse declared, his truth questioned, and his dreadful Majesty by men neglected.

4. That every man, notwithstanding sinne, should not be utterly destroyed: and that for these reasons, 1. Because of that infinite delight which the Lord hath in mercy: why, this delight is it that so disposeth him to pardon abundantly, and to exercise loving-kindnesse on the sonnes of men; who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thy heritage, thou retainest not thy anger for ever, because thou delightest in mercy. And, I am the Lord which exercise loving-kindnesse, judgement and righteousnesse in the earth, for in these things I delight, saith the Lord. 2. Because of that delight which God hath to be actively glorified by his creatures voluntary service and subjection; herein is my father glorified, if ye bear much fruit; and I have no pleasure in the death of the wicked; but that he turne from his way and live. He delighteth most in unbloody conquests, when by his patience, and goodnesse, and forbearance he subdueth the hearts, affections, and consciences of men unto himself: he esteemeth himself more glorified in the services, then in the sufferings of men; and therefore in this eternity he resolves not to destroy all men, lest there should be no Religion upon the earth; when the Angels fell, they fell not all, many were still left to glorifie him actively in their service of him, but when Adam fell, all mankind fell in him; so that there was no tree in this Paradise left to bring forth any fruit unto God; and this is most certaine that God would rather have

his

his trees for fruit, then for fewel; hence he resolves that mankind, notwithstanding sin, should not be utterly destroyed.

Hereupon the Trinity calls a Council; and the question is, *what is to be done with poor man?* the learned here frame a kinde of conflict in Gods holy attributes, and by a liberty which the holy Ghost from the language of holy Scripture doth allow them, they speak of God after the manner of men, as if he were reduced unto some straits, and difficulties, by the crosse demands of his severall attributes. *Justice* calls upon him for the condemnation of a sinful, and therefore worthily accursed creature; which demand is seconded by *his truth*, to make good that threatning, *In the day that thou eatest thereof thou shalt die the death*; *Mercy* on the other side pleads for favour, and compassion towards man, wofully seduced, and overthrow by Satan, and this plea is seconded by *love and goodnesse*, and the like attributes; at last when the businesse comes to determination, *wisdom* findes out a way, which the Angels of heaven gaze on with admiration and astonishment, how to reconcile these different pleas of his attributes together. A *Iesus* is resolved on; one of the same blessed Trinity, who by his Fathers ordination, his own voluntary susception, and the holy Spirits sanctification should be fitted for the businesse. To this purpose this *Iesus* should be both a Surety and an Head over sinful men; a Surety to pay mens debts unto God, and an Head to restore Gods image unto man; and thus in him *mercy and truth have met together, righteousness* Psal. 85.10. *and peace have kissed each other.*

This is the great mystery of the Gospel; this is that which the Angels (as I tell you) pry into; nay, this is that which the Angels and Saints too shall admire, and blesse God for to all eternity; this is that which set the infinite *wisdom* of God on work from all eternity. If all the Angels in heaven, and all the men in the world, had been put to it to finde out a way to answer this question, *how shall sinne be pardoned, the sinner reconciled, and God glorifie his justice?* they could never have done it; this cost God dear, it cost him the heart-blood of his own Sonne, and that's a sure signe that Gods heart was much in it, and indeed we are not Christians, until in some measure we see, and have our hearts taken with the glory of God in this mystery. O the wonder of heaven and earth! here's the case, man is fallen through
sinne

sinne, and ever since the fall, man and sinne are as inseparably joyned together as fire and heat; yet God will have mercy on the man, and he will take vengeance on the sinne; the eternal wisdom of God hath found out a way to translate this mans sinnes on another person who is able to bear them, and to interest this mans person in anothers righteousnesse which is able to cover him; so that now all's one in regard of man, as if the Law had been utterly abrogated; and all's one too in regard of God, as if the creature had been utterly condemned. And all this is done in our *Jesus*; on him was executed the curse of the Law, by him was fulfilled the righteousnesse of the Law, for him was remitted the sinne of man, and through him were all things made new again: the world was in Christ as in its Surety, making satisfaction to the justice of God; and God was in Christ as in his Embassage, reconciling the world unto himself again. *O Beloved: O the depths of the riches both of the wisdom and knowledge of God: how unsearchable are his judgements, and his wayes past finding out.* You have seene the Project, and the counsels of God for mans salvation, before all worlds; it is but dimly, for *who hath known the minde of the Lord? or who hath bene his counsellour?*

SECT. VI.

The foreknowledge.

Acts 2. 23 **O**F the foreknowledge of God in this respect we read in Scriptures, Christ is said to be delivered by the determinate counsel and foreknowledge of God. And it is said of Christs members, *the Romans 8. 29* called according to his purpose, whom he did foreknow: and elsewhere in the same Epistle, *God hath not cast away his people, which he fore-knew.* *Romans 11. 2* And Peter writes to the strangers elect, according to the foreknowledge of God the Father. Understand, that foreknowledge is ascribed to God in respect of the creature properly; but in respect of God there is nothing past, nothing to come; all things past, and all things to come are present to him, and therefore in that sense he cannot be said to foreknow any thing. Now the Lord in respect of us is said in Scripture to foreknow things or persons two wayes.

1. Generally, by a general knowledge, of which *David* speaks, *thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which, in continuance were fashioned, when as yet there was none of them.* Psal. 139. 16.

2. Specially, by a more special foreknowledge, which is a knowledge with love and approbation; the very same which barely comprehendeth that we call Election; so Gods choosing is expressed by loving: *Jacob have I loved, and Esau have I hated.* And this is that which the Apostle speaks of, *the Lord knoweth who are his,* (i.) the Lord from everlasting knoweth his with love, and with approbation, *bath God cast away his people which he foreknew?* (i.) which he before loved and approved? Rom. 9. 13.
1 Tim. 2. 19.
Rom. 11. 2.
 hence we gather that after the Project was laid, and the counsels of God were agreed upon it, then God *foreknew*, or foresaw whom to embrace in his eternal love as his own. At one act he foreknew whom he would choose, and set apart of his own free love to life and salvation. And here you have the cause of Gods predestinating his Saints to glory, it was onely the *foreknowledge*, and free love of God, the Lord from everlasting, and before the foundation of the world fore-ordained, or fore-appointed some to salvation, nothing moving him thereunto but his own good pleasure and his own free love. This is it that in order of nature, and strictly goes before, and is the cause of our predestination, *for whom he did foreknow, he also did predestinate;* first he foreknew, and then he did predestinate; first he loved, and then he elected; first he embraced them as his own in the arms of his eternal love, and then of his free love he set them apart to life, and to salvation: hence the Apostle calls it *the election of grace*, signifying that our Election springs out of the womb of love; free love, free grace is the cause of our Election. Rom. 8. 29.
Rom. 11. 5.

Some object, that we are predestinated and elected according to *foreknowledge*; (i.) say they, according to the fore-knowledge of our faith, and repentance, and perseverance; but if that were *Peters fore-knowledge*, why then would he say, *that those whom he did fore-know, he also did predestinate to be conformed to the image of his Sonne?* if God did foreknow them first conformed, why did he then predestinate them *to be conformed?* And if that were *Peters fore-knowledge*, why then would he say, *that they were elect according to the fore-knowledge of God the Father—* Rom. 8. 29.

1 Pet. 1. 2.

unto obedience? if God did fore-know them first obedient, how then did he fore-know them unto obedience? I know it is a question, whether God in fore-sight of belief, and perseverance in faith and holiness, do choose us to salvation? for my part I am for the negative, upon these well-known grounds.

1. Because election on faith foreseene makes God to go out of himself, looking to this or that in the creature, upon which his will may be determined to elect; now this is against the all-sufficiency of Gods knowledge, as if he should get knowledge from the things we know, and against the all-sufficiency of Gods will, as if he must be beholding to something in us, before the business of our election can be determined.

1 John 4. 19
Verse 10.

2. Because Election on faith or love foreseen, it makes God to choose us when we have chosen him, and to love us when we have loved him first, but this is contrary to Scripture, *We love him because he loved us first; — and herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our finnes.*

Rom. 9. 15.

* John Good-
wins exposition
on Rom. 9.

35. 16.

3. Because Election on faith foreseen, stands not with the freedom of Gods will within himself, but God tells us plainly, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion* *. I know some would not have this text understood of Election from eternity, but of justification, adoption, salvation, and yet they grant the truth of it to be alike, whether in reference to Election, or Justification: the words, *I will have mercy on whom I will have mercy*, are one and the same with those words spoken by God to Moses, *I will be gracious to whom I will be gracious*; Now to be gracious, as is confessed, properly imports a propenseness of minde and will to do some signal good without any motive or engagement thereunto from without, especially from the person or persons to whom this good is done, or intended; which is a plaine argument that *I will have mercy*, is not of that kinde of mercy, the exercise whereof is drawn out, or procured by any thing whatsoever in those to whom it is shewed, but because it pleaseth it self, or him in whom it resideth so to do; and in this respect mercy differs very little, or nothing at all from grace: the Apostle exchanging Moses his words, was but his interpreter.

Exod. 33. 19.

4. Because Election on faith foreseene, is all one as to say, we are ordained to eternal life because we beleieve, but the Scripture speaks contrary, *as many as were ordained to eternal life* Acts 13. 48, *beleieved*, and not as many as beleieved were ordained to eternal life.

5. Because a prime and eternal cause cannot depend upon the self-same temporal effects which are thereby caused, Now, Election is the prime and eternal cause whence our faith, repentance, and perseverance were derived, and therefore our faith, repentance, and perseverance cannot be imagined antecedent causes, conditions, or motives unto the divine Election.

6. Because Election on faith foreseene, or Election of men beleieving and persevering in faith and holinesse unto the last gasp, brings with it many absurdities. As, 1. This is to Elect men, not considered as in the state of innocency, nor of misery, but as in state of grace, contrary to their own tenets. 2. This is not to bring faith, holinesse, perseverance out of the gracious benefit of Election, but to bring Election out of the foreseen acts of beleieving, obeying, persevering, quite contrary to Scriptures, *he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:* Eccles. 1. 4. 3. This were to say that Election or predestination affords no man any help at all, in the way unto eternal salvation; for how can that be the cause leading infallibly in the way unto eternal life, which comes not so much as into consideration, until a man have runne out his race (at least in Gods foreknowledge) in faith, and godlinesse, and be arrived at heavens gates? Such a falsely named predestination might more truly and properly have been called a Post-destination. But I have too long stood on this contraverſie, and indeed it is against my designe, *which is not to minister questions, but rather edifying, which is in faith.* I remember what I have read, and indeed I begin already to feelee, that these contraversional points will but discompose our spirits, and waste our zeale, our love, our delight in *Jesus* (this lovely subject, and object we are a viewing) even by the interruption and diversion of our contemplations, not a word more in that kind. Tim. 1. 4.

SECT. VII.

The Purpose.

Rom. 8. 28.

Rom. 9. 11.

Ephes. 1. 11.

Ephes. 3. 11.

2 Tim. 1. 9.

Ephes. 1. 11.

Prov. 20. 18.

Prov. 15. 22.

Isa. 14. 24.

OF the Purpose of God concerning mans salvation before all worlds, we read in Scriptures; *We know that all things work together for good to them that love God, to them who are called according to his purpose.* And it is said of Jacob and Esau, that being not yet borne, neither having done any good or evil, that the purpose of God according to Election might stand. And in Christ we are said to obtaine an inheritance being predestinate according to the purpose of him who worketh all things after the counsel of his own will. And elsewhere the Apostle speaks of the manifold wisdom of God according to the eternal purpose, which he purposed in Christ Jesus our Lord. And again, he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. All these hold forth this truth, that God purposed in himself from all eternity to bring them, whom he foreknew, to life, and to salvation. This purpose of God in order of nature comes before predestination, in that we are said to be predestinate according to his purpose, and yet it must needs follow after his foreknowledge and counsel, for first he loves before he will purpose, and every purpose is established by counsel; yea, without counsel purposes (saith the Wiseman) are disappointed; why then first he counsels (I speak after the manner of men) and then he foreknows; (i.) either he knows whom he will choose, for God doth not blindly choose he knows not whom; or else he sets his love to life on some, he knows them with a knowledge of approbation, and then he settles a purpose to bring them to life, whom he so foreknows in that especial and unspeakable way.

This purpose of God speaks our stability and certainty of salvation in Christ; when God once purposeth, it is past altering: Surely as I have thought, so shall it come to passe, and as I have purposed (saith God:) so shall it stand; you may write upon it that Gods purposes are immutable, would not Paul lightly alter purposes taken up by him, when I therefore was thus minded (saith he) did I use lightnesse? or the thing that I pur-

pose,

pose, do I purpose according to the flesh, that with me there should be yea, yea, and nay nay? would not Paul (I say) alter his purpose? and will God think you alter his? methinks this word speaks to me, as if I heard God say from all eternity, it is my purpose to save a remnant of mankind; though all are lost by sinne, yet my wisdom hath found out a way to choose out some, and though those some, those few I have purposed to save, stand in very slippery places, yet I will be the same yesterday, and to day, and for ever. I foresee indeed many thousands of failings and exasperations, to alter the purpose that I have towards my people; I foresee their daily provocations of my justice; I foresee their many lusts within, and their many enemies without; I foresee that grace inherent I will give them to be as mutable in all the progeny as in their father Adam; and if I leave them in the hands of their own counsel, they cannot but depart daily from me, even as water, though it could be made as hot as fire, yet being left unto it self, it will quickly reduce, and work it self to its own original coldnesse againe; I foresee them in their best condition, at full sea, at their highest tyde of grace to be as changeable and movable severall wayes as wheelles; to be as perplexed, hindered, and distracted in themselves as crosse wheelles in one another; grace swaying one way, and flesh another way, and what stability can I think in such? why yet (saies God) yet I purpose to bring this little flock to heaven; my purpose is in, and from my self, and I am God, and not man, and therefore I cannot repent, nor call in the purpose which now I have, have I said, and shall not I do it? have I spoken, and shall I not make it good? yes, yes, my purposes must stand, and for this purpose I will set my Sonne betwixt my people and my self, so that if they sinne, I will look on him, and by that meanes I will see no iniquity in Jacob, nor transgression in Israel; and for this purpose I will joyne to the wheelles the living creatures, that when the living creatures go, the wheelles shall go; and when the living creatures stand, they shall stand; and when the living creatures are lifted up from the earth, the wheelles shall be lifted up against them, for the spirit of the living creatures shall be in the wheelles: my meaning is, that my Saints shall not have their stability from themselves, for they are like wheelles, but they shall have it from me, and from my Sonne, unto whom by the same spirit

2 Cor. 1. 17.

Heb. 13. 8.

Numb. 23. 19.

Numb. 23. 22.

Ezek. 1. 21.

spirit of life they shall be united. Thus may I imagine the Lord from all eternity to say, and speak, and purpose with himself, and surely his purposes must stand upon this account, for the gifts and calling of God are without repentance..

Rom. 11. 29.

SECT. VIII.

The Decree.

Psal. 2. 7, 8.

Rom. 8, 30.

Eccles. 1. 4.

2 Thes. 2. 13.

THE Decree of God concerning mans salvation before the foundation of the world, appears in these texts, *I will declare the decree* (saith God), *what was that? why, concerning Christ, and concerning the Church, thou art my Sonne, this day have I begotten thee; aske of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* It was Gods Decree to give out of Jewes and Gentiles a Church to Christ; and this Decree was made in that day of eternity, when the Sonne of God was begotten of his Father. This decree in Scripture-phraze hath several titles, 1. It is the very same with that which we usually call *Predestination*; for what is *Predestination* but a Decree of God concerning the different preparation of Grace, whereby some are guided infallibly unto salvation? *Predestination* is a Decree both of the means and end; a Decree of giving Grace effectual unto some persons here, and of bringing the same persons unto glory hereafter. This Decree, this *Predestination*, this golden chaine of the meanes and end, is set down by the Apostle, *Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.* As God hath predestinated some to life and glory, so he hath predestinated them to be called, and justified before they be glorified; whomsoever the Lord hath decreed to save, them hath he also decreed to sanctifie before they come to enjoy that salvation. *God hath chosen us in Christ before the foundation of the world, that we should be first holy, and then happy.* See how these are twisted by the Apostle once and again, *God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and believe of the truth.* I have heard of some blasphemous reasonings, if we
are

are predestinate to be saved, we may live as we list, for how-
 soever we live, though never so wickedly, yet we shall be saved.
 O fearful! O divelish reasoning! surely this comes from the Di-
 vel, and not from God, or his Word: Marke here one of Satans
 depths; in outward things he tempts men to distrust God, and
 to rely altogether on meanes: but in heavenly things, and mat-
 ters of salvation he tempts men to lay all on Gods Decrees and
 Gods purposes, without any regard had to the means. Such men might
 as well say, the Lord hath appointed that we shall live to such a
 time, and till then we shall not die, and therefore what need we
 food in health, or physick in sicknesse? Oh take heed of these
 reasonings! Gods Decree doth not remove the use of the means,
 but establish and confirme them. — 2. This Decree is the same
 with that ~~book~~ of life wherein are written the names of the Elect;
 Paul tels us of some women, with Clement, and other fellow-la- Phil. 4. 3.
 bourers, whose names are in the book of life. And Christ bids
 his Disciples rejoyce, because their names are written in heaven. Luke 12. 10.
 And John saw in his vision the dead, small and great stand be-
 fore God, and the books were opened, and another book was open- Rev. 20. 12.
 ed, which is the book of life. As Captains have a book wherein
 they write the names of their souldiers; and Citizens have a book
 wherein they record the names of their Burgeesses; So God hath
 his Decree or book of life, in which he registers all that belong to
 him. Some other texts speak of a book of life, as, blot me I pray Ezod. 32. 32;
 thee out of thy book which thou hast written, said Moses in his 33.
 zeal for Israel, to whom the Lord answered, whosoever sinneth a-
 gainst me, him will I blot out of my book. But this was not the
 book (say some) of Gods eternal Decree, but the book of his
 providences; God hath a double book, and both in a figure; he
 hath a book of his resolved Decrees, and a book of his acted pro-
 videntes; this latter is but a transcript, or a copy of the former:
 those huge original volumes of love and blessings which God
 hath laid up in his heart for his own people from all eternity is
 the book I meane: Indeed this book is writing out every day,
 by the hand and pen of providence in the ordering of all those af-
 fairs which concerne our salvation. — 3. This Decree is the ve-
 ry same also with Gods seale; the foundation of God standeth
 sure, having this seale, the Lord knoweth them that are his. A 2. Tim. 2. 19.
 seale is used in three cases; 1. To keep things distinct. 2. To
 keep

keep things secret. 3. To keep things safe : In every of these respects Gods Decrees are seales, but especially in the last, those souls that are sealed by God, they are safe in the love and favour of God ; as when *Job* tells us that *God sealeth up the starres*, (i.) say some, he preserveth the starres in their orbs, in the places where he hath set them they shall never drop out ; so God seals up his Saints, (i.) he secures them of the eternal love of God, so that they shall never drop out of his heart. All these titles speak the immutability of Gods eternal immanent acts ; *q. d.* I decree, I predestinate, I book it, seale it, that such and such persons shall be eternally saved ; and why all this ? but to note the certainty, and stability of the thing ; shall great Monarchs of the earth do thus ; shall they decree, and book, and seale, to shew their greatnesse, and wisdom, that they could so resist, as no person or power whatsoever should be strong enough to cause them to change their resolutions ? and shall not I much more ? do not I know, or foresee all that can or will follow ? is there any power, or ever shall be to take them out of my hands ? Or is it possible that ever I should have a relenting thought at the saving of these souls ? Can any thing fall out hereafter to make me more provident, more powerful, more wise, more merciful then now I am ? it may be in some things I may will a change, but can I in any thing truly change my will ? no, no, I am the Lord, I change not, therefore ye sonnes of *Jacob* are not consumed.

Mal. 3. 6.

SECT. IX.

The Covenant.

THE Covenant concerning mans salvation is the last and main particular I instanced in : I dare not be too curious to insist on the order of nature ; and the rather because I beleeve the Covenant betwixt God and Christ from everlasting is interwoven with the Decree, fore-knowledge, and election above. So the Apostle tells us, *He hath chosen us in Christ before the foundation of the world* ; marke that, in Christ : There was an eternal plot betwixt the Father and the Sonne ; there was a bargaine made (I

Ephel. 1. 4

speak

ſpeak it with reverence) betwixt God and Chriſt, there was a Covenant betwixt the Lord and his Sonne Jeſus Chriſt for the ſalvation of the Elect; and of this obſerve we eſpecially theſe following texts.

In *Iſaiah* 49. 1, 2, 3, 4. the Prophet ſeemes to ſet it Dialogue-wiſe; one expreſſeth it thus; Firſt, Chriſt begins, and ſhewes his commiſſion, telling God how he had called him, and fitted him for the work of redemption, and he would know what reward he ſhould have of him for ſo great an undertaking. *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name, and he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me, and made me a poliſhed ſhaft, in his quiver hath he hid me.* Upon this God answers him, and tells him what reward he ſhould have for ſo great an undertaking; onely at firſt he offers low, viz. onely the elect people of *Iſrael*. And he ſaid unto me, *thou art my ſervant O Iſrael in whom I will be glorified; or Iſrael it is in whom I will be glorified by thee.* Chriſt who ſtood now a making his bargain with him, thought theſe too few, and not worth ſo great a labour and work, becauſe few of the Jewes would come in, but would reſuſe him, and therefore he ſayes, he ſhould labour in vaine, if this were all his recompence, then ſaid I, *I have laboured in vaine, I have ſpent my ſtrength for naught, and in vaine;* and yet withal he tells God, that ſeeing his heart was ſo much in ſaving ſinners, he would do it howſoever for thoſe few, comforting himſelf with this, that *his work, or his reward was with the Lord.* Upon this God comes off more freely, and opens his heart more largely to him, as meaning more amply to content him for his paines in dying; it is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribe of *Jacob*, and to reſtore the preſerved of *Iſrael*: that is not worth the dying for, I value thy ſufferings more then ſo, I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth. Methinks I imagine as if I heard God ſpeak unto Chriſt from eternity: See here I have loved a remnant of mankind both of Jewes and Gentiles with an everlaſting love, I know they will ſinne and corrupt themſelves, and ſo become enemies to me, and liable unto eternal death; now thou art a mighty perſon able to do what I require of thee for them; if thou wilt

Heb. ix. 7, 9.

Joh. 17. 6.

Joh. 6. 39.

Isa. 53. 11.

Pla. 40. 6.

Ma. 4. 1. 6.

Heb. 7. 18.

Pl. 1. 8.

Zech. 6. 13.

Yer. 12.

take upon thee their nature and finnes, and undertake to satisfie my justice and law, and take away that hatred that is in them towards me and my Law, and make them a believing holy people, then I will pardon them, and adopt them in thee for my sonnes and daughters, and make them coheires with thee of an incorruptible crowne of life. And then said Christ, loe I come to do thy will O God; then Christ as it were struck hands with God to take upon him the nature and sinne of man, and to do and suffer for him whatsoever God required of him. Certainly, this was the whole businesse of our salvation first transacted betwixt God the Father and Christ. before it was revealed to us. Hence we are said, to be given unto Christ, I have manifested thy name (said Christ) unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, this very giving implies, as if the Father in his Eternity should have said to the Sonne, these I take to be vessels of mercy, and these thou shalt bring unto me, for they will destroy themselves, but thou shalt save them out of their lost estate. And then the Sonne takes them at his Fathers hand, and looking at his Fathers will, this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing; he thereupon takes care of such; he would not for a world any of them should be lost which his Father hath given him, they are more dear then so.

In *Isaiah* 53. 10, 11. and in *Psal.* 40. 7. Christ is brought in as a Surety — offering himself for us, and readily accepting of Gods will in this very matter: and hence it is that he is called *Gods servant*; and his ears are said to be opened.

In *Isa.* 42. 6. this very Covenant is expressly mentioned. Thus God speaks of Christ, *Behold my servant whom I uphold, mine elect in whom my soul delighteth: — I will give thee for a Covenant of the people, for a light of the Gentiles. Yea, this Covenant and agreement seemes to be confirmed with an oath, in Heb. 7. 28. and for this service Christ is required to aske of God; and he will give him the beathen for his inheritance. Observe how the Church of God is given to Christ as a reward of that obedience which he shewed in accepting of the office of a Surety for us. This stipulation some make to be that counsel of peace spoken of by the Prophet, and the counsel of peace shall be between them both, (i.) between the Lord; and the man whose*

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name is the Branch. And for this agreement it is, that Christ is called the *second Adam*, for, as with the first *Adam* God plighted a Covenant concerning him, and his posterity, so also he did indent with Christ and his seed concerning eterna life to be obtained by him. I deny not but that some promises were made onely to Christ in his own person, and not to descend to his children, as, *Sit on my right hand until I make thine enemies thy foot-stoole*; and he shall see his seed, he shall prolong his dayes, the pleasure of the Lord shall prosper in his hands; and aske of me, and I will give thee the heathen for thine inheritance, and the innermost parts of the earth for thy possession. But there are other promises made to him and his; as that grand promise, *I will be to him a Father, and he shall be to me a Sonne*; it is first made to him, and then to us: and that special promise of spiritual grace, *John* 1. 16. of justification, *Isa.* 50. 8. of victory and dominion, *Psal* 110. 2. of the Kingdome of glory, *Luke* 24. 26. they are every one first made to him, and then to us; — The businessse from eternity lay thus; here is man lost (said God to his Sonne) but thou shalt in fulnesse of time go and be borne of flesh and blood, and dye for them, and satisfie my justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord, *Isa.* 62. 12. This shalt thou do (said the Father) and upon these termes they shall live that beleewe. This was Gods Covenant with the Sonne of his love for us; to whom the Sonne answered (as it were) again; Content Father, I will go, and fulfil thy pleasure, and they shall be mine for ever; I will in the fulnesse of time die for them, and they shall live in me; burnt-offerings, and sin-offerings thou hast not required, (no, it was self-offering) then said I, loe I come, in the volume of the book it is written of me to do thy will O my God! In what book was it written that Christ should come to do the will of God? Not onely in the book of the Law and the Prophets, but also in the book of Gods decrees: In this sense the Lamb was slaine from the foundation of the world. His Father from before all time appointed him to be our high Priest, and he from all eternity subscribed to his Fathers pleasure in it.

In *Galath.* 3. 15. Brethren, I speake after the manner of men, though it be but a mans Covenant, yet if it be confirmed, no man dissannuleth, or addeth thereto. Now to Abraham and his seed.

Gal. 3. 15.

were the promises made; he sayth not, and to seedes as of many, but as of one and, to thy seede which is Christ. There is a question whether this Covenant here mentioned was made onely betwixt God and Christ, or onely betwixt God and us, or both betwixt God and Christ, and betwixt God and us. The occasion of this question is in these words, *Now to Abraham, and his seed were the promises made, he saith not, and to seedes, as of many, but as of one, and to thy seed which is Christ.* 1. Some argue hence, that there is no Covenant or promise made to us, but onely to Christ, or with Christ, Christ stood for us, and artiled with God for us, and performed the conditions for life and glory: so that the promises are made all to him; yet this indeed is confessed, that because we are Christs, and are concerned in the Covenant, it is therefore sometimes called a Covenant made with us; *I will make a new Covenant with the house of Israel, and with the house of Judah;* not that the Covenant is really made with us, but onely with Christ for us, and when we feele our selves under the power of the promise, we begin then to know that we are in that same Covenant. But this is rather (say they) to feele our selves in that Covenant which God hath made with Christ, then to enter into Covenant with God our selves.

Jer. 31. 37.

2. Others argue hence, that there is no Covenant or promise made with Christ personall, but onely with Christ mystical, such who are members of Christ, and so united to Christ, for mark the text (say they) *the promise is made first to Abraham, and then to his seed;* this seed is such a seed as comes to have right to the promise in order from Abraham; now this cannot be Christ personall, but Christ mystical: And whereas the text sayes, *the promise is not made to seedes, but to one seed, which is Christ,* they distinguish of a double seed of Abraham; first, there is a carnal natural seed according to the flesh, and in this sense Christ speaks to those wicked unbelieving Jewes, which went about to kill him. *I know ye are Abrahams seed, but ye seek to kill me.* Secondly, there is a spiritual seed that walk in the faith and steps of Abraham, know ye therefore that they which are of faith, the same are the children of Abraham. And if ye be Christs, then are ye Abrahams seed, and heires according to the promise; now the promise is made to Abraham and his seed, not seedes; (i.) not to both seedes, both carnal and spiritual, but onely to the one, which

Joh. 8. 37.

Gal. 3. 7. 29.

is the spiritual; and this seed is Christ, (i.) Christ mystical, the body of Christ, the faithful that are knit to Christ by a true and a lively faith.

3. Others argue hence, that this Covenant is made both betwixt God and Christ, and betwixt God and us; First, betwixt God and Christ: all the work of redemption and salvation was transacted betwixt God and Christ before the foundation of the world; but this doth not hinder but that the same promise is afterwards in time made to us also: Look as it is in Covenants amongst men, while the childe is yet unborne the father takes conveyance of an inheritance for his childe, which he keeps in his own hand till the childe be borne and come to years, and then he puts it into his own possession; so it is here; we are for a time hid in the womb of Gods election, till we are brought forth by the grace of regeneration; now during this time we are not in our selves capable of receiving any promise of life made to us; but it is made to Christ in our behalfe, and he receives the promise from the Father in our stead: but yet so that when we come to be borne anew, the promises are made unto our selves, and then we are put into possession of them.

Here then is the meaning of the text, *the Covenant is made with Christ*; (i.) with Christ, and his heirs; principally with Christ, and with *Abrahams* nature in Christ, and yet personally with beleevers, who are also the seed of *Abraham*. All the difference is in that terme *Christ*, what thereby is meant, whether Christ personal, or Christ mystical, or Christ representative: And we say——

1. Not Christ personal, I mean not Christs person singly considered, for that, 1. Would fight with the scope of *Paul*, whose bent it is to prove the promise of eternal life to be made to all beleevers, and that, 2. Would conclude the promise of eternal life to be given onely to Christ, and not at all to those that are beleevers in Christ.

2. Not Christ mystical, for 1. The promise is made to Christ, *In whom the Covenant was confirmed.* 2. *In whom the nations were blessed.* 3. *In whom we receive the promise of the Spirit through faith.* 4. *Who was made a curse for us.* Now not any of these can agree to Christ mystical; Christ mystical did not confirme the Covenant, nor blesse the Nations, nor give the Spirit, nor was made a curse.

ver. 17.

ver. 8.

ver. 14.

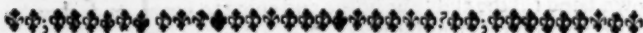
ver. 13.

3. It.

3. It is Christ representative, Christ-Mediatour, Christ a public person, to whom the promises were made, for Christ and his heirs are but all of them one confederate family; and as the Covenant of works was made with *Adam*, and all his: and there were not two Covenants; so here, the Covenant is made with the second *Adam* and his children: *But every man in his own order, Christ the first-fruits, and afterwards they that are Christs.*

Cor. 15. 23.

I have now propounded the Object we are to look unto; it is *Jefus* in that eternity before all time until the Creation. Our next businesse is to direct us in the Art or Myſtery of Grace, how we are to look unto him in this respect.



CHAP. II. SECT. I.

Of knowing Jefus as carrying on the great work of our ſalvation in that eternity.



ooking comprehends knowing, considering, deſiring, hoping, believing, loving, joying, calling upon *Jefus*, and conforming to *Jefus*. If then we will have an inward experimental look upon *Jefus*, we muſt act, and exerciſe all theſe particulars.

1. We muſt know *Jefus*, carrying on the great work of our ſalvation in that eternity before all time. Come, learn what this *Jefus* is, 1. In his relation to God, and ſo he is Gods Sonne, eternally begotten before all worlds. See above, and learn it thoroughly, who it is that was begotten, for the perſon, when it was for the time, how it was for the manner, and what was the mutual kindneſſe and love of him that begot, and of him that was begotten, O the height and depth of this knowledge! 2. Come, learn what this *Jefus* is in his relation to us before all worlds; and to that purpoſe ſtudy cloſe that great tranſaction betwixt God and Chriſt for our ſalvation. 1. Study that project of God, that he would glorifie his grace; and to this end that he would predeſtinate Chriſt, and in Chriſt he would chooſe ſome of the ſoules of men, and amongſt the reſt, that he would chooſe thee, whom notwithstanding ſinne, he would make holy, and without blame before him in love. 2. Study the counſels of God concerning man

man before all worlds; O 'twas an hard question, how sin should be pardoned, the sinner reconciled, and yet God glorifie his justice? none but the wisdom of God could ever finde out a way to have had mercy on the man, and yet to take vengeance on the sinne; but herein appeared *the depth of the riches both of the wisdom and knowledge of God*; he devised the way to translate this mans sinne (suppose thine own sinnes) on anothers person who was able to bear them, and to interest this mans person (suppose thine own self) in anothers righteousness who was able to cover him. 3. Study the foreknowledge of God, how the Lord knew his from everlasting with a knowledge of love and approbation; after the project was laid, and the counsels of God were agreed upon it, then God fore-knew, or fore-saw whom to embrace in his eternal love; And, O my soul, if thou art one of his, if God in Christ hath of his own free love set thee apart to life and salvation, then *know it for thy self*; it is inward experimental knowledge we speak of. 4. Study the purpose of God concerning thy salvation; this purpose of God speaks the stability and certainty of thy salvation in Christ; his purpose is in, and from himself, who is God and not man, and therefore cannot repent; *hath he said, and shall he not do it? hath he spoken, and shall he not make it good?* 5. Study the decrees of God, they are all one with predestination, the book of life, the seale of God; what, hath the Lord decreed, predestinated, booked, sealed thee for salvation? *O how blessed is the people that know this joyfull sound! they shall walk in the light of thy countenance, O Lord.* 6. Study the Covenant of grace; remember how the businesse of eternity lay thus; *here is every man lost* (said God to his Son) *but thou shalt in fulnesse of time go, and be borne of flesh and blood, and die for some of them, and satisfie my justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord.* To whom the Sonne answered, *be it so Lord, I will go and fulfil thy pleasure, and they shall be mine for ever.* Observe, and be acquainted with this Covenant in that very Dialogue, first God demands of his Son that he lay down his life, and for his labour he promisseth that *he shall be his seed, and God shall give him many children.* And secondly, the Sonne consents to lay down his life, and saith, *here I am to do the will O God, thou hast given me a body:* What

Jeb 5.27.

Numb. 23.19.

Pi. 39.15.

Is. 53.10.

Heb. 10.5.9.

Job 5. 27.

what, O my soule, that the Father and Christ should transact a bargain from eternity concerning thee? that there should be any communing betwixt the Father and the Son concerning thy happiness and salvation? Surely this is worthy thy paines, and study; *O hear it, and know thou it for thy good.*

SECT. II.

Of considering Jesus in that respect.

2. **W**E must consider *Jesus*, carrying on this work of salvation in that eternity; It is not enough to study, and know him, but according to the measure of knowledge we have attained, we must ponder, and muse, and meditate, and consider of him: now consideration is an expatiating and enlarging of the mind and heart on this or that subject: consideration is a fixing of our thoughts, a stedfast bending of our mindes to some spiritual matter, till it work on the affections, and conversation. We may know, and yet be inconsiderate of that we do know, but when the intention of our mind and heart is taken up about some one known object, and other things are not for the present taken notice of, this is *consideration*. O that, if it were possible, we could so consider Jesus in this first period of eternity, as that for awhile at least we could forget all other things! Christians! I beseech you be dead to the world, be insensible of all other things, and *look onely on Jesus*; it is said that men in a phrenzy are insensible of what you do to them, because their minds are taken up about that which they apprehend so strongly; and if ever there was any object made known to take up the mind of a spiritual man, it is this, even this: not but that other objects may be deeply and seriously minded of men; it is reported of *Archimedes*, who was a great Mathematician, that when the City was taken wherein he was, and the warlike instruments of death clattering about his eares, and all was in a tumult, yet he was so busie about drawing his lines; that he heard no noise, nor did he know there was any danger; but if such objects as those could take up the intention of his mind, so

as not to regard other things, how much more should this consideration of Christ? if a carnal heart, a man that minds earthly things, be so taken up about them, because they are an object suitable to him; how much more should a gracious heart, that can see into the reality of these things of God and Christ from everlasting be so taken up with them as to mind nothing else? come then, O my soul, and set thy consideration on work, as thus. —

1. Consider *Iesus* in his relation to God, how he was the eternal Son of the Father: I know in some respects we have little reason thus to *look on Iesus*: as we are sinners, and fallen from God, there is no looking on an absolute Deity; alas, that Majesty (because perfectly and essentially good) is no other then an enemy to sinners as sinners; so as we are sinners, and fallen from God, there is no looking on the Son of God; I mean on the Son of God, considered in the notion of his own eternal being, as coequal, and coessential to God the Father: Alas! our sin hath offended his justice, which is himself: and what have we to do with that dreadful power, which we have provoked? But considering *Iesus as Iesus*, which sounds a Saviour to all sinners believing on him: and that this *Iesus* contains the two natures of Christ, both the Godhead, and Manhood; now we that have our interest in him, may draw neere, and (as we are capable) behold *the brightnesse of his glory*. To this purpose the Scriptures Heb. 1. 3. have discovered to us God the Son, how he is the second person in the Trinity, having the foundation of personal subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity; *when there were no depths* P. ov. 8. 24. 25. *I was brought forth*, — *before the mountaines were settled, and before the hills I was brought forth*. Ante colles genita eram, before the mountaines I was begotten, as some: or, ante colles filiata eram, before the mountaines I was sonned his sonne, as others translate it. — Why thus O my soule, consider *Iesus*, the Son of God, but in this consideration be not too curious; thou hearest of the generation of the Son, and of the procession of the Holy Ghost, but for the manner how the Father begets the Son, or how the Father and Son do spire, and send forth the Holy Spirit, be not too busie to enquire, thou mayst know a little, and consider a little, but for the depth and maine of this great mystery of

*Aug lib .1. con-
fess c. 12*

grace, let the generation of the Son of God be honoured with silence. I remember one being too curious, and too inquisitive, *what God was doing on that long Evum of eternity before he made the world?* it was answered, *he decreed to make hell for such curious inquisitors.* Be not therefore too nice in this consideration: keep within bounds of sobriety and humility, and then as thou art able to comprehend, the Scriptures will discover that before God made the world in that long-long Evum of eternity, he was doing these things. —

1. Some things in relation to himself.

2. Some things in relation to his creatures.

1. Some things in relation to himself; and those things were either proper, or common to the three persons. 1. the things proper to each of the persons were those internal, incommunicable actions of God, as 1. to beget; and that belongs onely to the Father, who is neither made, nor created, nor begotten of any. 2. To be begotten; and that belongs onely to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; and that belongs onely to the Holy Ghost, who is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding. And these were Gods actions in that eternity before all worlds: the Father was begetting God the Son: the Son was begotten of God the Father; the Holy Ghost was proceeding from God the Father and God the Son. But what, were these actions of God ever in action during all that eternity? yes: as they are called internal actions, so they are permanent; look as the Sun doth alwayes beget his beames, and both Sun and beames do send forth the heates: So the Father from all eternity ever did, and now doth and ever will beget his Son, and both the Father and the Son ever did, and now do, and ever will aspire and breath forth the Holy Ghost: And therefore *Origen* saith well, *Our Iesus is the brightnesse of Gods glory; now the brightnesse of glory is not once begotten, and then afterwards leaves to be begotten; but as often as the glory riseth from whence the brightnesse springeth, so often doth the brightnesse of glory arise.* Before the hills, was I brought forth. Some translate thus, *ante colles generat*, and not as others, *generavit me*, before the mountaines were settled he begetteth me. Surely the Son of God is ever begetting, and the Holy Spirit is ever proceeding.

*Orig. hom b. in
Jerem.
Heb. 1. 3.*

Prov. 8. 24.

2. The things common to the three persons in that eternity were those internal actions of God wherein the three persons did communicate : as 1. That one was in another, and possessed one another ; the Father remaining with the Son, the Son with the Father, and the Holy Ghost in, and with them both, thus we read of Christ, *the Lord possessed me in the beginning of his way,* Prov. 8. 22. *before his workes of old.* And, *in the beginning was the Word, and the Word was with God.* And *I am in the Father, and the Father in me.* 2. That one glorified another ; the Father glorified the Son, and the Son glorified the Father, and the Holy Ghost glorified both the Father and the Son : *And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* Joh. 1. 1. 3. That one delighted in another, the Father delighted in the Son, the Son delighted in the Father, and the Holy Ghost delighted in them both ; *then I was by him, as one brought up with him, and I was daily his delight, rejoicing alwayes before him.* Joh. 14. 10. *I was daily his delight in the Original, delights intimating that the Son was variety of delights unto his Father : rejoicing alwayes before him, Christ speaks in termes very quaint and familiar, alwayes rejoicing, q. d. greatly sporting : it is a Metaphor or simile taken from little ones which sport and play before their Parents. O see how the Father and the Son rejoyce in one anothers fellowship : nay, see how they spend that long eternity before the creation in nothing but rejoycing and delights : The Father delights in his Son, and the Son rejoyceth in his Father. Consider O my soule, thou hast sometimes had a tickling to know, what God was a doing before the creation ? why now be sober, and satisfied with this knowledge : God spent all that time (if I may call it time) in delighting himself in Jesus ; why this was Gods work to delight in his Son, and he so delighted in him, that he desired no other pleasure then the company and beholding of him, which accordingly he twice told from heaven, while Christ was on earth, saying, *this is my beloved Son in whom I am well pleased : — in whom I am well pleased.* The first sound was at his Baptisme, *Mat. 3. 17.* and the second at his transfiguration, *Mat. 17. 5.**

2. Some other things God was a doing in relation to his creatures ; they will fall in at our next consideration, only this by the way. As God and Christ rejoyced in the fruition of one another

Prov. 8 31.

without communicating the notice thereof to any creature; so in the next verse we finde them rejoycing in the salvation of men: *and my delights were with the sons of men.* Amidst the other considerations, O my soule think of this: what, that God from all eternity should delight in thy salvation? why this consideration sets out to purpose the heart and desire of God to save thy soule: for, 1. Delights arise out of the strongest and choicest desires; men are pleased with many things in which they delight not. 2. God and Christ are mentioned here to delight in this work, and in no other work of theirs, not in the Angels, not in the world, nor in any thing in it. 3. This their delight is mentioned next to their delighting in each other. 4. This delight is aforehand, whilest Gods heart was only in the expectation, and his mind but laying the plot of thy salvation, all these argue how great a matter this was in Gods esteeme, and how much his heart was in it, even from everlasting. O let all these fall into thy consideration!

2. Consider Jesus meerey in his relation to us: consider him in that great transaction betwixt God and him for our salvation: And that we may settle our thoughts, and dwell here; —

Ephes. 1. 6.

1. Consider the Project: The great God having entertained thoughts within himself to communicate himself out of his aloneness everlasting, he layes this plot, that all he would do in that respect, it should be *to the praise of the glory of his grace.* O my soule consider; meditate and muse on this plot, of the Almighty; it is conteyned by the Apostle in a very few words, do thou weigh them all, here is, 1. *The Praise.* 2. *The Glory.* 3. *Of his Grace.* 1. *Praise* is a setting forth of this or that; by word, or deed, or gesture; it containes in it a reverend respect, an high esteeme, a strong admiration. 2. *Glory* is the glorious being, or essence of God, the glory of God in himself: Sometimes we read of the *glory of his power*; that is, his glorious essence which is most powerful; and sometimes of the *glory of his Majesty*, that is, his glorious essence which is most Majestical; and sometimes of the *glory of his grace*, that is, his glorious essence which is most gracious and merciful; but, 3. Why *the glory of his grace*? mercy and grace meet both in love, onely they differ thus, mercy is love as it helps the miserable, and grace is love as it gives good

2 Thes. 1. 9.

1 Cor. 2. 16

Ephes. 1. 6

good things freely without desert; here then is the great designe which God from everlasting carried on, that the glorious essence of his free-love, free-grace should be especially manifested to his Saints, that so they might admire it, esteeme it, honour it, and sound forth the praises of it. All the other designs of God were but subservient unto this. Some reckon up three great designs of the Almighty in communicating himself, as 1. The glory of his Saints. 2. The glory of Christ. 3. The glory of himself, and especially the glory of his grace. 1. That his Saints should be glorious, and to that purpose he made heaven and earth, and he makes them Lord of all, *all things are yours.* 2. That Christ should be glorious, and to that purpose he makes the Saints, and gives them to Christ, *all things are yours, and you are Christs.* 3. That God himself should be glorified; *he made all things for himself, — Bring my sons from farre, and my daughters from the ends of the earth, even every one that is called by my Name, for I have created him for my glory.* Now this is the high designe of God, to which all the rest are subservient; mark the steps, *all things are yours, and you are Christs, and Christ is Gods (i).* For God, and for his glory: the two former designs are to which, but not for which God worketh: he that buildeth an house, that he may lay a sure foundation, and that he may raise the frame, he gives it the due filling which belongs to it: but these are not his proper ends, his main designe: but that he may have an house for his habitation: So God works many things to our glory, and that in us Christ may be glorious; but the proper end, that high designe which he hath in all, it is his own glory. And yet O my soule, consider a little further; the plot of our salvation, of the Saints glory, and of Christs glory, as it aimes at the glory of God, so especially at the glory of his grace: As if we see that one doth this, or that in wisdom, it is the glory of his wisdom: if he do it in strength or power, it is the glory of his power: if he do it out of grace, it is to the glory of his grace: so God designing the salvation of our soules out of his meere grace, favour, love, he must needs intend to have his grace notified in us, and to have it (being known) accordingly admired, and praised, and honoured by us, not but

1 Cor. 3. 21.

ver. 23.

2 The. 1. 10.

Pov. 16. 4.

Isa. 43. 6, 7.

that God must be glorified in his wisdom, power, justice, holiness, and his other attributes; nay, but especially in this, it is the grace of God in which he most delighteth, even as vertuous Kings affect, above all their other vertues, to be had in honour for their clemency, and bounty: So it is with our God the King of Kings, and Lord of Lords; all he doth is to this end, that his grace may be manifested to his greater glory. And to this end is the glory of Christ, and the glory of Christians referred. Why Lord, that this should be thy plot, *to save my soule*, that my soule should praise the glory of thy grace? that thy grace should before all worlds think on me for good? Oh how should I but think on thee, and thy free-grace? How should I but admire it, adore it, praise it, exalt it above Sun and Moon, and Starres? how should I but cry out with the Apostle, *Oh the depth of the riches of thy grace! for of him, and through him, and to him are all things, to whom be glory for ever and ever, Amen.*

Rom. 11. 36.

Ephes. 1. 11.

2. Consider the counsels of God about thy salvation: *he worketh all things after the counsell of his own will: and with him is counsel and with him is understanding.* This counsel (as we have discovered) was primarily about that reconciliation of the riches of his grace, and the glory of his justice. Consider this, O my soule, thy sin put all the attributes of God to a kind of conflict; here-upon was that great and mighty counsel, how God should make way for his love and goodness, and yet satisfy his truth; and justice? at last the wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ*: is not this the meaning of the Apostle? *whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes.* Ponder, and weigh these words! God sets not forth Christ to be a propitiation to declare onely his mercy in the forgiveness of sinnes: how? is there any thing but *mercy* in the forgiveness of sinnes? yes, there is something else, there is *righteousness* also, and therefore he hath set forth Christ to be a propitiation that he might declare his righteousness; nay, see it repeated, *to declare I say his righteousness, that he might be just, and the justifier of him which believeth in Jesus*: not that he might be mercifull, but that he might be just in justifying him that believeth in Jesus. This text Luther had a great deal ado to understand, and he prayed much before he could get the right meaning of it.

Rom. 3. 25.

ver. 26.

This

This is the great myſtery of the Goſpel; no wonder if a poor man could not reach it: This is that which ſet the infinite wiſdome of God on work from all eternity, how to find a way to ſave ſinners, and to be infinitely righteous notwithſtanding. — Nay, yet O my ſoule conſider, a little further; not onely is the mercy of God in this way glorified, but the glory of his juſtice is as much, yea more then if the ſinner were eternally damned: — It is made good thus. —

1. When God appointed a ſurety, his Sonne: and charged our debts upon him to ſatisfie his juſtice: in that God would not ſpare his Son the leaſt farthing token, I mean, not the leaſt degree of puniſhment, hereby the Lord ſhewes a ſtronger love to juſtice then if he had damned ten thouſand, thouſand creatures. Suppose a Malefactor comes before a Judge, the Judge will not ſpare the Malefactor, but commands ſatisfaction to the Law; this ſhewes that the Judge loves juſtice, but if the Judges own ſon be a delinquent, and it appears before all the Country that the Judge will not ſpare him: the Judge now doth more honour juſtice in this then in condemning a thouſand others: So when the Lord ſhall caſt many thouſands to hell there to be tormented for ever; and ever, and ever, this ſhewes that God loves juſtice, but when his own Son ſhall take our finnes upon him, and God will not ſpare him; (that is the very word in the Scripture, *he ſpared not his own Son*) this, ſurely this declares Gods love to righteouſneſs more then if all the World ſhould be damned.

Rom. 8 3 2.

2. Suppose the ſinner that is reconciled had been damned, then the juſtice of God had been but in ſatisfying, and never had been fully ſatisfied: but in that way that God hath found out to ſave a ſinner his juſtice is not only ſatisfying, but it comes fully to be ſatisfied: to have enough. As for inſtance, ſuppoſe a man to be a creditor to one, who owes him, 100000. l. this man is poore, and the utmoſt he can pay is but a penny a day; ſuppoſe the creditor ſhould lay him in the Goale untill he had paid the utmoſt farthing, it is true he would be receiving day after day, but he would never be paid ſo long as the debtor lives; now if another rich man ſhould come, and lay down an 100000. l. at once, the creditor is preſently ſatisfied. Why here is the difference betwixt God ſatisfying his juſtice upon ſinners and upon Jeſus Chriſt; God comes upon the ſinner, and requires the debt of puniſhment, becauſe he did

not:

not pay the debt of obedience : God casts him into Prison , and the utmost he can pay is but (as it were) a penny a day ; and hence the poor sinner must still be paying, and paying, and paying to eternity : this is the ground of their eternal punishment in hell , because in any finite time they can never pay enough : But now comes *Jesus Christ* , and he fully payes the debt at once , so that justice saith, *I have enough, I am satisfied* : Surely this is the greater glory to the very justice of God.

These were the counsels of God from all Eternity , how he should make way for his love and goodnesse , and yet satisfie his Truth and Justice. O my soule , consider and wonder ! *Jesus Christ* was the Expedient, and in Christ not only Gods mercy, but his justice is exalted , yea more exalted and more glorified in thy salvation then ever it could have been in thy damnation.

3. Consider the fore-knowledge of God ; he knew from everlasting whom he would set apart for life and salvation. All the Saints of God from first to last , they were then present to him , and before him , and he did look on them in his beloved Christ. Before there was a world , or a man , or any creature in it , he foreknew *Adam* , and *Abraham* , and *Isaac* , and *Jacob* , and all the Patriarchs , and all the Prophets , and all the Apostles , and all the Disciples of Christ , and beleevers in Christ ; And O my soule , if thou art one of gods elect , he foreknew thee with a knowledge of love and approbation : hee had thee in his eye , and heart : he had thoughts on *Jacob* , when he was yet *unborne* , and had done neither good , nor evil. Assure thy self , the Lord workes not without prevision or fore-knowledge of the things effected ; that cannot be in God , which is not to be found in a wife and prudent man ; he that builds an house hath the frame of it first in himself : and the Psalmist tells thee , that *the eyes of God did see thy substance yet being imperfect : in this book of knowledge were all thy members written , when as yet there was none of them !* yea , he knew thee with a knowledge of singular love ; he embraced , in his Eternal love , as it is written , *Jacob have I loved thee but Esau have I hated* : I will not say that this love was actually bestowed on thee till due time , yet it was prepared for thee from all eternity : and hence it is called , *an everlasting love* ; *The Lord hath appeared of old unto me , saying , I have loved thee with an everlasting love , therefore with loving kindnesse have I drawn thee.*

Rom. 9. 11

Psal. 139. 16.

Rom. 9. 13.

Jer. 31. 3

O muse, and meditate, and ponder on this love! it contains in it these particulars: as, 1. The Eternal good will of God: what else is the love of God towards the Elect, but his everlasting good will to shew them mercy, to do them good, and to save their soules? hence the Angels sung that antheme at Christs birth, *glory to God in the highest, and on earth peace, good will towards men.* 2. The Eternal pleasure and delight of God in the sonnes of men; the greatest delight that God hath, or ever had, it is in communicating himself to his Son firstly, and next unto his Saints: nay, such delight he takes in letting out his mercy to his Saints: as that he was well-pleased with the death of his own Sonne, as a meanes conducing thereunto. O wonderful! one would think that the death of Christ should be the most abhorring to the heart of God of any thing in the world; and yet saith the Scripture, *it pleased the Lord to bruise him;* he took a pleasure and delight in the very bruising of Jesus Christ: the Lord saw this was the way for him to communicate himself in the fulnesse of his grace unto his Saints, and therefore though it cost him so dear as the death of his own Sonne, yet he was well-pleased with it. 3. This love of God contains in it a fore-knowledge and approbation of all those effects of his love, whether they be temporal concerning this life, or Eternal concerning the life to come. Concerning these effects of his love, saith John, *behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God.* 4. Behold it, stand amazed at it, that children of wrath should become the sonnes of the most High God: for a beggar on the dunghill, a vagabond, a runnagate from God, a prodigal, a stranger to God, whom the Lord had no cause to think on, to be made a Son of God Almighty, O divine love! Pause awhile, and muse on this! O my soule, that God should fore-know thee from all Eternity with a knowledge of love and approbation, it is admirable to consider, I say it is admirable to consider.

4. Consider the purpose of God concerning thy salvation: *God hath not appointed (or purposed) us to wrath, but to obtain salvation by our Lord Jesus Christ.* As when we have a will to do any thing, there followes upon this in the mind a setled purpose to effect it; so when God hath loved some to life, there is in God a setled purpose of bringing them to it: *that the purpose*

Rom. 9.11.

of God according to election might stand, or be sure; it imports Gods stability, and steadinesse, and constancy, and firmnesse in saving soules. There is much inconstancy and ficklenesse in the love of man, or in the love of a woman, but the love of God to his people is a steady love; as the Bridegroom rejoyceth over the Bride, so shall thy God rejoyce over thee; not only so doth thy God, but so shall thy God rejoyce ever thee. Gods purposes are without any alteration; the love of Christ after thousands of yeares is still as the love of a Bridegroom upon the wedding day; indeed then ordinarily love is hot, and appeares much; so is Christs love, and so is Gods love ever hot; there is no moment of time from Eternity to Eternity wherein God rejoyceth not over his Saints, as the Bridegroom rejoyceth over his Bride; not only as an husband over his wife, but as a Bridegroom over his Bride, we may say of this purpose of God; as it was in the beginning; it is now and ever shall be world without end.

Isa. 55.3.

O my soule muse, and meditate on this purpose of God, and by consequence on the sure mercies of David; it may be it is not alwayes alike sure to thee; the love of God as the shining of the Sun doth not alwayes in the fruits of it shine out so gloriously, but the Sun keeps his course in a steady way: what though it be sometimes clouded? what though at times it shine not so gloriously as at high-noon? yet the purpose of God according to election must stand. All the Devils in hell cannot frustrate Gods purpose concerning onely one soul: this is the Fathers will which sent me (saith Christ) that of all which he hath given me I should lose none.

Joh. 6.39.

2 Tim. 2.19.

5. Consider Gods decree concerning thy soules salvation, and the meanes to it. As the purpose of God, so the decree of God speaks stability and certainty of the thing decreed. The foundation of God standeth sure; (i). The decree of God touching mans salvation is unchangable. If the Lawes of Medes and Persians were so absolute, that they could not be reversed, then much lesse can the decrees of God be reversed: no man that is not elected can be elected; and no man that is elected can possibly be damned. My sheepe hear my voice (saith Christ) and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. And it must needs be so, for Gods decree is grounded on the Eternal and unchangable will of God; and

Joh. 10.27, 28

hence

hence we say that there is a certain number of the Elect known onely to God, which cannot possibly be encreased or diminished. *I know whom I have chosen*, saith Christ. And yet thou canst not, O my soule, hence inferre, that thou maist be secure, for in this decree the end and the meanes are joyned together of God, and they cannot be separated by any man: If thou beest not godly, never expect to be happy: Gods decree of predestination is as well for the giving of grace, as for the giving of glory.

6. Consider the Covenant struck betwixt God and Christ for thy salvation. If thou wouldst faine be acquainted with the very Articles of it, go on then, take Scripture along, and first on Gods part thou mayst observe, and meditate, and consider of these particulars. —

1. That there was a designation and appointment of Christ from all Eternity to the office of Mediatorship: whence Christ is said to be sealed by the Father, *for him hath God the Father sealed: and chosen of the Father, behold my servant whom I uphold,* *mine Elect, or chosen one.* Joh. 6. 27. Isa. 42. 1.

2. There was a commandment from the Father to the Son, which he must obey, and submit unto. As first, he had a command what to teach his people, as the Prophet of the Church, *for I have not spoken of my self* (saith Christ) *but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* Secondly, he had a commandment to lay down his life for those that were given him, *no man taketh it from me, but I lay it down of my self, I have power to lay it down and I have power to take it again; this Commandment have I received of my Father.* Joh. 1. 1. 49. Joh. 10. 18.

3. There was a promise from the Father to the Son: the Father covenanted with him in these things, first, that he will give him the Spirit in abundance. *Behold my servant whom I uphold, — I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. — And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.* Secondly, that he will give him assistance and help in this great work of redemption, *I the Lord have called thee in righteousness, and will hold thy hand, what's that? why, I will strengthen thee with my power, I will so hold thy hand that thou shalt not be discouraged in the work;* Isa. 42. 1. Isa. 11. 1, 2. Isa. 42. 6.

- he shall not faile, nor be discouraged till he have set judgment upon the earth. Thirdly, that he will give him a blessed successe, that he shall not labour in vain, he shall see his seed, he shall prolong his dayes; and the pleasure of the Lord shall prosper in his hands: he shall see of the travaile of his soul, and shall be satisfied. Christs sufferings were as a womans travaile, though she suffer many paines and pangs, yet she sees her child at last; so shall Christ see many believing on his Name: they are the promise made by the Father to the Son, that Nations that know him not shall run unto him. Fourthly, that he will give him and his redeemed ones everlasting glory; to Christ himself there is a promise of glory, he hath glorified thee. And to the Members of Christ there is a promise of glory, and this promise of glory to them was made known to Christ from everlasting: it was one of the secrets of God, and Christ brings out that secret from the bosome of his Father, and reveales it to his Disciples. *It is my Fathers pleasure* (said he) *to give you the Kingdome*; Christ knew his Fathers will by the Covenant passing betwixt his Father and him, and this will of the Father concerning glory promised to the Saints Christ doth bring forth to light. These were the Articles of the Covenant on Gods part; now O my soul, see them on Christs part in these particulars.--
1. There was an acceptation of the office to which he was designed by the Father; he did not take the office of Mediatorship upon himself, but first the Father calls him to it, and then the Son accepts it; *Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, to day have I begotten thee*, he called him, and then the Son answered, *Lo I come*.
 2. There was a promise on Christs part to depend and trust upon God for help; *And again I will put my trust in him*; they are the words of Christ to his Father. And *Isaiah* brings in Christ as looking for help from God, *for the Lord God will help me, therefore shall I not be confounded*.— And behold the Lord will help me, who is he that shall condemne me? whereto agrees that other passage, and my God shall be my strength.
 3. There was a Promise of submission to his Fathers will in bearing the reproaches and injuries that should be done to him, and to lay down his life for those, that were given to him by the Father: *the Lord God opened my eare, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheekes to them that plucked*

Isa. 42.4.

Isa. 53.10.11.

Isa. 55.5

Luk. 11.32.

Heb. 5.5.

Heb. 1.10.7

Heb. 2.13.

Isa. 50.7,8,9.

Isa. 49.5.

Isa. 50.5,6.

plucked off the haire, I hid not my face from shame and spitting, and therefore my Father loves me because I lay down my life. Christ first thus covenanted with his Father, and then he was careful to discharge the same, and at last he tells God, *I have finished the work which thou gavest me to do.* Joh. 10. 17. Joh. 17. 4.

4. There was an earnest expectation of that glory which the Father promised Christ and his members: *And now O Father glorify thou me with thine own self, with the glory which I had with thee before the world was.* And Father I will, that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. — These were the Articles of the Covenant on Christs part, and hence it is that God is called *the God and Father of our Lord Jesus Christ*, viz. by reason of the Covenant. Joh. 17. 5. Joh. 17. 24. Ephes. 1. 3.

O my soul, with what delight mayst thou consider, muse, and ponder on these Articles? what, that God should make a Covenant, and enter into these, and these Articles with his own Son for thy good, for thy Eternal good? what, that God should bring in the second person in the Trinity to be the head of the Covenant as on thy part? what a mercy is this? O run over, and over this meditation, a thousand, and a thousand times! O consider thy hope of Eternal life, which God, that cannot lie, promised before the world began! If thy soule question what promise was there made before the world began? to whom was the promise made? who was there before the world began for God to make any promise to? why now thou hast learned it was onely to the Sonne of God, the second person in the Trinity. There was a most blessed transaction between God the Father and God the Son, before the world began, for thy everlasting good, and upon that transaction depends all thy hope, and all thy salvation. O this is worthy of thy deep, and sad, and serious, and inmost meditation. I have been particular and large in this passage of *looking unto, or considering Jesus*, but I shall be brief in the rest. Titus 1. 2.

SECT. III.

Of desiring after Jesus in that respect.

3. **W**E must desire after Jesus carrying on the great work of our salvation in that eternity. It is not enough to know and consider, but we must desire. Now desire is a passion looking after the attainment of some good which we enjoy not, and which we imagine to be fitting for us. In this respect we cannot desire after Jesus, as now to carry on that work of our salvation before the world began, for that work is already perfectly done. But these things we may desire after, as, 1. After the manifestation of that work in us. 2. After God and Christ the complotters and actors of that great work for us. 3. After the full and utmost execution whereby God effectually works in time according to all his workings, or decrees before time.

1. We must desire after the manifestation of this work in us; we have heard of marvellous, excellent, glorious things done by Jesus Christ for his Saints from all eternity; and oh what desires now should be in us to know that we are of that number? when I hear and consider that there was such a project, and such counsels, and such love, and such a purpose, and such decrees, and such a Covenant betwixt God and Christ for salvation of souls; and withal, that they are but few in comparison concerning whom God & Christ hath all this care, will not this whet on my desires? and make me cry, and cry again, *Oh that these loves were mine! how happy were I, if I had a share in these eternal thoughts of God?* Methinks we should not hear of such transactions, but it should stir up our hearts in infinite desires; methinks we should pant after assurance, and still be wishing, *Oh what is truth? and what is Christ? and what did Christ for me before I was, or before the world was?* I would I knew him, I would I could enjoy him, I would I were assured that he had one good thought of me in that eternity! Christians! if you have any share in those transactions, sooner or later you will feele these desires; nay, if my sinful heart deceive me not, upon the very consideration of these things I feele my selfe another creature in my desires then I was before. Tell me, you that have took a full view of God, and Christ, and of
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all these wonders of eternity, do you not sensibly differ from your selves in your affections? Is not the world, worldly pleasures, worldly profits, and worldly honours fallen too; yea, ten in an hundred with you? have they not lost their price? would you not rather be assured that *your names are written in the book of life*, then to have all the world yours; yea, and all the Divels in hell subject to your commands? Certainly, if these revelations work nothing in your hearts, if your affections be so strong and hearty to the world, and the vanities of it, if your desires be so impure; and strongly working downwards, that Gods ancient loves and everlasting workings have no power on your hearts, it is a very sad condition. If *David* may have his wish, it runs thus, *Lord lift thou up the light of thy countenance upon us*; he would have the manifestation of Gods eternal love; one smile of his Countenance (as an image of that countenance which God had towards him before the world began) was more gladnesse to his heart, then all that which the men of the world had, in the time that their corne, and their wine increased.

Ps. 136.

2. We may and must desire after God and Christ; the complotters and actors of that great work for us, what hath the Gospel revealed this truth, that before the creation God and Christ were busied about our good? yea, and hath Christ especially, that came out of the bosome of his Father, and brought the treasures of his Fathers counsel to the world, discovered such loves to men? how then should our desires be after God in Christ? *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* A right beholding of Christ in his eternal workings will cause a desire of Christ above all desires; the heart now thirsts for nothing but him that is all, all power, all love, all holinesse, all happinesse: tell such a soul of the world, and gold, and glory; Oh what are these? the soul will quickly tell you, the world is dung, and gold is dung, and glory is dung, *all is but drosse and dung for the excellency of the knowledge of Christ Jesus my Lord.* Give me God, and Christ, saith the soul, or I die; Oh my desires are to him who hath done all this for me. Is not this the period still of thy expression at the end of every discourse, *would Christ were mine?* thou hearest it may be some worldlings talke, such a one, and such a one hath got so much in these times; he that was yesterday as poor as *Lazarus*, he is this day like that namelesse

Ps. 73. 35.

Philipp. 3. 8.

Luk. 16. 19. namelesse rich man, *cloathed in purple, and fine linnen, and farring sumptuously every day*; ay, but dost thou not thou reply either in word or heart, *would Christ were mine, and then I had got more then he.* Poor soule, dost thou not gasp onely after Christ, when thou fetchest (as I may say) the very deepest breath? canst thou read over the generation of Jesus the Sonne of God, the time when he was begotten, the manner of his begetting, the mutual kindnesse and love of him that begets, and of him that is begotten? and dost thou not pant, and breath, and gasp after Jesus at every period? canst thou read over Jesus his acts and decrees in reference to thy self? canst thou turn over those many leaves, in every of which is discovered those everlasting loves of God in his projects, counsels, foreknowledge, purpose, decree, covenant for thy soules happinesse, and art thou not ready at every discovery to sing *Dauids Psalme, as the heart panteth after the water-brookes, so panteth my soul after thee O God; my soule thirsteth for God, for the living God, O when shall I come and appear before God? O my soule, hadst thou but these pantings, thirstings, breathings after God and Christ, thou mightest comfortably conclude, these are the fruits of Gods Spirit, it is the Spirit of the Lord Jesus which makes those sighes and groanes in thee, which cannot be expressed.* He and thee ligh together, one in another, and one after another, O therefore look, *look unto Jesus, and sigh, and desire after him.*

Pl. 42. 1. 3. 1.

Rom. 8. 26.

3. We may and must desire after the full and utmost execution whereby God effectually workes in time according to all his workings or decrees before time. God that purposed and decreed from all Eternity, he will not have done the full execution of that purpose or decree till that after-Eternity, in that world without end. Indeed some part is a fulfilling now; but the maine, the great part is yet to come: why then as we see the plot, let us desire after the full accomplishment, let us desire after that glory without end, to which we were predestinated before the beginning. It was *Pauls desire to be dissolved, and to be with Christ.* As men burthened, so should we desire and groan after the enjoyment of God in the world to come. O my soule that thou were but cast into the Apostles mould, that thy affections were but on the wing, that they might take flight, and steere their course towards heaven, and thereupon that thou mightest say,

Phil. 1. 23.

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yond is the glorious house, the goodly building, made without hands, which God from all Eternity decreed to be my home, my rest, my dwelling place to all Eternity; and in yond stately Fabrick, is many an heavenly Inhabitant before I come: there are Angels, and there are all the soules of Saints, that from Adam to this day have had their passe out of this sinful world: yea, there is *Jesus* the Son of God; and there is God the Father, God the Son, and God the Holy Ghost; and if I am predestinated to this fellowship, Lord, when shall I have runne through the meanes that I may come to this end? O my end! where is my end? where is my Lord, my God, my Comforter? where is my rest? where is my end? I cannot be at rest without my end, and therefore come Lord *Jesus*, come quickly, be like a Roe, or a young Hart upon the Mountaines of spices. *Christians!* why are not your Spirits alwayes breathing thus after that glory, to which you are predestinated? why do not you long after full enjoyment? the utmost execution of Gods decree? why are not your hearts, your soules, your spirits already in heaven? Surely there be your relations; your father is there, your elder brother is there, and there are many, I dare say, most of your other younger brethren: again, there is your interest, your estate is there, if you beleve: and therefore where should your hearts be, but where your treasure is? come then, come: set in tune those desires of your soules, set your affections on things above, especially on that one thing *Jesus Christ*: looking unto *Jesus*.

Cant. 8. 14.

SECT. IV.

*Of hoping in *Jesus* in that respect.*

4. **W**E must hope in *Jesus*, as carrying on that great work of salvation for us in that Eternity. It is not enough to know, and consider, and desire; but we must hope, and maintain our hope as to our own interest. Now hope is a passion, whereby we expect probably, or certainly some future good. All the question is whether that salvation, concerning which the

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great trans- action was betwixt God and Christ, belongs now to me? and what are the grounds and foundations on which my hope is built? I know some exceedingly abuse this doctrine; *If God had before all worlds appointed me to salvation, why then I may live as I list; I need not heare, or pray, or conserre, or performe any holy duty, for I am sure I shall be saved.* And thus at once they take away all grounds of hope. It is true Gods decrees are unchangable, but they do not afford any such inferences or deductions as these: you might as well say, the Lord hath appointed me to live to such a time, and before that time I shall not, cannot die, and therefore I need no meat nor drink, nor cloaths, nor any other thing: Ah silly, foolish, divellish arguing! Gods decree is for the meanes, as well as for the end; whom God hath decreed to save, them also he hath decreed to call, to justifie, to sanctifie, before he save: O my soule, look to the grounds whereon thy hope is built: if those be weak, thy hope is weak: but if those be strong, thy hope will prove most strong, and certain, and prudent.

Rom. 10. 6. In the disquisition of these grounds, *say not in thine heart, who shall ascend into heaven? or who shall descend into the deep? seek not above, or below: it is not possible for thee to go bodily into heaven to see the records of Eternity, and to read thy name in the book of life, but search into these fruits and effects of thy election. As —*

1. If thou beest within Gods decrees for salvation, then, sooner or later God will cause the power of his Word to come with authority and conviction upon thy conscience: knowing brethren, 2 Thes. 1. 4, 5 beloved, your election of God, for our Gospel came not unto you in Word onely, but also in power. The Apostle speakes thus of others; he might know they were the Elected of God either by his judgment of charity, or by a spirit of discerning which was vouchsafed to some in the Apostles times; but how comes he immediately to know this truth? by this glorious effect, *our Gospel came not in Word onely, but also in power.* Oh 'tis good to consider with what power the Word preached falls into thy heart; doth it convince thee? humble thee, mollifie thee; soften thee? this argues thou belongest to God. The Word preached will be more then the word of a man, more then a meere humane Oration, or verbal declamation
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where it comes in power : Oh ! it will be like fire in thy bowels ; like a two-edged sword in the secret places of thy heart, thou wilt cry out, verily God is here : *Oh the power ! the conviction ; the meltings of my soul that I feel within me !*

2. If God hath ordained thee to salvation, then, sooner or later God will effectually call thee. *Moreover whom he did predestinate, them he also called ;* this calling is a calling of the soul from sinne, from amongst the rest of the world unto Jesus Christ ; it is such a call as enables the soul to follow Christ ; as *Matthew* being called by Christ, *he arose and followed Christ*. These two are linked together in *Pauls* golden chaine, predestination and effectual vocation. *We are bound to give thanks alway unto God for you, brethren, beloved of the Lord ; and why so ? because God hath from the beginning chosen you to salvation. — Whereunto he called you by our Gospel to the obtaining of the glory of the Lord Jesus Christ.* All those that belong to Gods election, are sometime or other effectually called by the Word and Spirit of Christ ; and it must needs be so, because as the Lord hath put a difference betwixt his elect and others before the world was, and he will make a final difference betwixt them and others, after the end of the world, so he will have them differenced and distinguished whilest they are in this world by this inward, effectual, operative calling ; they are men of other minds-wills, affections, dispositions, conversations ; they are called from darknesse to light, and from the power of Satan unto God. As the Apostle, *ye were sometimes darknesse, but now are ye light in the Lord. — Be not ye therefore partakers with them.*

Rom. 8. 30.

Math. 9. 9.

2 Thes. 2. 13;
14.Acs 26. 18.
Ephes. 5. 8, 7.

Acs. 13. 48.

Rom. 8. 30.
Rom. 5. 1.

3. If thou art chosen for salvation, then sooner or later thou shalt have true soul-saving, justifying faith ; *As many as were ordained to eternal life believed.* When God hath a people to call home to himself, he either brings them to the meanes, or the meanes to them, and those that belong to the election of grace beleeve ; O my soul, hast thou this saving faith ? not a fancied faith, a dead faith, an easie faith, but saving faith, such a faith as was wrought in thee by the Word and Spirit with power ; such a faith as was not in thy power to give, nor in thy power to receive, until God enabled thee by his Spirit ; then here is thy ground that thou art ordained to eternal life : *for whom he calls he justifies ; and we are justified by faith.* Not that the essence of faith justifies,

but faith justifies instrumentally, in that it layes hold upon that which justifies, even the righteoufnesse of Christ Jesus.

4. If thou art decreed for salvation, then sooner or later the Lord wil beget and increafe in thee grace, holinesse, sanctification: *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.* God predestinates his people unto holinesse; he chose us in Christ before the foundation of the world, that we should be holy, and without blame before him. If God appoint thee to eternal life, he doth here in this world appoint thee to an holy gracious life. No sanctification, no election; no grace, no glory; thou art to be a precious Jewel here, ere God will make thee up at that great day. Observe the chaine, *Rom. 8, 29. 30.* If I be sanctified with the divine nature, in which glory is begun, then I am justified; if justified, then I have been called according to purpose; if called, then I was predestinate; and if predestinate to means, then I was foreknown, as one whom God would choose to the end, even to immacessible and eternal glory.

5. If thou art appointed and prepared for glory, then God will give thee a thankful heart for so great a mercy: thou canst no more keep in the heart from overflowing, when thou art sensible of this everlasting love, then thou canst put bounds to the sea: See *Paul* praising God for the election of himself and others, *Ephes. 1. 15, 16* after I heard of your faith and love, I cease not to give thanks; and Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world. And what glorious triumphs doth *Paul* in the person of all the elected make over all kinde of enemies that can be thought of? he challengeth every adversary to put forth his sting, and why? even because God hath elected, and nothing can separate them from this unchangable love; *Rom. 8. 33. 39.* and this was it that begot his thanksgiving, I thank God through Jesus Christ our Lord. O my soul, how is thy heart affected with praise and thankfulness in this matter? he that bestoweth great things, looks for great returne of thanks, especially this being all thou canst do.

6. If the project, counsel, love, purpose, decree, and Covenant of God with Christ concerned thee, and thy souls happiness,

ness, then God will crown thee with perseverance, and a steadfast continuance in that way of grace thou wast first set in: final apostasie, and total-back-sliding from the wayes of God can never befall those that are thus chosen; *they went from us, because they are not of us*, said the Apostle; and *if it were possible they should deceive the very elect*, said Christ; but it is certainly impossible, and why? *I will put my fear in their hearts, that they shall never depart from me.* Oh what a blessed mercy is this, when there are so many hours of temptation in the world, so many blustering stormes and tempests that are able to raise up the very roots, did not that immortal seed preserve them. Of this signe we are sure if any of the former belongs to us, but to this we cannot actually seale till the end of our life.

Come now, are these, O my soul, the grounds of thy hopes? hath Gods word come with power on thy heart? hath the Lord so effectually called thee, that thou hast left all to follow Christ? dost thou beleeeve on the Lord Jesus for life and for salvation? art thou holy? is thy life holy? dost thou walk exactly, as the grace of God which bringeth to salvation teacheth? Canst thou with enlarged thankfulness amplifie the love and grace of God in thy election? Surely these effects are the very fuell of hope, they are the blessed and clear evidences of thy souls election; and therefore hope well, take strong consolation; it is cleare as the Sunne, that God hath predestinated thee to life, and that thy name is written in the book of life, and that none in heaven, or on earth, or in hell, shall be able to blot it out again. Away with all sad, dumpish, dejected thoughts: *look unto Jesus*: hope in Christ, that that very salvation concerning which that great transaction was betwixt God and Christ, belongs even to thee, and that one day thou shalt see it, and enjoy the happinesse of it to all eternity.

SECT. V.

Of beleeving in Jesus in that respect.

5. **W**E must *believe in Jesus*, as carrying on that great work of salvation for us in that eternity. It is not enough to know, and consider; and desire, and hope, but we must *believe*. Now this is the nature and property of faith to apply all these ancient and future doings and dealings of God to our selves as if they were now present. Some difference there is betwixt hope and faith; as hope hath respect to that which the Word promiseth, *rem verbi*; but faith respects the Word it self, *verbum rei*; hope eyes chiefly the mercy and goodnesse of the promiser; but faith eyes mainly the authority and truth of the promiser; hope looks upon its object as future, but faith onely looks upon the object as present; both make a particular application to themselves, but hope in a waiting for it; and faith in a way of now enjoying it. Hence faith is called, *the substance of things hoped for*; it is the substance, or confidence of things hoped for, as if we had them already in hand: faith gives the soul a present interest in God, in Christ, in all those glorious things in the Gospel of Christ; even in the things of eternal life. Faith is an appropriating, an applying, an uniting grace; it is a blessed thing to have the sight of God, there is much power in it; but to see God in his glory as my God, to see all the majesty, greatnesse, and goodnesse of God, as those things that my soul have an interest in; to see how the eternal counsels of God wrought for me to make me happy, why this is of the nature of faith: And herein lies the sweetnesse of faith, in that we beleeve not Christ onely to be a Saviour, and righteousness, but my Saviour and my righteousness; And therefore Luther affirmed that the sweetnesse of Christianity lay in pronounes, when a man can say, *my Lord, and my God, and my Jesus. I live by the faith of the Sonne of God, who loved me, and gave himself for me.*

Heb. 11. 1.

Gal. 2. 20.

O my soul! beleeve for thy self; beleeve, and be confident of it that those eternal projects, counsels, love, purpose, decree, and covenant betwixt God and Christ were all for thee: hast thou not a promise? Nay, was there not a promise before the world began?

began? and that very promise the promise of eternal life? Mark the words, *in hope of eternal life, which God, that cannot lie, promised before the world began.* Here's a promise, and a promise of eternal life, and a promise of eternal life made by God, by God that cannot lie, and that before there was a world, or any man in the world; If thou enquirest, to whom then was this promise made? Sweet soul, it was made to Christ for thee; many promises thou hast in Scripture made more immediately to thy self, but this was the grand promise, and all the other promises they are but a draught of that grand promise that God the Father made to his Sonne before the world began.

O cries the soul, I cannot beleieve, what? is it possible that God in his eternitie should have any thought of me? What of me, *being not yet borne, neither having done any good or evil?* Rom. 9. 11. What, of me, borne in these last times of the world, the least of Saints, the greatest of sinners, lesse then the least of all Gods mercies? that of such a one the great God, the majesty of heaven and earth should have a thought, a project, a counsel, a knowledge of approbation, a purpose, a decree: Nay, enter into a Covenant with his Sonne for my salvation? I cannot beleieve it. Alas! What am I to God? or what need hath God of me? if *all the nations of the earth are to him, but as a drop of a bucket, and as the small dust of the ballance;* Isa. 40. 15. Oh what a minime am I of that drop? or what a little, little atome am I of that small dust? and is it probable that the greatnesse of God, the goodnesse of God, the power of God, the wisdom of God, the eternal counsels of God should work for me, to make me glorious, blessed, happy? to make me one with himself, and one with his Sonne, and one with his Spirit? what care take I of every dust of the earth, or of every sand on the sea-shore? and yet these are my fellow-creatures; there's a thousand times more disproportion betwixt God and me, and would God take care of me before I was, or before the world was? what, would he busie himself and his Sonne, about such a worthlesse wretched worme? would he decree Christ to come from the Father for me; to be my Redeemer, my Jesus, my Saviour? I cannot, I dare not, I will not beleieve.

O stay my soul; and be not faithlesse, but beleieving, Ile take thy argument in pieces: As, 1. Thou sayest, *hath God any thoughts*

thoughts of me? Yes: saith God, *I know the thoughts that I think towards you, thoughts of peace, and not of evil, and before the world was, my thoughts, and my delights were with the sonnes of men.* 2. Thou sayest, *I have no thoughts, no care of my fellow-creatures, as of the dust, or sand, or atomes? and what then? my thoughts are not as your thoughts, neither are your wayes my wayes, saith the Lord; for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* What if thou hast no thoughts or care of the smaller creatures? yet God extends his thoughts, and care, and providence not onely to thee, but even to them: neither can a sparrow fall to the ground, nor an haire from thy head, nor a leafe from the tree, without the providence of our heavenly father? 3. thou saist, *I dare not beleeye, I am astonished at, confounded in these thoughts of Gods eternall love; it is too high for me, I cannot beleeye it.* I answer, herein thou saist something: I know it is an hard thing to beleeye these great things in reference to thy selfe: But see now how God and Christ stoope and condescend to make thee beleeye: God stands much upon this, that the hearts of his Saints should confide in him: he accounts not himself honoured, except they beleeye; and therefore marke O my soul, how Christ suits himself to thy weakness; what is it that may beget this faith, this confidence in thy soul? what is it (saith God) that you poor creatures do one to another, when you would make things sure between your selves? Why, thus, —

1. We engage our selves by promise one to another. And so will I, saith God: poor soul, thou hast my promise; my faithful promise; I have made a promise both to Jews and Gentiles, and thou art the one of these two sorts; the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Be onely satisfied in that ground of thy hope, that thou art called of God, and then every promise of eternal life is thine, even thine. Thou mayest finde a thousand promises scattered here and there in the book of God; and all these promises are a draught of that promise which was made from all eternity, and therefore it is so much the more sure; it is as if Christ should say, *wilt thou have engagement by promise? this is past long ago; my Father hath engaged himself to me before the world began;*

gan, yea, and I have made many, and many a promise since the world began? Read in the volume, and thou wilt find here and there a promise, here and there a draught of that first copy, of that great promise, which my Father made unto me from all eternitie.

2. When we would make things sure to one another, we write it downe; And so will I, saith God: thou hast the Scripture, the holy writ, those sacred volumes of truth and life, and therein thou hast the golden lines of any gracious promises, are they not as the stars in the firmament of the Scripture? thou hast my Bible, and in the Bible thou hast many blessed glorious truths, but of all the Bible methinks thou should'st not part with one of those promises, no, not for a world. Luther observing the many promises writ down in Scripture, expresseth thus, *the whole Scripture doth especially aime at this, that we should not doubt, but hope, confide, beleve, that God is mercifull, kind, patient, and hath a purpose and a delight to save our soules.*

3. When we would make things sure to one another, we set to our seals. And so will I, saith God: thou hast my seale, the broad seale of heaven, my Sacraments, the Seales of my Covenant; and thou hast my privy seale also, the seale of my Spirit. Grieve not the holy Spirit, whereby ye are sealed unto the day of redemption.

4. When we would make things sure to one another, we take witnesses. And so will I, saith God: thou shalt have witnesses as many as thou wilt, witnesses of all sorts, witnesses in heaven, and witnesses on earth; for there are three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that beare witnesse in earth, the spirit, and the water, and the blood, and these three agree in one. Ephes. 4. 30.

5. When we would make things sure to one another, we take an oath. And so will I, saith God: God willing more abundantly to shew unto the heieres of promise the immutabilitie of his counsell, confirmed it by an oath. *q. d. there is no such need of an oath, but I will be abundant to thee because I would have thee trust me, and confide in me throughly: and as I sweare (saith God) so will I sweare the greatest oath that ever was, I sweare by my selfe: God swears by God: he could sweare by no greater, and therefore he sweare by himselfe: and why thus, but for their sakes who are* Joh. 5. 7, 8.

Heb. 6. 17.

Heb. 6. 13.

the heires of promise? *he knowes our frame, and remembers that we are but dust,* and therefore to succour our weaknesse, the Lord is pleased to sweare, and to confirme all by his oath.

2 Cor. 1.22.

6. When we would make things sure to one another, we take a pawne. And I will give thee a pawn faith God: and such a pawn, as if thou never hadst any thing more, thou shouldst be happy: it is the pawne of my Spirit. *Who also hath sealed us, and given the earnest of the Spirit in our hearts, g.d.* I will send my Spirit into your hearts, and this Spirit shall be a pawne, an earnest in your hearts of all the good that I intend to do for you for ever.

7. When we would make things sure to one another, something it may be is presently done, as an ingagement of all that which is to come. And thus will I deale with thee, faith God, who livest in these last of times: why thou seest the greatest part of thy salvation already done, I made a promise from all eternitie of sending my Son into the world to be made a curse for sin; yea, and if thou beleevest for thy sin, and this is the greatest work of all that is to be done to all eternitie. Surely if I would have failed thee in any thing, it should have beene in this, it is not so much for me now, to bring thee to heaven, to save thy soule, as it was to send my Sonne into the world to be made a curse for sin: but when I have done so great a work, and have beene already faithfull in that promise, how shouldst thou but beleeve my faithfulness in making good all other promises? If a man should owe thee a thousand pound, and pay thee nine hundred, ninety, and nine, thou wouldst think surely, he would never break for the rest; why God hath paid his nine hundred, ninety, and nine, and all the glory of heaven is but as one in comparison of what he hath done, we may therefore well beleeve, that he who hath done so much for us, will not leave the little undone.

Come then, rouse up O my soul, and beleeve thy intrest in those eternal transactions betwixt God and Christ: is not here ground enough for thy faith? if thou art but *called*, the promise of God is thine: or if thou darest not rely on his promise (which God forbid) thou hast his indenture, his seal and witnesses of all sorts, both in heaven and earth; or if yet thou beleevest not, thou hast an oath, a pawn, and the greatest part of thy salvation already done to thy hand, nay, Ile tell thee more poore soule, then thus;

even

even Christ himselfe from all eternity hath engaged for thee that thou shalt beleeve; O then put not Christ to be challenged of his engagment by refusing the Gospel! surely when thou beleevest, thou makest Christs word good; he that beleeveeth not makes God a lier, though in another sense, and for ought he knoweth, even in this, that he frustrates Christs undertaking in the Covenant. And therefore beleeve; yea, and cry, *Lord I believe, helpe thou my unbelief;* increase my faith, till I come to full assurance of faith. Faith in this sense is the very eye of the soule, reading its name written in the book of life; it is an apprehension of our particular election. O beleeve, till thou comest up to this fulness of perswasion of Gods love in Christ.

SECT. VI.

Of loving Jesus in that respect.

6. **V**WE must love Jesus, as carrying on that great work of our salvation in that eternity. And this is the fruit, or effect of faith; if once we beleeve that all those desires and transactions were for us, even for us; O then how should we but love that God, and love that Christ who thus firstly and freely loved us? God loved us before we loved him, for he loved us in that eternity before all worlds, surely then we are bound to love him, & above all things. As the diamond formeth and fashioneth the diamond, so love formeth & fashioneth love, or as fire converteth fewel into fire, so this antient love of God and Christ may well cause our love againe. O Christ! didst thou not love us? who doubts it that but reades over the project, counsel, foreknowledge, purpose, decree, and covenant of God and Christ? who doubts it that but reades the eternall designe of God, that Christ should go out of himself, & suffer an extasie through the vehemency of his love? that Christ should so far abase his Majesty as to dye for us, that we might not dye, but live with him? O then how should this but kindle in our hearts a most ardent love towards God and Christ? what more effectuall motive to work mans love, then to be prevented by the love and bounty of an

othor? that this fruit doth spring from the sense of our election. Bernard observes, *who is righteous but he that requiteth the love of God with love againe? which is never done, except the holy Ghost reveale unto a man by faith Gods eternall purpose concerning his future salvation* And hence it is that the heart is most inframe when it is a considering the eternall love of God in Christ: As David said of Jonathan, *thou hast beene very pleasant to me, thy love to me was wonderfull*, so a poore soule gathering up all the goodness of God in that eternity, and feeding upon it, and the varietie of it, it breaths out in that expression, *thou hast beene very pleasant to me O God, thy love to me hath beene wonderfull. O my soule that thou couldst so live by faith on these eternall passages, as that thou mightest attaine to the highest fruits offaith, not onely to love God and Christ, but to love them with a burning love, with a mighty love, such a love as lyes in the most vigorous prosecution after Jesus Christ, and in the most faithfull resignation of thy selfe to God, such a love as workes the most delightfull aspect of God and Christ, as makes a man to behold God and Christ with all cheerefulness, such a love as workes a man to extoll the praises of God. O in these hinges lyes the strength of love.*

But alas! this is, or at least this should be thy grief, that thou canst not love so well, and so warmly as thou art beloved: Christ comes towards thee *skipping like the Hart, or Roe on the Mountaines of spices*, but thy love toward Christ is creeping like the worrne in the unwholsome valley. Indeed the best affections have their fits of swooning, it may be for the present thy love is cold: O but come up to this fire, consider how God and Christ loved thee in every of these. —

1. His project to save thy soule sprung out of his love: love was the first wheele that set all the eternall works of God a going, what was that great designe of God, but onely an expression of his love? it was his pleasure to communicate himselfe, and the rise of that communication was his love.

2. The Counsels of God were all in love, had not love beene as *President of the counsel*, where hadst thou beene? when all the attributes of God were at a stand, it was the love of God in Christ that resolved the question for thy salvation.

3. The foreknowledge of God was a foreknowledge of love and approbation: in his eternall love he embraced thee as his

own,

owne; he foreknew thee, (*i.*) of his free love he set thee apart to life and to salvation; *God hath chosen us in Christ before the foundation of the world*: he chose us in Christ, but not for Christ; no- Ephes 1.4: thing at all moved him to elect thee but his own good pleasure and free love.

4. The purpose of God was a resolution of love, it speakes his love to be a constant, settled, abiding love; no unkindness shall alter it, *for having loved his own, he loves them unto the end*, nay, he Joh. 13. 1. loves them without end: from everlasting to everlasting.

5. The decree of God was an order (*as I may call it*) or an act of love, to give in time that grace unto his elect, which before all time he decreed should be an effectuall meanes to bring them unto glory.

6. The covenant betwixt God and Christ was an agreement of love: God and Christ struck hands to save our soules, *grace was given us in Christ Jesus before the world began*. Grace was given us, that is, the gracious love and favour of God in Christ was given us before all secular times. This was Gods meaning from everlasting, this was the designe, yea the greatest designe that ever God had, to set out the infinite glory, and the riches of his love in Jesus Christ. No question but he had other great designes in doing such great things as he hath done, but above all the designes that ever God had in all his workes, this is the chiefe, to honour his mercy, to glorify the riches of his love and grace: had it not beene for this he would never have made the world; and therefore in that world to come it will be the delight of God to shew his Saints and Angels what he is able to do for a creature, yea, he will to all eternitie declare to them, to what an height of excellencie and glory his love and mercy is able to raise poore soules, so that the very Saints and Angels shall admire, and adore, and magnifie the Name of God everlastingly for it.

O my soule, canst thou ponder on this, and not love him dearly who hath thus loved thee? Come, *stir up the gift that is in thee*, if thou art a Christian, thou hast some sparks, though now (it may be) under the ashes: come, rub, chafe, and warme thy affections at this fire, love, like a watch, must be wound up, or else it will fall downe wards: what dost thou? why standst thou idle in the heate of the day? Christ hath fire in his hand, 'tis but *looking up*, and reaching out thy hand to take it from him: O take it with both

thy hands, and be thankfull for it. Prayer, ejaculation, contemplation, judicious observation of the Spirits season, are thy best instruments to kindle this fire of love in thee.

Cant. 6. 5.
Cant. 8. 6.

And methinks thy heart should begin now to melt, methinks it should receive more easy impressions from the object before it, methinks these eternall workes and acts of God and Christ towards thy poore soule should begin to *overdome thee*, and to *burne thy heart as with coles of Juniper*. Why Lord, is it thus? was I elected from all eternitie in Christ? was I ordeined to a glorious inheritance before there was a world? was this businesse, to make me happy, one of the chiefe deepe counsels of God? was this one of the workes of his wisdom that he was exercised about before the world began? was this the great designe of God in making the world, and in making heaven, that place of glory, to glorifie himselfe, and to glorifie such a poore wretch as I am? O then how should this but mightily inflame my heart with the love of God, and love of Christ? how should I chooseth but say as the Martyr did, *oh that I had as many lives, as I have haiers on my head to lay them downe for Christ*? Ah what flames of divine affection, what raptures of zeale, what ravishments of delight, what extasies of obedience can be enough for my blessed God, and dearest Redeemer?

SECT. VII.

Of joying in Jesus in that respect.

Luk. 10. 20.

7. **W**E must joy in Jesus, as carrying on that great work of our salvation in that eternitie. This joy is a passion arising from the sweetness of the object that we enjoy. O my soul, dost thou believe? and art thou now cast into a pang of love? how then should thy joy but come on? As Christ said to the 70. *in this reioyce not, that the spirits are subject unto you, but rather reioyce because your names are written in heaven*; so reioyce not thou in this, that the world is thine, that riches are thine, that thou hast subdued men and divels, but herein reioyce that thy name is written in the book of life. O what a comfortable point is this! that the Father and

and Christ should transact a bargain from eternitie, concerning thee by name, that the Father and the Son should commune together concerning thy heaven, as if their language had beene thus, Father, what shall be given to thy justice to ransom such a one, Abraham, Isaac, Jacob, Matthew, Mark, Luke, John, Mary, Martha, Hanna, &c. why no more but this, thou shalt dye my Sonne, and whosoever beleeveth in thee shall live for ever. Why then saith Christ, I will engage for such, and such a one, I will enter into bond for such and such a person; Abraham shall beleieve in time, See I have writt downe his name in the booke of life. And who art thou that readest? art thou a beleever? dost thou beleieve in the Lord Jesus Christ? Christ said the same of thee, and entred into a bond for thee, and entred thy name in the booke of life; See the certainty of this in Phil. 4. 3. Thou Thomas, Andrew, Peter, Christ knowes thee by name, and thy name is written in the booke of life. O go thy way, and reioyce, and take strong consolation! is there not cause? why, I tell thee thy name is in the booke of heaven, and if this may adde to thy ioy, know there is none in heaven or earth shall ever be able to blot it out againe. No, no poore soule, there is no condemnation to them that are in Christ Jesus: God hath decreed thy salvation, and Gods decree shall stand, let men and devils say what they will to the contrary, the counsell of the Lord standeth for ever, the thoughts of his heart to all generations: it is as possible for God to deny himselfe, as it is possible for thee a beleever to perish. We are kept (saith the Apostle) by the power of God through faith to salvation; and therefore reioyce, and againe reioyce; yea, raise up thy joy to that pitch of triumph, which is joy elevated; and elevated so high, that it comes to victoriously, and magnanimous conquest of heart over all things Say with the Apostle, what, my name written in the booke of life? who shall lay any thing to the charge of Gods elect? who then shall separate me from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? nay, I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord.

Phil. 4. 3.

Rom. 8. 33.

Pl. 33. 11.

1 Pet. 1. 5.

Rom 8. 33-35

38. 39.

SECT

What a great & sweet and yet full of sinners
James H. 16.

SECT. VIII.

Of calling on Jesus in that respect.

Pl. 133. i.

Aquinas, part.
2. q. 47. 8.

8. **W**E must call on *Jesus*, or on God the Father in and through *Jesus*. This also is included in *looking*; as *David* while praying, *unto thee do I lift up mine eyes, O thou that dwellest in the heavens*. Now this calling on God, or *looking* to God; contains prayer, and praise. 1. We must pray that all these transactions betwixt God and Christ may be assuredly ours, and that God would cleare up our titles more and more; yea, and seeing all good things tending to salvation were from all Eternity prepared for us, we are therefore to pray, that by prayer we may draw them down from heaven; for what though our evidences be cleare? yet this must not cast out meanes; God doth not use to bestow his saving graces on lazy sluggards; those therefore who from the certainty of predestination do pretend that the duty of prayer is superfluous, do plainly shew that they have no certainty at all. *Aquinas* was orthodox in this, *the predestinat must pray, because by these effects of predestination, the salvation of soules is best ascertained*. The same Spirit which witnesseth to our spirit that we are his chosen, is also the Spirit of prayer and supplication; and therefore he that believes that he is one of Gods Elect, he cannot but pray for those things which he believeth that God hath prepared for him before the foundation of the world. — 2. We must praise God: what, that God should look on us, and predestinate us to life? that he should passe by so many on the right hand, and on the left, and that *I should be one whom the Lord did elect? what, such a vile, and sinful wretch as I am? was there ever like love? was there ever like mercy? may not heaven and earth stand amazed at this? O what shall I do to be thankful enough to this deare God?* Thus thou that knowest thy interest in Christ, study praise and thankfulness. Say in thy self, *who made me to differ from those cast-away soules? alas! we were all framed of the same mould, hewed out of the same rock*. It is storied of one of the late French Kings, that in a serious meditation considering his own condition of being King and Ruler

Ruler of that Nation, *Oh* (said he) *when I was borne, a thousand other soules were borne in this Kingdome with me, and what have I done to God more then they? O my soule, what difference betwixt thee and those many thousands of reprobates that live with thee in the world at this day? nothing, surely nothing but the free mercy, goodnesse, and love of God in Jesus Christ. O then praise this God, yea sound forth the praise of the glory of his grace. Remember, that was Gods designe, and that is thy duty.*

S E C T. IX.

Of conforming to Jesus in that respect.

9. **W**E must conforme to Jesus: we must fix our eyes on Jesus for our imitation: that also is the meaning of this *looking* in the Text. And in respect of our predestination the Apostle speaks expressly, *he did predestinate us to be conformed to the Image of his Son*: this is one end of predestination, and this is one end of *looking unto Jesus*, nay it is included in it. A very look on Jesus hath a power in it to conforme us to the Image of Jesus. *We are changed by beholding*, saith the Apostle: Oh when I see Gods love in Christ to me even from all Eternity, how should this but stirre up my soule to be like Jesus Christ? where there is a dependance; there is a desire to be like even among men; how much more considering my dependance on God in Christ, should I desire to be like Christ in disposition? all the question is, what is this *image of Christ*, to which we must be conformed? I answer, *holinesse, and happinesse*: but because the latter is our reward, and the former is our duty, therefore look to that.

Rom. 8. 29.

2 Cor. 3. 18.

But wherein consists that? I answer, in that resemblance, likeness, and conformity to Christ in all the passages forementioned: And in every of those must we conforme to Christ.

As —

1. Christ is the Son of God; so must we be Gods sonnes. As

R

many

Joh. 1. 12.

Malac. 1. 6.

1 Pet. 1. 17.

Amos. 3. 2

Pl. 37. 4.
Pl. 16. 3

1 Cor. 10. 31.

Dan. 2. 10, 23

many as received him, to them he gave power to become the *sonnes of God*. O what duty lyes upon us in this respect; If I be your Father, where is mine honour? and if ye call on the Father, *pasſe the time of your ſojourning here in fear*. God lookes for more honour, fear, reverence, duty, and obedience from a ſonne then from the rabble of the world: if thou art Gods ſonne, thy finnes more offend God then the finnes of all the reprobates in the world; why alas, thy finnes are not meere tranſgreſſions of the Law, but committed againſt the mercy, bounty, and goodneſſe of God vouchſafed unto thee; thy finnes have a world of unthankfulneſſe joyned with them, and therefore how ſhould God but viſit? *you onely have I known of all the families of the earth, therefore will I viſit you for all your iniquities*. O think of this, you that are Gods ſonnes; and conforme to Chriſt, for he was an obedient Son.

2. Chriſt the Son of God delights in the Father, and his delight is alſo *with the ſons of men*; ſo muſt we delight in the Father, and delight in his children. *Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thy heart*. And the Saints that are on the earth are they, in whom is all my delight, ſaith David. It is ſtoried of Dr. Taylor, that being in priſon he could delight in God; and he rejoyced that ever he came into priſon, becauſe of his acquaintance with that Angel of God, as he called Mr. Bradford. O this is heaven upon earth! not onely God, but the very Saints of God are ſweet Objects of delight. Marke them, and if they be Saints indeed, they are ſavoury in their diſcourſe, in their duties in their carriages; their example is powerful, their ſociety profitable, how ſhould we but delight in them?

3. God and Chriſt laid this plot from all Eternity, that all he would do, ſhould be to the *praiſe of the glory of his grace*: So muſt we propoſe this as the end of all our actions, whether we eat, or drink, or whatſoever we do, we muſt do all to the glory of God. But eſpecially if from God we receive any ſpiritual good, then give all again to the glory of his grace. *Bleſſed be the Name of God for ever and ever* (ſaid Daniel) *for wiſdome and might are his*; and I thank thee, and praiſe thee O God of my fathers, who haſt given me wiſdome and might: an excellent ſpirit of wiſdome and might wrought in Daniel, and he acknowledges all to the Giver:

wiſdom.

wisdom and might are his. Christians! if you feel grace in your hearts, I beseech you acknowledge it to Christ. He does all, he subdues lusts, heales wounds, staies inward issues, sets broken bones, and makes them to rejoyce; and therefore let him have the glory of all; do you acknowledge grace in it's latitude to the God of all grace.

4 God and Christ counselled about our salvation; there was a great conflict in the attributes of God; justice and mercy could not be reconciled, till the wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ*, so let us counsel about our salvation: the flesh and the spirit whereof we are compounded, draw several wayes; the flesh drawes hellward, and the spirit heavenward; come then, call we in heavenly and spiritual wisdom to decide this contraverſie; you may hear it's language in *Job 28.28.* *Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.* If we would draw heavenward, and save our soules, come then, let us *Job 28.28.*
hear the conclusion of the whole matter, feare God, and keep his Commandments, for this is the whole duty of man. *Eccles. 12.13.* Keep his Commandments in an Evangelical sense (i.) look at the expedient, *Jesus Christ*, who hath kept them for us, and in whom, and through whom our imperfect obedience is accepted with God.

5. God and Christ loved us with an everlasting love. So must we love him who hath first loved us: this is the nature of spiritual love, that is runnes into it's own Ocean, *O love the Lord Ps. 31.23.*
all ye his Saints! who hath more cause to love him then you have? who hath been loved so much? or who hath so much come under the power of love as you have? hath not Christ loved you, not onely with a love of well-wishing, which is from everlasting (some call it the love of Election, the fountain-love, the well-head of salvation) but also with a love of complacency? hath not Christ shed abroad his love into your hearts, and shall he lose by it? will not these coards of love draw up your hearts to love him againe? Sure it's but reason to love him, who hath first loved you, yea, and loved you when you were unlovely, and had nothing in you worthy of love. Christians! then it was that Christ loved you in rags, it is meet therefore that you should love him in robes.

Rom. 9. 11. 6. God and Christ appointed, or purposed us unto salvation; his love was a sure, and settled, and firme, and constant love, *the purpose of God according to Election must stand.* So must we love him, and cleave unto him for ever: *I have enclined my heart to performe thy statutes alwayes, even to the end.* Davids heart was much taken with the Statutes of God, and therefore he gives this expression of the fulnesse of his heart, *alwayes, and even to the end.* It is a kind of pleonafme, his resolutions were such that he would never depart from his God.

Pl. 119. 112.

7. God and Christ decreed, booked, and sealed our salvation: and so must we put to our seal that God is true (i.) we must beleve in Christ, for when we believe we make Christs word good. He that believes not, makes God a lyar, (as you have heard) in that he frustrates, or endeavours to frustrate Christs undertaking in his predestination.

8. God and Christ entred into Covenant concerning our salvation: So must we enter into Covenant with him; we must take him to be our God, and give up our selves to be his people: — Why thus we must in all particulars conforme to Christ. The sum of al is this, *we must be like Christ in grace, and gracious actings.*

Ephes. 1. 4.

O my soul, see to this grace, see to this conformity to Jesus Christ in gracious actings, and this will enable thee to read thy name written in the book of life. O abhor, and repel that Devils dart, *I am predestinated, and therefore I may live as I list;* how contrary is this to the Apostle, *he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love?* and as the Elct of God put on bowels of mercy, *kindnesse, humblenesse of mind, meeknesse, long-suffering, forgiving one another.* — *Even as Christ forgave you?* this conformity to Christ in grace is the very effect of our predestination: *O look unto Jesus, and be in grace like unto Jesus: why Christ is full of grace, a vessel filled up to the lip, or very brim, thou art fairer then the children of men, and grace is poured into thy lips.* Christ was as it were grace speaking, *Luk. 4. 22.* Grace sighing, weeping, dying, *Heb. 2. 9.* Grace living again, and now dropping, or rather raining down floods of grace on his living members, *Ephes. 4. 11.* Christ is the great *Apple-tree*, dropping down Apples of life, *Cant. 2. 3.* and all that falls from this tree, as apples, leaves, shadows, smel, blossomes, are but peices of grace fallen down from him, who

Colos. 3. 12, 13

Pl. 45. 22

is the fulnesse of all, and hath filled all things. *Christ is the rose of Cana, 2. 1. Sharon*, and every leafe of this rose is an heaven, every white and red in it is grace and glory, every act of breathing out it's smell from everlasting to everlasting is spotlesse and unmixed grace; why then my soul, if thou wilt conforme to *Christ*, conforme in this; *Be holy as he is holy*; of that fulnesse of grace that is in him, do thou receive even grace for grace.

Joh. 1. 16.

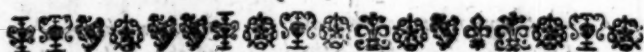
Christians! where are we? O that ever men should hear of so much grace, and of such acts of grace in that eternity before all worlds, and yet no impression of grace upon their hearts! O that God and *Christ* should both be in that businesse of eternity: that heaven, hell, justice, mercy, soules and deep wisdom should be al in that rare piece, and yet that men should think more of a Farme, an Ox, an house, a pin, a straw, or of the bones of a crazy livelihood! O look up! look up! if thou art *Christ*. Consider what he hath done for thy soul; why thou art predestinate to be conformed to the image of *Christ*.

Thus far we have looked on *Jesus* as our *Jesus*, in that eternity before all time until the creation: Our next work is to look on *Jesus*, carrying on the great work of mans salvation in the Creation, the beginning of time, untill his first coming.

LOOKING UNTO JESUS

From the Creation untill his first coming

THE
Third Book.



TO THE HONOURABLE

And vertuous Lady, the Lady
MARGARET HOUGHTON.

MADAM,



YOU were the meanes of bringing me into the Pastoral charge of *Preston*, and amidst all oppositions you have given many encouragements to me and my Ministry there: Now so it is that God hath disposed of me for another place, and in way of thankfulness for all your kindnesse, I cannot but dedicate one piece of my labours to your honour. How I have discharged my duty where I was, you are not ignorant; I do acknowledge many weakneses in me, but I hope my labour is not altogether in vain in the Lord; The successe of all I leave with him to whom it belongs, And now as I have bid farewell to the choyce of my other friends, so with many thanks for all your labours of love, I bid your Ladiship farewell. *The Lord Jesus Christ be with your Spirit; Grace be with you, Amen.*

Your Honours true, and faithful,

though unworthy servant,

J. A.

Gen. 3. 15.

I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heele.

Gen. 17. 7.

I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God to thee, and to thy seed after thee.

Exod. 20. 2, 3.

I am the Lord thy God which brought thee out of the Land of Egypt, and out of the house of bondage, thou shalt have no other gods before me.

2 Sam. 23. 5.

Although my house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things and sure.

Jer. 31. 31, 32, 33, 34.

Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, not according to the Covenant which I made with their Fathers, in the day that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an husband unto them saith the Lord. But this shall be the Covenant that I will make with the house of Israel: after those dayes saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.

Heb. 12. 22, 24, 25.

But ye are come to Mount Zion, -- and to Jesus the Mediator of the new Covenant. -- See that ye refuse not him that speaketh.

Heb. 12. 2. Isa. 42. 6. 7. Micah. 5. 5.

Looking unto Jesus, the beginner and finisher of our faith. -- I the Lord will give him for a Covenant of the people, for a light of the Gentiles, to open the blind eyes. -- And this man shall be the peace, when the Assyrian shall come unto our Land.



LOOKING UNTO JESUS

From the Creation untill his first coming.

The third Book

CHAP. I. SECT. I.

ISAIAH. 42. 6, 18.

*the Lord will give thee for a Covenant of the people, —
Heare ye deaf, and look ye blind, that ye may see.*

Of Christ promised by degrees.

IN this period, as in the former, we shall first lay down the Object, and then direct you how to look upon it.
The Object is *Jesus*, carrying on the work of mans salvation in that dark time before his coming in the flesh.

No sooner the world made, and the things therein; but man was created, that way might be made for God to shew his grace in the salvation of his Elect. And now was it that Gods eternal project, and counsel, and fore-knowledge, and purpose, and de-

Gen. 3. 15.

I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heele.

Gen. 17. 7.

I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God to thee, and to thy seed after thee.

Exod. 20. 2, 3.

I am the Lord thy God which brought thee out of the Land of Egypt, and out of the house of bondage, thou shalt have no other gods before me.

2 Sam. 23. 5.

Although my house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things and sure.

Jer. 31. 31, 32, 33, 34.

Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, not according to the Covenant which I made with their Fathers, in the day that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an husband unto them saith the Lord. But this shall be the Covenant that I will make with the house of Israel: after those dayes saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.

Heb. 12. 22, 24, 25.

But ye are come to Mount Zion, --- and to Jesus the Mediator of the new Covenant. --- See that ye refuse not him that speaketh.

Heb. 12. 2. Isa. 42. 6, 7. Micah. 5. 5.

Looking unto Jesus, the beginner and finisher of our faith. --- I the Lord will give him for a Covenant of the people, for a light of the Gentiles, to open the blind eyes. --- And this man shall be the peace, when the Assyrian shall come unto our Land.



LOOKING UNTO JESUS

From the Creation untill his first coming.

The third Book

CHAP. I. SECT. I.

ISAIAH. 42. 6, 18.

*the Lord will give thee for a Covenant of the people, —
Heare ye deaf, and look ye blind, that ye may see.*

Of Christ promised by degrees.

IN this period, as in the former, we shall first lay down the Object; and then direct you how to look upon it.
The Object is *Jesus*, carrying on the work of mans salvation in that dark time before his coming in the flesh.

No sooner the world made, and the things therein; but man was created, that way might be made for God to shew his grace in the salvation of his Elect. And now was it that Gods eternal project, and counsel, and fore-knowledge, and purpose, and de-

decree, and Covenant with Christ began to come into execution. Indeed at the first moment was no need of Christ; for man at first was made in holiness to the image of God, and to beare rule over the rest of the visible creatures; but alas! this his state was but of a little standing; it was the received opinion in former ages, that our first parents fell the very same day in which they were created. *Augustine* amongst the rest writes that they stood but six houres: but though we cannot determine the certain time, very probable it is, that it was but short: This we finde, that after *Moses* had set down the creation of man, without the interposition of any thing else, he comes immediately to the fall; and the Devil no doubt took the first occasion he possibly could, to bring man to the same damnation with himself. Well then, long it was not, but *Adam* by his sinne deprived himself, and all his posterity of the image of God: as all mankind was in his loynes, so by the order and appointment of God all mankind partakes with him in the guilt of his sinnes: Hence is the daily and continual cry, not onely of *Adam*, *Abraham*, *David*, *Paul*, but of every Saint, *O wretched man that I am, who shall deliver me from the body of this death?* But sweet soules! stay your complaints, here's Gospel-newes. —

Rom. 7. 24.

In this sad houre of temptation God stepped in: he will not leave man without hope; he tels the Devil who begun this mischief; *I will put enmity between thee, and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heele.* At the very instant, when God was pronouncing judgments upon the several delinquents in the fall; nay, before judgment was pronounced on the persons tempted, a *Iesus* is hinted, the Covenant of grace is proclaimed, O the infinite riches of the mercy of God in Christ!

Gen. 3. 15.

But you will say, how comes *Iesus* in? how carried he on the great work of our salvation in this dark time.

I answer, 1. By assuming and taking upon him the forme and shape of man, and so discharging some special offices in that respect: We read often of Christs apparitions before his incarnation, and then especially when he had to do with this great negotiation of mans Eternal happinesse. Some think it not improbable that Christ assumed the forme of man when he first created man, and so he made man, not onely in his own image
which

which he had as God, in bolinesse, and true righteousness; but in respect of that forme which he had assumed. Howsoever this, we find that after man had sinned, Christ then appeared; first to Adam, then to Abraham, then to Isaac, then to Jacob, then to Moses, &c. — First, he appeared to Adam in the garden, and they heard the voice of the Lord God, talking in the garden, in the cool of the day. God as he is God hath neither voice to speak, nor feet to walk, but assuming the forme, and shape of a man he exercised both: and so he was the first that published that first promise to the world, *it shall bruise thy head.* — 2. He appeared to Abraham in the plain of Mamre, where the Lord talked with Abraham, and Abraham calls him the Judge of all the earth, which can be ascribed to none but Christ the Judge of quick and dead. Some from that saying of Christ, *your father Abraham rejoiced to see my day; and he saw it, and was glad,* do gather that Abraham saw Christ, not onely with the eyes of faith (as all the rest of the Patriarchs and Prophets did) but also in a visible shape which he assumed, like unto that whereunto he was afterwards to be united; And so it was Christ that renewed the Covenant with Abraham, saying, *I will establish my Covenant between me and thee, and thy seed after thee in their generations; for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* — 3. He appeared to Isaac, Gen. 26. 2. and to Jacob, Gen. 32. 24, 30. and to Moses, Exod. 20. 1, 2, 3. and to many others, of which I shall comment in order. And these apparitions of Christ were as *preludimus* of his incarnation. But this is not the way I shall insist upon.

2. Christ carried on the great work of our salvation in that dark time, not by himselfe exhibited (as when he was incarnate) but onely promised. The great King would first have his Harbingers to lead the way, before he himself would come in person. As the Lord had observed this method in creating the world, that first he would have darknesse, and then light, and as still he observes this method in upholding the world, that first he will have dawning, and then cleare day; so in the framing and upholding of his Church, he will first have Christ held forth in Ceremonies, Rites, Figures, Types, Promises, Covenants, and then like a glorious Sun, or like the day-spring from on high he would visit the world; to give light to them that sit in darknesse. Luk. 1. 78

To this purpose we read, that as Christ, so the Covenant of grace (which applies Christ to us) was first promised, and then promulgated, the Covenant of promise was that Covenant, which God made with *Adam*, and *Abraham*, and *Moses*, and *David*, and all *Israel* in *Jesus Christ*; to be incarnate, crucified; and raised from the dead; the Covenant promulgated, or new Covenant (as the Scriptures call it by way of excellency) is that Covenant which God makes with all believers since the coming of Christ, believing in him that is incarnate, crucified, and risen from the dead; and it was meet that the promise should go before the Gospel, and be fulfilled in the Gospel, that so a great good might earnestly be desired, before it was bestowed. In a time of darknesse men desire light; as the morning-watch watcheth and longeth for the morning, so the obscure revelation of Christ in a promise, raised the hearts of the Patriarchs to an earnest desire of Christ his coming in the flesh. But in this obscurity we may observe some degrees; before the Law given by *Moses* the promise was more obscure; the Law being given even to the time of the Prophets the promise was a little more clear; in the time of the Prophets even to *John* the Baptist, it was clearer yet; as the coming of the Messias did approach nearer and nearer, so was the promise clearer and clearer still: Just as the approach of the Sun is nearer or further off, so is the light that goes before it greater or lesser; in like manner was the Revelation that went before Christ more dimme or clear as the rising of the Sun of righteousness was more remote, or nigh at hand. It was the good pleasure of God to manifest the riches of his grace by degrees, and not all at once; we see to this very day, that God in his several approaches of mercy and goodness draws nearer & nearer to his Church: Even now in this marvellous light of the Gospel we have our divine Ceremonies and Sacraments, we see him afar off, we know but in part; but time shall come (even before his second coming) that we; or our children shall see him more clearly, perfectly, immediately. My present businessse is to hold forth *Jesus* in the Covenant of grace as promised, and because the promise receives distinction of degrees according to the several breakings out of it to the dark world, we will consider it as it was manifested.

1. From *Adam* till *Abraham*.
2. From *Abraham* till *Moses*.
3. From *Moses* till *David*.
4. From *David* till the Babylonish Captivity, or thereabout.
5. From the Captivity, or thereabout till *Christ*.

In every of these periods will appear some further and further discoveries of Gods mercy in *Christ*, of the Covenant of grace, of our *Jesus* carrying on the great work of mans Eternal salvation in that dark time.

You heard before of the Covenant betwixt God and *Christ* concerning our salvation; but that was not the Covenant of grace which God immediately made with man as fallen; but a particular Covenant with *Christ* to be the Mediator. Or so far as it was a Covenant of grace, it was then made betwixt God and *Christ*, and after to be made betwixt God and us: for a time we were hid in the womb of Gods Election, and not being then capable to enter into Covenant with God, *Christ* undertook for us, but yet so that when we come to be regenerate, we are, then to strike Covenant our selves. And hence we read expressly of Gods Covenanting with sundry particular persons, as with *Adam*, and *Abraham*, and *Moses*, and *David*, &c. Of which in the next Sections.

SECT. II.

Of the Covenant of promise as manifested to Adam.

The Covenant of grace in this sense is nothing else but a Compact made betwixt God and man, touching reconciliation, and life Eternal by *Christ*. Now the first breaking forth of this gracious Covenant was to *Adam* and *Eve*, immediately after the fall, expressed in these words, *I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel.* Gen. 3:15.

This promise as it is the first, so the hardest to be understood,

Textus qui omnibus debebat esse notissimus, a nemine quod ego sciam, diligenter & accuratè explicatus, &c. Luther.

Gen. 3. 14.

Eliezer. c. 14

it contains in it good newes of the overthrow of Satans Kingdome, and of mans freedome by the death of Christ. But the obscurity is such, that Luther exceedingly complains, *the Text which of all men should rightly be known, is of no man that I know* (saith he) especially and accurately unfolded: amongst the Antients there is no one that hath explicated this Text according to the dignity of it.

The occasion was this. The Lord looking down from heaven, and seeing how Satan had prevailed against man, and in some sort undone the whole fabrick of the creation, he resolves upon Satans ruine, and mans preservation; And the Lord God said unto the Serpent, *because thou hast done this, thou art cursed.* This literally is understood of the Serpent, but spiritually of the Diuel; both were as meanes to draw man unto sin, and therefore they are joyned as one in the punishment; the Lord cut off the feet of the Serpent (say the Rabbies) and cursed him; and he cast Sammael (the Diuel) and his company out of heaven, and cursed them. Indeed man being in the transgression must also have his punishment, as it followes ver. 17, 18, 19. and yet that God might manifest the riches of his grace, he includes in the Serpents malediction this everlasting Gospel. *I will put enmity between thee and the woman, &c.*

For the sense of the words we shall open these termes, as, 1. Who is the Serpent? 2. Who is the woman? 3. What is the seed of the Serpent? 4. What is the seed of the woman? 5. What is that *Hn* in our Bible translated it? 6. What is the Serpents head, and the bruising of it? 7. What is the heel of the seed of the woman, and the bruising of it? 8. Amongst whom was the enmity, or rather enmities? for in the text we find many armies, *I will put enmity betweene thee and the woman, and betweene thy seed and her seed &c.*

1. Who is the Serpent? I find diversity of opinions among Interpreters: Some say, it was onely the Serpent, and that which belongs unto Sathan is but mystically understood: others say, it was onely Sathan under the notion of a Serpent, as sometimes he is called the great Draggon, *And the great Draggon was cast out, that old Serpent called the Diuel, and Sathan, which deceived the whole world.* Others say, it was both Sathan and the Serpent; as men are said to be possessed of Sathan, so was the Serpent possessed

Rev. 12. 9

possessed of the Diuel. Sathan could not provoke our first parents to sin by any inward temptation, as now he doth by the help of our corruption: nor could he enter into their bodies or minds, because of the holiness and glory that was in them; and therefore he presumed to take a beast of the earth, and by disposing of his tongue he speaks within him. But what? must the Serpent have punishment, that was onely Sathans instrument in the temptation? yes:

Such was Gods love to man, that he condemns both the Author and instrument of that evil: as one that in anger breaks the sword wherewith his sonne, or his friend was wounded; so God breaks Sathans sword: the Serpent is punished according to the letter of the text, and Sathan is punished in the spiritual meaning of the Lord.

2. Who is the woman? Some are all for Allegories, and they will tell you, that the Serpent and the woman are the superiour and inferiour faculties of the soul; and that ever since the fall there hath been a continual war betwixt these: but I look at this Commentary as vain and trifling, though it be fathered on some of the antients, and of no small note; others say this woman is the blessed Virgin, in relation to which they read the last words thus, *she shall bruise thy head*; this reading is not onely allowed, but confirmed by the council of Trent; and in some of their prayer-bookes they call her *the mother of our Lord, the tree of life, the breaker of the Serpents head, and the gate of heaven*. But I look on this Commentary as ignorant and idolatrous and wholly derogatory to the kingdome of Christ. Others are not so easily mislead, and therefore say, that the woman wheresoever mentioned in this text, is *Eve*, and none but *Eve*; she it was whom the tempter had seduced, and in just judgement for her familiarity with the tempter, God meets with her, *I will put enmity (saith God) betwene thee and the woman*.

*Antiphona de
domina nostra
secundum usum
Eccles. Hildan-
them.*

3. What is the seed of the Serpent? in Scripture phrase seed is sometimes taken collectively, for many at once; as when the Lord said to Abraham, *I will be thy God, and the God of thy seed: and to thee and to thy seed will I give this land: and I will multiply thy seed as the sand of the sea*: and sometimes it is taken singularly for one only person thus *Eve* called her son *Seth*, for God, said *she, hath appointed me another seed instead of Abel*: and so it is said.

Gen. 17. 17.

Gen. 4. 25

Gen. 3. 18. said of Christ in thy seed shall all the nations of the earth be blessed: Now in this place the seed of the Serpent is taken collectively, for all the families of divels, for the divel and his Angels (as Christ calls them) and for all the sons of the divel (i.) for all reprobate men, whose father and prince is the divel, as Christ told the Jewes, *ye are of your father the divel, and the lusts of your father ye will do*: and as John tells us, *he that committeth sin is of the Divel* — in this the children of God are manifest, and the children of the Divel, and thus both divels and reprobates are reckoned as the seed of the Serpent.

4. What is the seed of the woman? — The seed of the woman is that posterity of the woman which do not degenerate into the seed of the Serpent: that is the meaning of the first sentence, *I will put enmity*; — and then it follows, *betweene thy seed and her seed*: and for this sense we have these arguments. 1. The opposition of the seeds; for as the seed of the Serpent is taken collectively, so the seed of the woman must be taken collectively, that the opposition may be fit. 2. the enmities fore-spoken do strongly evince it, now the enmities pertain both to Eve and to all her posterity (if godly) to the end of the world; hence all that will live godly in Christ Jesus shall suffer persecution saith the Apostle; *And I will put enmity* (saith God) *betweene thee and the woman*; is that all? no, but also *betweene thy seed and her seed*: and who can deny but these enmities have beene ever since betwixt Sathans brood and the Saints? *we are all wraстlers against principalities, and powers, and rulers of the darknesse of this world, and against spiritual wickedneses in high places.*

5. What is that *Hu* in our bible translated, *it*? *it* shall bruise thy head? Some observe this *Hu*, *it* is of the masculine gender; and *Zera*, seed, is of the masculine gender; and *Jesaphera*, shall bruise is of the masculine gender; which confutes the translation, that renders it thus, *she shall bruise thy head*: and which confirms our translation which is thus, *he*, or *it*, or that same seed, (i.) one singular person of that same seed, shall bruise thy head. Well then, who is this *he*? or what one is *he*? even Jesus the Son of the living God. Here is the first hint of Jesus that ever was read, or heard of in this world. This was the proto-evangel, or first Gospel that ever was published after the Creation, O blessed newes, fit for Gods mouth to speak, and

and to break first to the world now fallen ! O dear parents ! how would you have despaired, if before sentence you had not heard this blessed tydings ! O our first parents upon earth ! where had you and we been, if this blessed text had not been ? Come, set a starre upon it, write it in letters of gold, or rather write it on the very tables of our hearts : here is the blessed'st newes that ever was, or ever shall be ; but for this we had been all fire-brands of hell ; yea, but for this *Adam* and *Eve*, and all their sonnes and daughters that are now gone out of this world, had been smoking and frying in hell-fire. Away with all grosse mistakes, erroneous conceits, and as you love your souls, yeeld to this blessed sense ! This *it*] or *he*] is one of that same seed, and this *one of that same seed* is *Jesus*, and onely *Jesus*, and none but *Jesus* ; and for this sense we have these arguments.

1. Some observe that this sentence is seperated from the former with a period or great stop : however God goes on to speak of the seed of the woman, yet he sayes not, *and that seed shall bruise thy head* ; for so we might have thought he had spoken of that seed collectively as he did before ; but stopping there, and not repeating that same word againe, he gives it, thus ; *it*, or *he shall bruise thy head*, (i.) some individual person of that same seed, some singular one of that same common seed of the woman *shall bruise thy head* ; as *David* alone of all the host of *Israel* goes forth to fight with *Goliath*, and overcomes him ; so *Christ* alone of all the seed of the woman was so to fight with the Serpent by his own power as to overcome him, and to *bruise his head*.

2. The Seventy in their translations of this place (with which agrees the Chaldee Paraphrast) render it *αὐτός, he*] which needs must denote some singular person, or sonne of the woman ; and the rather because the seed spoken of before is rendered *σπέρμα*, to which if the relative had rightly agreed, it should have beene *αὐτό, or αὐτό, and not αὐτός* ; Here to we may adde, that to this *it*] or *he*] the seed of the Serpent is not opposed as it was in the former sentence ; but the Serpent it self, one singular antagonist ; here is *singularis combatio*, a duel, or a combate of two, hand to hand ; onely *Christ* and the Serpent ; *he shall bruise thy head, and thou shalt bruise his heele*.

3. The bruising of the head doth plainly discover this *it*, or

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Rom. 16. 10.

he is Jesus Christ: for none can bruise the Serpents head but onely God: *the God of peace* (saith the Apostle) *shall bruise Satan under your feet shortly.* Now there was none of the seed of the woman, that was ever God but onely Christ, God-man, man-God, blessed for ever; and therefore it must needs be Christ and onely Christ that can *bruise this Serpents head*: O ther's a divine power, a power and vertue of God in it to *bruise the Serpents head*; observe but the manner of this Duel Christ treads on the Serpent; and by this meanes he comes to have a bruisse in the heele, whilst with his heele he bruiseth the Serpents head; a wonderful thing that Christ should lay at the Serpents head with no other weapon but onely with his heele; it were much for any man to strike at any common Serpent with a bare and naked foot: rather would he take a dart, or club, or any other weapon; but with a foot to bruise Satans head (that great and fierce, and monstrous Serpent) this exceeds any mans power or any mans daring to attempt: hence it is that some one person of more then humane strength must do this deed, and who is that of the seed of the woman but onely Jesus Christ?

Gen. 22. 18.

2 Chron. 17. 11

Gal. 3. 16.

Ma. 9. 7. 6.

4. God himself in other places of Scripture doth expressly declare that this *seed* here promised is Christ, and onely Christ, mark but where this promise is repeated to the Patriarchs, as when the Lord said to Abraham, *in thy seed shall all the Nations of the earth be blessed*: and when the Lord said to David, *I will raise up thy seed after thee, which shall be of thy sonnes, and I will stablish his Kingdome*; and you may see it clear that this seed is Christ, and onely Christ concerning that promise to Abraham, the Apostle so interprets it, *now to Abraham and his seed were the promises made, he saith now and to seeds, as of many, but as of one, and to thy seed, which is Christ*: and concerning that promise to David, the Prophet so interprets it, *He shall sit upon the throne of David, and upon his Kingdome to order it, and to stablish it*,— who is that? in the former verse, his name is Wonderful, Counsellour, the mighty God, the everlasting Father, the Prince of peace, (i) Christ, and none but Christ; for *unto us a child is borne, and unto us a Sonne is given, &c.* and who is that but Jesus Christ?

5. The accomplishment of this promise in Christ is expressly and clearly made out in the New Testament. Was not Jesus Christ

Christ of the seed of the woman, borne of a Virgin? was not his heele bruised, himself crucified? and did he not bruise the Serpents head, break the power and dominion of Satan? What saith the Gospel? for this purpose the Sonne of God was manifested, 1 Joh. 3. 8 that he might destroy the works of the Diuel. — And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us through thy Name, and he said unto them; I be- Luk. 10. 17, 18, held Satan as lightning fall from heaven; behold I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall by any meanes hurt you. — And now is the judgement of this world, now shall the Prince Joh. 12. 31. of this world be cast out. — And for as much as children are Heb. 2. 14 partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Diuel. In these and many other places we finde this very promise fulfilled in Christ, and onely in Christ; and therefore he, and onely he is the seed of the woman (that *He, it, or he*) that shall bruise the Serpents head. Yet I will not deny, but by way of participation this promise may pertain to the whole body of Christ; through him that loved us Rom. 8. 37. we are more then conquerours, saith the Apostle; we may conquer Satan though not in our own strength but Christs; And so in a secondary sense, by way of communication with Christ, under this seed all the faithful are and may be contained; 1. Because the head and members are all one body, both he that san- Heb. 2. 11. tifieth, and they who are sanctified are all one. 2. Because the faithful are called the seed of Christ, when thou shalt make his Isa. 53. 10. soul an offering for sinne, he shall see his seed. 3. Because Satan doth not onely bruise the heele of Christ, but of all the faithful, all that will live godly in Christ Jesus shall suffer persecution. 4. Because Satans overthrow by Christ our head is dif- 2 Tim. 3. 12. fused to all the members, and the God of peace shall bruise Satan under your feet shortly. In this sense many of the ancient and moderne Divines do extend this seed to the whole body of Rom. 16. 20 Christ: but primarily, originally, especially, and properly, it belongs onely to Christ, and to none but the Lord Jesus Christ. He onely is the seed by whom the promise is accomplished, though the faithful also are the seed to whom and for whom the promise was made.

1 Cor. 15. 26.

Heb. 2. 14.

1 Joh. 3. 13.

Rom. 16. 20.

1 Cor. 15. 55.

87.

6. What is the Serpents head, and the bruising of it? 1. For the Serpents head, it is the power, rage, reigne and Kingdome of Satan: it is observed that in the head of a Serpent lies the strength; power, and life of a Serpent; so by a phraze of speech fitted to the condition of this Serpent that was Satans instrument, God tels the Divil of the danger of his head, (i.) of his power and Kingdome: now this power and Kingdome of Satan consists more especially in sin and death; for the sting of death is sin, and the power of death is in Satan. Hence sin and death are usually called the works & wages of Satan, they are his own, he owns them, & carries them at his girdle. 2. For the bruising of this head, it is the overthrowing of Satans power; he shall bruise thy head, (i.) Christ shall break thy power; Christ shall destroy sinne, and death; and him that had the power of death, that is, the Divil. I say Christ shall do it, though as I have said in a secondary sense the faithful shall do it; Christ overcomes by his own power, and the faithful overcome by the power of Christ; the victory is common to all the seed, but the Author of victory is onely Christ the Head and chief of all the seed: ye have overcome the evil one, but how? not of your selves, no, it is the God of peace that bruise-eth Satan. Well then, here is the sense, the Serpents head is bruised, (i.) the Divil, and sinne, and death; and hell are overthrown; not onely the Divil in his person, but the works of the Divil, which by the fall he had planted in our natures, as pride, vain-glory, ignorance, lust, &c. nor onely Satans works, but the fruits and effects of his works, as death and hell; so that all the faithful may sing with Paul; O death where is thy sting? O grave where is thy victory? thanks be to God which giveth us victory through Jesus Christ our Lord.

7. What is the heele of the seed of the woman, and the bruising of it? 1. For the heele, it is the humanity of Christ, according to which properly Christ hath an heel: Or (as others) it is the wayes of Christ, which Satan, by all the meanes he could possibly would seek to suppress. 2. For the bruising of his heele, it is the miseries, mockings, woundings, death and burial of Christ, all which he endured in his heele, (i.) in his humanity; or it extends further to all the hurts, reproaches, afflictions, persecutions of the faithful by the Divil and his agents: all which are but as a bruise in the heele, which cannot endanger the spiritual life of

of their soules. It is observed, that the Serpent hath but one head, but the seed of the woman hath two heeles, so that the one may be some help, while the other is hurt; besides an hurt in the heel is far from the head and heart; and though it may be painful, it is not mortal. Indeed, *Christs heel was bruised*, (i.) He was delivered to death, even to the death of the Crosse; yet he rose again from the dead; neither had the diuel any advantage by his death, for as angry Bees stinging once, make themselves droanes, so the Diuel, now he may hisse at us, but he cannot hurt us; by that wound which Christ received at his death, he wounded all his enemies irrecoverably; the very fight it self was Christs triumph; even then was the Kingdome of darknesse utterly overthrown; sinne, death, and Satan were conquered, and taken captive, and whatsoever might be brought against us, was taken away, as the least bill, or scroll. O blessed riddle! *Out of the Eater came forth meat; and out of the strong came forth sweetnesse.* In reference to this promise, thou shalt bruise his *heel*, Christ is said to be the *Lamb slain from the foundation of the world*. Here's good newes betimes. Judg. 14. 14
Rev. 13. 8

8. Amongst whom was *the enmity*, or this hostile war? we finde in the Text three Hosts, and three battels: As ———

1. Betwixt Satan and the woman; *I will put enmity between thee, and the woman; (i.)* Betwixt thee the seducer, and her whom thou hast seduced. This enmity is opposed to the amity and familiarity, which had been between the woman and the Serpent, and upon that account the woman, and not the man is named; not but that enmity must be betwixt the Diuel and man as well as betwixt the Diuel and the woman, but because the woman had more tampered with Satan, and being deceived by Satan was first in the transgression, therefore is she onely named, *I will put enmity between thee and the woman.*

2. Betwixt Satans seed, and the seed of the woman; *I will put enmity*, not onely between thee, and the woman, but also *between thy seed, and her seed. q. d.* This enmity shall not cease with the death of the woman, but it shall continue to her seed, and to her seedes seed even to the end of the world. We see to this day how the Serpent and Serpents seed are striving and warring against the Church; and a wonder it is (considering the malice of the enemy) that there is a Church upon earth, but onely that

Mar. 16. 18.

Mar. 28. 20.

we have Christs promise; *the gates of hell shall not prevaile against it; and lo I am with you alwayes, even to the end of the world.*

3. Betwixt Christ and the Serpent; O this a bloody conflict on both sides; *he shall bruise thy head, and thou shalt bruise his heel.* 1. *He shall bruise thy head;* Christ shall break thy power, thy power: (i.) the power of the Serpent, or of the Divil himself; he fights not so much with the seed, as with the Serpent; if Satan be overthrown, his seed cannot stand. 2. *Thou shalt bruise his heel;* thou shalt afflict him and his; thou shalt cast out of thy mouth a flood of persecutions; thou shalt *make warre with him, and all them which keep the Commandments of God, and have the testimony of Jesus Christ.*

Rev. 12. 17.

I have held you awhile in the explication of this first promise, and the rather because of the darknesse of it, and the much sweetnesse that is contained in it; it is full of Gospel-truths, strike but the flint, and there will fly out these glorious sparkles.

1. That a Saviour was promised from the beginning of the world. 2. That this Saviour should free all his Saints from sin, death, and hell; the head, and power of the Divil. 3. That to this end this Saviour should be a Mediator, for God would not grant an immediate pardon, but the promised seed must first intervene. 4. That this Mediator should be of the seed of the woman, that is, a man; and yet stronger then the Divil, indued with a divine power, and so he is God. 5. That this man-God should according to his Priestly office be a sacrifice for sinne, the Serpent should *bruise his heel*, he should suffer and dye for the people; and yet according to his Kingly office he should overcome Satan, *for he should bruise his head.* Overthrow his Kingdome, and make us more then Conquerors in him that loved us. 6. That this promise of Christ and of our justification is free; God of meere mercy, and free-grace brings forth this promise, there could be now after the fall no merit in man; and even now he promiseth remission of sinnes, and life Eternal in, for, and through the Lord Jesus Christ. No question but in belief of this promise the Patriarchs and Fathers of old obtained life, glory, and immortality: *By faith the Elders obtained a good report: by faith Abel obtained witness that he was righteous:*

by faith Enoch was translated that he should not see death: by faith H.b. 11. 2. 45,
Noah became heir of the righteousness of Christ; and how should 7.
it but revive us in these last of times, to heare, that the first
thing that ever God did after the world was fallen, it was this act
of mercy, to make a promise of Christ, and to reconcile lost
man to himself through the same Jesus Christ? surely he began
to do that soon, which he meant to be alwayes a doing, even to
the end of the world. Thus far of the promise as it was manifested
from Adam to Abraham.

SECT. III.

Of the Covenant of promise as manifested to Abraham.

The second breaking forth of this gracious Covenant, was to
Abraham; and now it shines in a more glorious light then it
did before: at first it was propounded in very dark and cloudy
termes, not easie to be understood, and most things sparingly ex-
pressed, but in this second rise and manifestation, we have it laid
down in plainer termes, *I will establish my Covenant between me Gen. 17. 17.
and thee, and thy seed after thee in their generations
for an everlasting Covenant, to be a God to thee, and to thy
seed after thee.* — For the right understanding of this, we shall
examine these particulars. —

1. What a Covenant is?
2. What is the establishing of this Covenant?
3. Berwixt whom is the Covenant to be established?
4. For what time is the established Covenant to endure?
5. What are the priviledges of this Covenant?
6. What is the condition of this Covenant?
7. Who is the head both as undertaker, and purchaser,
and treasurer upon whom this Covenant is establi-
shed.
1. What is a Covenant? *It is a contract of mutual peace and
good will; obliging parties on both hands to the performing of mutual
benefits and offices.* Thus was the Covenant betwixt God and
Abraham; there was a mutual stipulation in it; on Gods part

to performe his promises of temporal, spiritual, and Eternal grace; and on *Abrahams* part to receive this grace by faith, and to performe due obedience and thankfulness to God. Hence a little nearer, we say the Covenant is a mutual compact, or agreement betwixt God and man, whereby God promiseth all good things, especially Eternal happinesse unto man; and man doth promise to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happinesse in God, according to his promise; for the praise and glory of his grace. Others, describing the Covenant of grace (for with the Covenant of workes we will not meddle) they give it thus.

The Covenant of grace is a free and gracious compact, which God of his meere mercy in Jesus Christ hath made with sinful man; promising unto him pardon of sinnes and eternal happinesse; If he will but repent of sinne, and embrace mercy reached forth by faith unfeigned; and walk before God in willing, faithfull, and sincere obedience. — In this description many things are considerable. As, 1. That the Author of this Covenant is God; not as our Creator, but as our merciful God and Father in Christ Jesus. 2. That the cause of this Covenant is not any worth, or dignity, or merit in man, but the meere mercy, love, and favour of God. 3. That the foundation of this Covenant is Jesus Christ, in and through whom we are reconciled unto God, for since God and man were separated by sinne, no Covenant can passe betwixt them, no reconciliation can be expected, nor pardon obtained, but in and through a Mediatour. 4. That the party Covenanted with, is sinful man; the fall of our first Parents was the occasion of this Covenant, and God was pleased to permit the fall, that he might manifest the riches of his mercy in mans recovery. 5. That the forme of this Covenant stands on Gods part in gracious and free promises of forgiveness, holinesse, happinesse; and on mans part in a restipulation of such duties as will stand with the free grace and mercy of God in Christ. 6. That the stipulation on mans part required, is repentance for sinne, beliefe in the promises; and a yielding of feare, reverence, worship, and obedience to God according to his word. These I might insist on, but my purposed brevity will not permit.

2. What is the establishing of this Covenant? Some say,
this

this speaks the duration of it, of which anon; I suppose it intends also the confirmation of it; we finde that the Lord had before made a Covenant with *Abraham*, *Gen. 15. 4, 5.* And now *Gen. 15. 4, 5.* he doth not abolish the former, and make another, but rather he renews, confirms, and establisheth the former. It may be there was some hesitation or doubting in *Abraham*, so we see *Gen. 15. 1, 2.* But now God would assure him infallibly of his will *Gen. 15. 1, 2, 3, 8* and purpose: O when a man heares that God will vouchsafe so much favour as to enter into a Covenant with him, he is ready to say as *Gideon* did, *alas my family is poor in Manasses, and I am the least in all my Fathers house; and who am I that I should be raised up hitherto? that God should make such promises as these to me?* And hence to prevent such Obiections, the Lord will confirme and establish his Covenant; as sometimes by his promises; sometimes by an oath; sometimes by the blood of Christ himself; sometimes by seales. So here in this very place, God adds the seale of Circumcision, *ye shall circumcise the flesh of your fore-skin* *Gen. 17. 11.* *(saith God) and it shall be a token of the Covenant betwixt me & you.* As sometimes he said of the Rainbow, *I do set my Bow in the cloud,* *Gen. 9. 13* *& it shall be for a token of a Covenant between me and the earth;* — *15.* *That the waters shall no more become a flood to destroy all flesh.* — *16.* *For I will look upon the Bow, that I may remember the everlasting Covenant.* After this manner are the signes and seales of the Covenant; Circumcise your selves saith God, and when I see the circumcision, I will remember my Covenant, and I will make good to you all the promises thereof. — But what is circumcision to the Covenant? much every way; circumcision was not without shedding of blood, because the Covenant was not yet established in the blood of the Messiah; sure there was much in this; howsoever the rite of it self was nothing; yet as it lead the faithful Patriarchs to the blood of Christ, and as it assured the purging away of sinne by the blood of Christ, and as it signed the circumcision of the heart by the Spirit of Christ; so it found acceptance with God; no sooner he lookes on it, but he remembers his Covenant, and confirms it, and makes it good to *Abraham*, and to his seed after him.

3. Betwixt whom is the Covenant to be established? *between me and thee, (saith God) and thy seed after thee.* The two heads of this Covenant are God and *Abraham*; on Gods part

are the whole Trinity of persons, the blessed Angels, and all the Host of heaven; on *Abrahams* part are all his seede, and his posterity, yet with this limitation, that all are not *Israel*, which are of *Israel*; neither because they are the seed of *Abraham*, are they all children of *Abraham*; but in *Isaac* shall thy seed be called; that is, they which are the children of the flesh; are not the children of God, but the children of the promise are counted for the seed. No question this Covenant was not to be extended to the *Ishmaelites*, *Idumeans*, or *Kethureans*, *Abrahams* carnal seed; these quickly departed both out of *Abrahams* familie, and *Abrahams* faith; No, no, saith God, I will establish my Covenant with *Isaac* for an everlasting Covenant, and with his seed after him. With *Isaac*, and with his seed (i.) With the spiritual seed of *Abraham*, now under the seed. 1. All believing Jews, and 2. All Gentiles are comprehended, all may be called the spiritual seed of *Abraham* that walk in the steps of the faith of *Abraham*; and indeed thus runnes the promise, in thee shall all the families of the earth be blessed. Gen. 12. 3. And in thee shall all the Nations of the earth be blessed. Gen. 18. 18. These families and Nations must needs comprehend the Gentiles; the Apostle is very plain; As it is written I have made thee a Father of many Nations. — That he might be the father of all them that believe, though they be not circumcised. — That the blessing of *Abraham* might come on the Gentiles through *Jesus Christ*, that we might receive the promise of the Spirit through faith. Christians! here is our happinesse, the Covenant was not written for *Abrahams* sake alone, but for us also, if we believe in him that raised up *Jesus* our Lord from the dead. You may think all this while we are onely discovering the privileges of *Abraham*, *Isaac*, *Jacob*, and of the Jewes; no, blessed be God, heaven is no freer to a Jew, then to a Gentile; there is neither Jew nor Greek, there is neither bond nor free, male nor female, &c. But if ye be Christs, then are ye *Abrahams* seed, and heires according to the promise.

Gal. 3. 28, 29.

4. For what time is the established Covenant to endure? it is not for a few dayes, or monthes, or yeares, but for ever and ever; it is an everlasting Covenant, and indeed the word established sounds this way, I will establish my Covenant, that is (say some) I will have it stand and continue for ever, as it was said of *David*, I have made a Covenant with my chosen, I have sworn

unto David my servant, thy seed will I establish for ever; and again, my mercy will I keep for him for evermore, my Covenant shall stand fast with him. — Pl. 89. 3.
Pl. 89. 18.

Now this Covenant is said to be everlasting *à parte ante* (as we say) and *à parte post*. 1. *A parte ante*, as being from everlasting, in respect of the promise made to Christ for us, which was done (as you have heard) before the foundation of the world; it is not an infant of dayes; this Covenant beares the same date with the divine being it self; As the *mercy of God is from everlasting*, so the Covenant of grace is from everlasting; the Writs, Evidences, and Charters of our salvation were concluded, and passed the signe and seale of the blessed Trinity from eternity, the Gospel and this Covenant is not of yesterday, no, no, it is an old counsel of the infinite wisdom of God. Pl. 103. 17

2. *A parte post*, as continuing from everlasting to everlasting. Hence it is called a *Covenant of salt*, because it corrupteth not, it faileth not, hence all the blessings of the Covenant are said to be everlasting; forgiveness of sinnes is everlasting, being once forgiven they are never remembered any more; peace and joy is everlasting, *your hearts shall rejoice, and your joy no man taketh from you*, salvation is everlasting, *Israel shall be saved in the Lord with an everlasting salvation*; decretal Covenant-mercy was not a lease, but a making the fee-simple (as we call it) of grace and glory to the Saints for ever: death may put an end to other Covenants, as betwixt man and man, or betwixt man and wife; but this Covenant betwixt God and us stands fast for ever, though Abraham be dead, yet God is Abraham's God still, and by vertue of this Covenant Abraham shall be raised up at the last day. 2 Chron. 13. 5.
Jer. 31. 33.
John 16. 22.
Is. 45. 17.

3. What are the priviledges of the Covenant? I answer, the priviledges of the Covenant are many; as they are great things, and great blessings which our great God promiseth, so they are very many and numerous; the Covenant is full of blessings; it is a rich store-houſe, replenished with all manner of blessings; it is not dry, nor barren, but like the fat Olive or fruitful Vine; it is a Well of salvation, a fountain of good things, a treasure full of goods, of unsearchable riches, which can never be emptied, nor come to an end. Hence it is that our finite narrow capacities can never apprehend the infinite grace that this Covenant contains,

taines, yet as we may see things darkly in a Map, so let us endeavour as we are able to view them in some Map, or brief *compendium*; that by the little we do see, we may be raised up to the consideration of things not seen, which shall be revealed in due time.

Heb. 1. 12

The privileges of the Covenant are folded and wrapped up in the promises of it; every promise contains a privilege, but the time of unfolding every promise is not yet come; then only shall the promises of all sorts be unfolded, when the heavens as a *vesture* shall be folded up. In the mean time we have a right and interest in the privileges of eternity by vertue of the promise; and hence the very termes of Covenant and promise are taken for the same. *Ephes. 2. 12. Rom. 9. 4.* I shall for the present confine my self only to those promises and privileges of the Covenant which were manifested to *Abraham*. And they were,

of things { temporal.
 { spiritual.

Gen. 12. 3, 7.

1. Of things temporal. Thus we read God promiseth *Abraham*, *I will make of thee a great Nation; and I will blesse thee, and make thy name great; and thou shalt be a blessing; and I will blesse them that blesse thee; and curse him that curseth thee; and unto thy seed will I give this land.* We may adde hereto thee petitions that God makes of these promises over and over; lift up now thine eyes; and look from the place where thou art, Northward, and Southward; and Eastward; and Westward, for all the Land which thou seest to the will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. — And the Lord brought forth *Abraham* abroad, and said, look now towards heaven, and tell the starres, if thou be able to number them, and he said unto him so shall thy seed be. — And the Lord again appeared to *Abraham*, and said, — I will make my Covenant between me and thee, and will multiply thee exceedingly, — and thou shalt be a Father of many Nations, neither shall thy name any more be called *Abram*, but thy name shall be *Abraham*, for a father of many Nations have I made thee; and I will make thee exceeding fruitful, and I will make Nations of thee,

Gen. 25. 9.

Gen. 17. 2

4.
5.
6.

and

and Kings shall come out of thee; — and I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. — By my self have I sworn saith the Lord, that in blessing I will blesse thee, and in multiplying I will multiply thy seed as the starres of the heaven, and as the sand upon the Sea-shore, and thy seed shall possesse the gate of his enemies. See here the temporal blessings that God promises Abraham; they are heaped together in Gen. 12. 2. 3. — As,

8.

Gen. 22. 16, 17

Gen. 12. 2, 3, 7

1. I will make of thee a great Nation, and this he promiseth once and again; it seemed a thing incredible, because Abraham was old, and Sarah was barren and old, and it ceased to be with Sarah after the manner of women; yet for all this God is al-sufficient; Abraham shall have his desire, he shall be a father, not onely of a few children, but of a numerous Nation, yea of many Nations; Ishmaelites, and Midianites, and that famous Nation of the Jewes (of whom it is said, *what Nation is so great*) must all descend from Abraham: Scripture and heathen Authors use three things proverbially, to signifie an huge and exceeding great number, the dust of the earth, the sands of the Sea, and the starres of heaven: and all these are brought in to resemble the number into which the seed of Abraham should break forth.

Deut. 4. 7, 8.

2. I will blesse thee, saith God; and this blessing had relation to his wealth and riches, Abraham was very rich in cattel, in silver, and in gold. No question those riches came from this blessing, the blessing of the Lord it maketh rich, and he addeth no sorrow with it. This was Gods care of the children of Abraham, that he would give them riches, but lest their hearts should be lifted up, and they should forget the Lord in the midst of their riches, he learns them and bids them remember this lesson; say not in thine heart, my power and the might of my hand hath gotten me this wealth; but remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. True riches come from God, and by vertue of this covenant; O that none of us had any wealth, but such as comes by vertue of a promise, and of the covenant of grace!

Gen. 13. 2.

Prov. 10. 22.

Deut. 8. 17, 18.

3. I will make thy name great, saith God; no Monarch was

Joh. 8. 53.

Gal. 3. 19

Gen. 17. 8.

1 Sam. 1. 22.

Pl. 145. 1. 2.

Pl. 146. 2

Jer. 25. 9.

1 Cor. 1. 26.

Gen. 15. 1.

Gen. 17. 1. 17
7.

ever so famous in conquering nations, or the whole world, as *Abraham* for his faith and obedience; God hath magnified his name amongst the *Hebrewes*, who for these three thousand yeares and upwards have acknowledged none (except *Moses*) greater then *Abraham*; the *Jewes* could say to very *Christ*, art thou greater then our father *Abraham*? — whom makest thou thy selfe? and God hath so magnified his name amongst *Christians*, that all beleevers looke upon it as a glory to be called *children of Abraham*; nay, we cannot be *Christs*, we have no part in *Christ*, unlesse we are *Abrahams* seed, and heirs according to the promise.

4. Unto thy seed I will give this land, saith God, as an everlasting possession. Gen. 17. 8. but how should that which the *Israelites* possessed only for a time, be called an everlasting possession? The answer is, that the word translated *everlasting*, doth not ever signifie that which shall have no end, but an age, a terme, or continuance; as it was said of *Samuel*, he should appeare before the Lord, and there abide for ever, (i.) as long as he lived: and I will praise the Lord (said *David*) for ever and ever, (i.) whiles I live will I praise the Lord, as long as I shall have any being I will sing praises unto my God. And the desolations of the captivitie were called perpetual desolations, (i.) long desolations even for seaventie yeares.

Touching these blessings, or privileges I have no more to say but this, that God gave more of the temporal, lesse of the spiritual to the natural seed in the first ages, but in the latter ages more of the spiritual privileges, and lesse of the temporal; yea, and thus it is this day for the most what among the *Christian* seed of the gentiles; for ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

2. Of things spiritual, thus we read, feare not *Abraham*, I am thy shield, and thy exceeding great reward; I am God al sufficient or omnipotent, the almighty God, and I will be a God unto thee, and to thy seed after thee. O what precious promises are these?

1. I am thy shield, to keep thee from all evil; such a shield that no creature can pried through, such a shield as shall cover thee over; nay, such a shield as shall cover thee about; as sometimes God spoke of *Jerusalem*; I, saith the Lord, will be unto her

her a wall of fire round about. So here, I will be a shield, a Zach. 2. 5. wall of fire round about; not only a wall to keep thee safe, but a wall of fire to consume all them that are against thee; as a fire which stands about like a wall, doth not only defend those that are within, but it burnes those without that come neare unto it; so is God to his people. 2. *I am thy exceeding great reward; I am the almighty God; I will be a God unto thee.* This is the very soul of the covenant, and of all the promises of God: q. d. *quantus, quantus sim vester ero*; all I am is thine, my selfe, my goods, my grace, my glory, whatsoever is in me, all that I have, and all my attributes are thine; my power, my wildome, my counsel, my goodnesse, my riches, whatsoever is mine in the whole world; I will give it thee for thy portion; I, and all that I have are thine, for thy use; Christians! was not this an exceeding great reward? who can understand the height, and depth, and length, and bredth of this reward? surely happy is the people that is in such a case, you happy is that people whose God is the Lord, but more of this hereafter.

Pl. 144. 15.

6. What is the condition of this covenant? I answer, the condition of the covenant of grace is faith; and only faith; to this purpose it is said of Abraham, he beleaved in the Lord, and he counted it to him for righteousness. This text is often alledged by the Apostles; the word *beleaved* imports, that he thought the Word of God to be sure; certaine, stable, and constant; it is such a belief as is opposed to fainting, as it is said of Jacob when he heard the report of his sonnes that Joseph was alive, *his heart fainted*, because he beleaved not; but when he beleaved, his heart revived; and David saith of himselfe, *I had fainted, unless I had beleaved.* So that it is a lively motion of the heart, assenting unto, and trusting in God, and in the Word of God as firme and constant. This was the very condition of the covenant which God required of Abraham; q. d. Abraham, dost thou beleave that such a Messiah shall be sent into the world? art thou able to beleave? yes, *I beleieve Lord*, said Abraham; well saith God; I will put thee to the trial; I will give thee a son, though thou art as a dead man, and Sarah as a dead woman; yet I will promise thee a son, art thou able to beleave? again, thou seest the land of Canaan, thou hast not one foot in it, yet I will give thee this land in the length and bredth of it for thy poss.

Gen. 15. 6.

Rom. 4. 3.

Gal. 3. 6.

Jam. 2. 23.

Gen. 45. 25. 26.

Pl. 137. 13.

possession, art thou able to beleeve this? you will say what are these to the condition of the covenant, which is only to beleeve in God, and to beleeve in Jesus Christ? O yes, 1. These were shaddowes of the great promise Christ; and therefore that act of faith, whereby *Abraham* beleeved that he should have a son, and that his children should possesse the land of *Canaan*, was likewise a branch, a shaddow, a pledge of that maine act of faith whereby he beleeved the promised seed, in whom himselfe and all the nations of the earth should be blessed. But 2. Let this be remembred that *Abraham* did not only beleeve the temporall promises; but every promise; as *I will be thy shield, and thy exceeding great reward*; now who is our shield but Christ? and who is our reward but Christ? but especially he beleeved the promise of the seed; and who is the head of the seed but Christ? yea he beleeved in that promised seed in whom all the nations of the earth should be blessed; and who was that but Christ? your father *Abraham* (saith Christ) *rejoyced to see my day, and he saw it, and was glad*. He saw it? how could he see it? thou art not yet fifty yeares old (saith the Jewes) and hast thou seene *Abraham*? or could *Abraham* see thee, or thy day? yes, even then he saw it when he beleeved in Christ; he could see it no other ways but by an eye of faith; and therefore no question he beleeved in Christ, and that was counted to him for righteousness.

Joh. 8.56.

But (may some say) if faith alone be the condition of the covenant, then what need is there of any obedience, or workes of holines? — this was the old plea of loose libertines in the Apostles times, to whom *James* gave answer, *But wilt thou know, O vaine man, that faith without workes is dead: a good tree (saith Christ) is known by its fruites, and so is right and sound faith; let a man beleeve in truth, and he cannot but love; and if he love, he cannot but be full of good workes; thus Abraham was justified by faith, Abraham beleeved God (saith the Apostle) and it was imputed to him for righteousness; but was not this faith accompanied with workes? observe but (saith the Apostle) when God bade him offer his son, did he not do it? and was not that an exceeding great worke? surely his faith wrought with his*

James 2.23. com. workes, and by faith was workes made perfect.

pared with 21.

22.

7. Who is the head both as undertaker, and purchaser, and treasurer upon whom this Covenant is established? I answer, Christ

Christ, and none but Christ. *All the promises of God in him are*
Yea, and Amen, unto the glory of God by us. This was very dark- 2 Cor. 1.20.
 ly held forth in the first manifestation of the covenant to Adam;
 but now in this second breaking forth of it, it is very fully ex-
 pressed, and often repeated; thus Gen. 12. 3. *in thee shall* Gen. 12.3
all the families of the earth be blessed. and Gen. 18. 18. *all* Gen. 18.18.
the nations of the earth shall be blessed in Abraham. and Gen. 22. 18. Gen. 22.18.
 22. 18. *in thy seed shall all the nations of the earth be blessed.* In Gen. 26.4. and
 comparing these texts we have a cleare understanding thereof; 28 14.
in thee, in Abraham shall all the families, and nations of the
earth be blessed; but lest Abraham himselfe should be thought
author of this universal blessing, therefore is the explication, in
thee, (i.) in thy seed; and this seed saith the apostle very expressly
is Jesus Christ; now to Abraham and his seed were the promises Gal. 3.16
made, he saith not, and to seeds, as of many, but as of one, and to
thy seed which is Christ. So then here is the sense; out of thy
 posterity shall spring the Messiah, by whom not only thy poste-
 rity, but all the nations of the earth shall be blessed. You may
 remember in the first promise Christ was called *the seed of the wo-*
man; but now *the seed of Abraham*; Christ was the Son of Eve,
 or (if you will) the Son of Mary, and so the seed of the woman;
 and Mary was a daughter of Abraham, and so Christ, and
 Mary and all upwards were of the seed of Abraham. But where
 shall we find mention of the passion of Christ in this expresseure
 of his covenant to Abraham? in the first manifestation it was
 included in that phrase of *bruising his heele*, and surely this is essen-
 tial to the covenant of grace in any overture of it: some answer
 that this is thrice put on in the passage of this covenant with A-
 braham; first, in the federal confirmation by the *smoking furnace,* Gen. 15.17.
and burning lampe, that passed betweene those pieces of the sacrifice;
 as the sacrifice was divided, so was Christs body torne; and as
 the smoking furnace, and burning lampe passed betweene the
 divided pieces, so the wrath of God run betwixt (as I may say)
 and yet did not consume the rent and torne nature of Christ. 2. Gen. 17.10.11
 In that federal confirmation by the signe of circumcision: there
 could not be circumcision without shedding of blood, and where
 God commands shedding of blood in any of his antient ordina-
 nces, it doth certainly reach to the blood of Christ, and his
 everlasting testament. 3. In the resolved sacrifice of Isaac,

Gen 22. 10.

Pl. 22. 1.

Joh. 2. 19.

Joh. 19. 17, 18.

Ma. 63. 3.

Gen. 22. 16, 17, 18.

which was a plaine type of the death of Christ. See it in these particulars. 1. *Isaac was Abrahams Sonne*, his only Sonne, his innocent sonne, the beloved sonne of his father, and yet *Abraham freely offer up his sonne*; so Christ was the Sonne of God, his onely Sonne, his innocent Sonne, *like to us in all things, sinne onely excepted*; and the beloved Sonne of his Father, *this is my beloved Sonne in whom I am well pleased*; and yet God more freely offers up his Sonne out of his own bosome. 2. *Abraham by Gods commission rose early in the morning to sacrifice his sonne*; and the Jewes by Gods permission rise early in the morning to condemne the Sonne of God: and hence he is called *the Hynd of the morning*, compassed with dogges that hunted and pursued his life. 3. *Abraham must offer his sonne upon the Mount*, the very Mount on which *Solomons Temple* was built, which typified the body of Jesus Christ, *Joh. 2. 19*. So God offered his Sonne upon the Mount, if not on the same Mount (as *Augustine* thinks) yet on a Mount not farre distant from it; *Golgotha* was the very skirt of *Moriab*; the one being within the gate of the City, and the other not farre without, the very nearest to the City of all. 4. *Abraham first laid the wood on Isaac*, and then he laid *Isaac on the wood*; so God first layes the Crosse on Christ, *Joh. 19. 17, 18*. *He bearing his Crosse, went forth into a place called the place of a skull*; & then he lays Christ on the Crosse, there they crucified him, saith *John*; or there they bound him to the Crosse, and fastned his hands and feet thereto with nailes. 5. *Isaac must be offered alone*, the servants must stay at the foot of the hill, little knowing the businesse and sorrow in hand; so Christ must tread the winepresse alone: the disciples fear and fly, and little consider the agony of their Master. 6. *Abraham carries in his hand the sword and fire against his son*, so God carries in his hand the sword and fire; the sword signifying the justice of God, the fire his burning wrath against the sinnes of men; and both these were bent against Christ, in whom the justice of God is satisfied, and the flame of his wrath extinct and quenched. That this was a plaine type of Christs passion is hinted at in the blessing that God speaks to *Abraham* after this tryal, *by my selfe have I sworne saith the Lord, for because thou hast done this thing, and hast not withheld thy Sonne, thine onely Sonne, that in blessing I will blesse thee, and in thy seed shall all the nations of the earth*

be blessed. All beleevers are blessed in the death of Christ, who was that seed of Abraham, typified by Isaac Abrahams sonne, for as Abraham intended, so God truly sacrificed his Sonne, his onely Sonne to take away sinne.

Thus farre of the Covenant of promise as it was manifested from Abraham to Moses.

SECT. IV.

Of the Covenant of promise as manifested to Moses.

THe next breaking forth of this gracious Covenant was to Moses. The revenging justice of God had now seized on mankind for many generations, even thousands of years, so that now it was high time for God in the midst of wrath to remember mercy, and to break out into a clearer expression of the promise, or Covenant of grace. To this purpose the Lord calls up Moses to Mount Sinai, and there of his infinite love and undeserved mercie he makes, or renews his Covenant with him and the children of Israel. *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage, thou shalt have no other gods before me.* Exod. 20. 2.

For the right understanding of this, we shall examine these particulars.

1. Whether the Law was delivered in a Covenant-way?
2. In what sense is the Law a Covenant of grace?
3. How may it appear that the Law in any sense is a Covenant of grace?
4. Why should God in the Law deal with us in a Covenant-way rather then a meer absolute supreme way?
5. What are the good things promised in this expresseure of the Covenant?
6. What is the condition of this Covenant on our part, as we may gather it hence.
7. Who was the Mediatour of this Covenant?
8. What of Christ, and his death do we finde in this manifestation of the Covenant.

For the first, whether the Law was delivered in a Covenant-way

way? It is affirmed on these grounds. 1. In that it hath the name of a Covenant. 2. In that it hath the real properties of a Covenant. 1. The name of a Covenant as it appears in these texts. *And the Lord said unto Moses, write these words, for after the tenor of these words, I have made a Covenant with thee, and with Israel, and he was there with the Lord forty dayes, and forty nights, he did neither eat bread, nor drink water, and he wrote upon the tables the words of the Covenant, the ten Commandments.* — *And he declared unto you his Covenant, which he commanded you to performe, even the ten Commandments, and he wrote them upon two tables of stone.* — *When I was gone (sayes Moses) up into the Mount to receive the two tables of stone, even the tables of the Covenant which the Lord made with you, then I abode in the Mount forty dayes and forty nights, I neither did eate bread, nor drink water.* — *And it came to passe at the end of forty dayes, and forty nights, that the Lord gave me the two tables of stone, even the tables of the Covenant.* — *So I turned and came down from the Mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands: It appears plainly and expressely in these texts that the Law is a Covenant.*

2. The Law hath the real properties of a Covenant, which are the mutual consent and Ripulation on both sides. You may see a full relation of this in *Exod. 24. 3, 4, 5, 6, 7, 8.* *And Moses came and told the people all the words of the Lord, and all the judgements, and all the people answered with one voice all the words which the Lord hath said will we do: and Moses wrote all the words of the Lord, and rose up early in the morning, and builded an alter under the hill, and twelve pillars, according to the twelve tribes of Israel; and he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord; and Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the Alter; and he took the book of the Covenant, and read in the audience of the people, and they said, all that the Lord hath said will we do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. This very passage is related in the Epistle to the Hebrews,*

when

Exod. 34. 27,
28.

Deut. 4. 13.

Deut. 9. 9

ver. 11.

ver. 15.

Exod. 24. 3, 4, 5
6, 7, 8.

when Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and goats, with water and scarlet-wool, and hyssoppe, and sprinkled both the book, and all the people saying, this is the blood of the Testament, (or Covenant) which God hath enjoyed unto you. In the words you may observe these properties of a Covenant; 1. That God on his part expresseth his consent and willingness to be their God: this will appear in the Preface of the Law, of which hereafter. 2. That the people on their part give their full consents, and ready willingness to be his servants. Both these appear in that, 1. Moses writes down the Covenant covenant-wise. 2. He confirms the Covenant by outward signes, as by the blood of Calves and Goats; whereof on halfe he puts in basons, to sprinkle it on the people, and the other half of the blood he sprinkles on the Altar; that sprinkling on the people signified their voluntary covenanting with God; and the blood sprinkled on the Altar signified Gods entring into covenant with the people. Thus we have real covenanting when the Law is given.

2. In what sense is the Law a Covenant of grace? I answer, The Law may be considered in several senses; as 1. Sometimes it signifies largely any heavenly doctrine, whether it be promise or precept, and in this sense the Apostle tells us of the Law of works, and of the Law of faith. 2. Sometimes it signifies any part of the Old Testament, in which sense Jesus answered the Jewes, *Is it not written in your Law, I said ye are gods?* Now where was that written but in the book of the Psalmes? 3. Sometimes it signifies the whole oeconomy, and peculiar dispensation of Gods worship unto the Jewes according to the moral, ceremonial, and judicial Law, in which sense it is said to continue untill John, *the Law and the Prophets were untill John; but since that time the Kingdom of God is preached.* 4. Sometimes it is taken synecdochically for some acts of the Law onely, against such there is no Law. 5. Sometimes it is taken onely for the Ceremonial Law, *the Law having a shadow of good things to come.* 6. Sometimes it is used in the sense of the Jewes, as sufficient to save without Christ; and thus the Apostle generally takes it in his Epistle to the Romans, and Galatians. 7. Sometimes it is taken for that part of the Moral Law which is meerely mandative and preceptive, without any promise at all. 8. Sometimes

Rom. 3. 27.

Joh. 10. 34. 3
1. 8. 2. 6Luk. 16. 16.
Gal. 5. 23.

Heb. 10. 1

it is taken for the whole moral Law, with the preface and promises added to it; and in this last sense we take it, when we say it is a Covenant of grace.

3. How may it appear that the Law in this sense is a Covenant of grace? It appeares, 1. By that contract betwixt God and Israel before the promulgation of the Law. *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a Kingdome of Priests, and an holy Nation.* Wherunto the Prophet *Jeremy* hath reference, saying, *obey my voice, and do thim according to all which I command you, so shall you be my people, and I will be your God.* Both these Scriptures speak of the moral Law, or ten Commandments, containing the preface and promises; and how should that Law, be any other but a Covenant of grace, which runnes in this tenour, *I will be your God, and you shall be my people; my peculiar treasure; a Kingdome of Priests, an holy Nation if you will but hear and obey my Commandments?* Surely these priviledges could never have been obtained by a Covenant of workes; what? to be a Kingdome of Priests, an holy Nation, a peculiar treasure to the Lord? what? to be beloved of God as a desirable treasure (for so it is in the original) which a King delivers not into the hands of any of his Officers, but keepeth it to himselfe? this cannot be of workes; No, no, these are priviledges vouchsafed of meere grace in *Jesus Christ*; and therefore *Peter* applyes this very promise to the people of God under the Gospel, *1 Pet. 2. 9.*

2. It appeares by that contract betwixt God and Israel in the promulgation of the Law; then it was that God proclaimed himselfe to be the God of Israel; saying, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.* Some hold this to be the affirmative part of the first Commandment; in which the Gospel is preached, and the promises therein contained are offered. We say it is a preface to the whole Law, prefixed as a reason to perswade obedience to every Commandment. But all universally acknowledge that it is a free Covenant, which promiseth pardon of sinne, and requireth faith in the Messiah; when God saith to Israel, *I am the Lord thy God which brought thee out of the Land of Egypt*, doth he not propound himself as their King, Judge, Saviour, and Redeemer?

Yea,

Yea, and spiritual Redeemer, from their bondage of sinne and Satan; whereof that temporal deliverance from Egypt was truly a type? the Lord begins his Commandments with an evangelical promise? and it is very observable, that as these words, *I am the Lord thy God*, are prefixed immediately to the first Commandment, so in sundry places of Scripture they are annexed to all the rest; *ye shall feare every man his mother, and his father; and keep my Sabbaths, I am the Lord your God: ye shall not steal, neither deal falsely, neither lie one to another; and ye shall not swear by my name falsely, neither shalt thou prophane the Name of thy God: I am the Lord.* — *Neither shalt thou stand against the blood of thy neighbour, I am the Lord.* — In a word, thou shalt love thy neighbour as thy self, *I am the Lord*; or if that containe onely the second Table, therefore shall ye observe all my statutes, and all my judgments and do them; *I am the Lord.* Adde we to this, that in the second Commandment God is described to be one shewing mercy unto thousands, all which must needs argue the Law to be a Covenant of grace.

Lev. 19.

3.

11.

12.

16.

18.

37.

3. It appeares by the Contract betwixt God and Israel after the promulgation of the Law: Is it not plainly expressed by Moses, thou hast avouched the Lord this day to be thy God; and to walk in his wayes, and to keep his statutes and commandments. — And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep his commandments? Yea, and after this in the land of Moab, Moses was commanded by the Lord to make a covenant with the children of Israel, besides the covenant which he made with them in Horeb; now this was the very same that God made with them on Sinai, onely it must be renewed, and it is expressly said, *ye stand this day to enter into a covenant with the Lord your God: — That he may establish you to be a people unto himself, and that he may be a God unto you, as he had sworn to Abraham, Isaac, and Jacob.* Surely this must needs be a covenant of grace; how should it be but of grace that God, promised to be the God of Israel? here are many sweet and precious promises, and they are all free and gracious and therefore we conclude the law, in the sense afore-said, to be a covenant of grace.

Deut. 26. 17.

18.

Deut. 29. 12, 13.

4. Why should God in the law deal with us in a covenant-way, rather then a meere absolute supream way? I answer, 1. In respect.

Rom 9
1 Joh. 4. 8.

Rev. 19. 11.

respect of God; it was his pleasure in giving the law not only to manifest his wisdom, and power, and Sovereignty, but his faithfulness, and truth, and love, and the glory of his grace; *that he might make known* (as the apostle speaks) *the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.* Gods love is a part of his name, for *God is love*, and Gods faithfulness is a part of his name, *I saw heaven opened* (said John in a vision) *and behold a white horse, & he that sat upon him was called faithful and true*: now how should we ever have known Gods love, at least in such a measure? or how should we ever have known Gods faithfulness and truth at all, if he had not entered into a covenant with us? it is true, if had given the law in a meer absolute supreme way, if he had given the precept without any promise, he might fully have discovered his illimited supreme power, but his so deare love and faithfulness could not have been known? now therefore let the world take notice of his singular love, and of his faithfulness; as *Moses said to Israel, Because the Lord loved you, and because he would keep the oath which he had sworne unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments to a thousand generations.*

Deut. 7. 8, 9.

2. In respect of us, God would rather deale with us in a Covenant-way, then in a meer absolute supreme way, upon these grounds.

Ezek. 20. 37

Jer. 14. 10.

1. That he might bind us the faster to himself, a Covenant bindes on both parts, the Lord doth not bind himself to us, and leave us free; No, *I will bring you* (saith God) *into the bind of the Covenant.* The Lord sees how slippery and unstable our hearts are, how apt we are to start aside from our duty towards him, *we love to wander*; and therefore to prevent this inconstancy and unsetlednesse in us, and to keep our hearts more stable in our obedient walking before him, it pleased the Lord to bind us in the bond of Covenant, that as we look for a blessing from God, so we look to it to keep Covenant with God: you may say a Command bindes as well as a Covenant, it is true, but a Covenant doth as it were twist the cords of the Law, and double

double the precept upon the soul; when it is onely a precept, then God alone commands it, but when I have made a promise to it, then I command it and bind it upon my self.

2. That our obedience might be more willing and free, an absolute Law might seem to extort obedience, but a Covenant and agreement makes it clearely to appear more free and willing. This is of the nature of the Covenant of grace; first, God promisseth mercy, to be our exceeding great reward; and then we promise obedience, to be his free, and willing people; and thus we become Gods, not onely by a property founded in his Sovereign power and love, but by a property growing out of our own voluntary consents, we are not onely his people, but his willing people; we give him our hand, when we become his, and enter into covenant with him: See the expreffion, *Ezek. 17. 18. He despised the oath by breaking the covenant, when so he had given his hand. We are his, as the wife is her husbands; I entered into covenant with thee, saith the Lord God, and thou becamest mine; now in marriages free and mutual consent, you know is ever given, and so it is here.* Ezek. 17. 18
Ezek. 16. 8

3. That our consolation might be stronger; that in all our difficulties and distresses we might ever have recourse to the faithfulness and love of God. 1. To the faithfulness of God. This was *David's stay*, and this may be ours, though friends be unfaithful; and may deceive, yet the Lord is faithful, and cannot faile his people, *his promises are yea and amen*, we may build upon it. 1 Ch
ron. 17. 37
2 Cor. 1. 20. 2. That we might have recourse to the love of God: this indeed was the prime end why God delivered his Law in way of a Covenant, that he might sweeten and endear himself to us, and so draw us to him with cords of love; had God so pleased, he might have required all obedience from us, and when we had done all, he might have reduced us into nothing, or at least not have given us heaven for an inheritance, or himself for a portion; but his love is such, that he will not onely command, but he will covenant, that he might further expresse and communicate his love: how then should this but comfort us in all our troubles? how should this but encourage us to go to God in all distresses? O what thankful loving thoughts should we have of God that would thus infinitely condescend to covenant with us!

5. What are the good things promised in this expreffure of the covenant? not to reckon up the temporal promifes of riches, honour, victory, peace, and protection in a land of Oyle, Olive, and Honey, the great mercies of God are expreffed in thefe termes, *I am the Lord thy God which brought thee out of the land of Egypt, out of the houfe of bondage.* This is the great promife of the covenant, it is as great as God himfelfe. That we may better fee it, and know it, I fhall take it in pieces, the gold is fo pure, that it is pity the leaft filing fhould be loft. Here God describes himfelfe by thefe notes, 1. By his only, eternal, and perfect effence, *I am the Lord.* 2. By the plurality of perfons in that one effence, *I am the Lord God. Jehovah Elohim.* 3. By the propriety his people have in Jehovah Elohim, *I am the Lord thy God.* 4. By the fruit of that propriety in reference to Ifrael, *which brought thee out of the land of Egypt, out of the houfe of bondage.*

Exod. 6. 3.

Gen. 15. 7.
Gen. 28. 13.

1. *I am Jehovah:* we read that he appeared to Abraham, Ifaac, and Jacob by the name of God Almighty, but now he was known to the Ifraelites by his name Jehovah, *I am the Lord.* Why, was it not by that name that he appeared to Abraham Ifaac and Jacob? no, no faith God; by my name Jehovah was I not known to them. This hath occafioned a queftion; how can this be? do we not read expreffely that God faid to Abraham, *I am the Lord that brought thee out of Ur of the Caldees?* and againe *I am the Lord God of Abraham thy father, and the God of Ifaac?* how then is it faid that by his name Jehovah he was not known unto them? This place hath perplexed many of the learned; but the meaning feemes to be this, that though he was known to the patriarchs by his name Jehovah, as it confifts of letters, fillables, and founds; yet he was not experimentally known unto them in his conftancy to performe his promife in bringing them out of the land of Egypt until now. This name Jehovah denotes both his being in himfelfe, and his giving of being, or performance to his word, and promife; thus indeed he was not known, or manifefted to the patriarchs; they only were fufained by faith in Gods almighty power, without receiving the thing promifed, it is faid of Abraham, that while he was yet alive, God gave him no inheritance in Canaan, no not fo much as to fet his foot on; yet he promifed that he would give it to him for a poffeffion, and to his feed after

A. 7. 51

after him; and now when his seed came to receive the promise, and to have full knowledge and experience of his power and goodness, then they knew the efficacy of his name *Jehovah*. So upon performance of further promises, he saith, they shall know him to be *Jehovah*, and thou shalt know that I am the Lord. — *Ia* 49, 2, 3. *therefore my people shall know my name*, they shall know in that day that I am he that doth speake, behold it is I. — *Ia* 51, 6.

2. *I am Jehovah Elohim*, his denotes the plurality of persons; God in delivering of the law, doth not only shew his being, but the manner of his being; that is, the three manner of subsistings in that one simple and eternal being, or the Trinity of persons in that Unity of essence, the word signifies *strong, potent, mighty*; or if we expresse it plurally, it signifies *the almighties*, or *almighty powers*; hence the Scriptures apply the general name, *God*, to the persons severally; the Father is God, *Heb.* 1. 1, 2, the Son is God, *Act.* 20. 28. and the holy Ghost is God, *Act.* 5. 3, 4. Now God is said to be Anthour of these laws delivered in a covenant-way by *Moses*, that so the greater authority may be procured to them; and hence all law-givers have endeavoured to perswade the people, that they had their laws from God.

3. *I am the Lord thy God*; herein is the propriety; and indeed here is the mercy, that God speakes thus to every faithfull soul, *I am thy God*. By this appropriation God gives us a right in him, yea a possession of him. 1. A right in him; as the woman may say of him to whom she is married, this man is my husband, so may every faithfull soul say of the Lord, he is my God. 2. A possession of him; God doth not only shew himself unto us, but he doth communicate himself unto us in his holiness, mercy, truth, grace and goodness; hence it is said, *we have fellowship with the Father and with his Son Jesus Christ*, and Christ is said to come, and sup with us; and to kisse us with the kisses of his mouth; and to be neare to us in all that we call upon him for; surely this is the highest happinesse of the Saints, that God is their God; when they can say this, they have enough; if we could say, this house is mine, this Town, this City, this Kingdome, this world is mine, what is all this? O but when a Christian comes at length, and sayes, this God that made all the world is mine, this is enough, indeed this is the greatest promise that ever was

made, or ever can be made to any creature, Angels, or men; herein (if we observe it) God gives himself to be wholly ours; consider God essentially, or personally; Consider *Jebovab Elohim*, all is ours; God in his essence, and glorious attributes communicates himself to us for good; and God personally considered, as Father, Sonne, and Holy Ghost, they all enter into covenant with us.

Exod. 4. 22.
Jer. 31. 20
Ps. 14. 11
Pl. 103. 13.

1. The Father enters into covenant with us; he promiseth to be a Father to us, hence saith the Lord, *Israel is my son my first borne*; and again, *is Ephraim my dear sonne? is he a pleasant child?* the Lord speaketh as though he were fond of his children; as delighting in them, for so it is said, *the Lord taketh pleasure in them that fear him*: or as pitying of them, for so it is said likewise, *like as a father pitieth his children, so the Lord pitieth them that fear him*.

Isa. 43. 1

2. The Son is in covenant with us, and speaks to us in this language, *thou art mine*; how comes that about? why, I have redeemed thee, I have called thee, by thy name, and therefore *thou art mine*, this is Christs covenant with us; he brings us back to his Father, from whose presence we were banished, and sets us before his face for ever; he undertakes for us to take up all controversies which may fall out between God and us: he promiseth to restore us to the Adoption of sons, and not only to the title, but to the inheritance of sons, that *we might be where he is*.

Joh. 17. 24.

Heb. 10. 14, 15,
16.

3. The Holy Ghost makes a covenant with us *By one offering he hath perfected for ever them that are sanctified; whereof the Holy Ghost also is a witnesse and a worker.* — *This is the Covenant that I will make with them; I will put my Law into their hearts, and in their mindes will I write them.* I know the Father is implied in this, yet here is the proper work of the Holy Ghost: what the Father hath purposed for us from all eternity, and the Son hath purchased for us in his time, that the Holy Ghost effects in us, and for us as in our time, he applies the blood of Christ for the remission of sinnes; he writes the Law in our hearts; he comforts us in our sadnesse; he supports us in our faintings; and guides us in our wanderings. Now he that affects these things for us, and in our behalfe, he is therefore said to make a Covenant with us. Thus *Elohim*, God personally considered, Father, Son, and Holy Ghost are in covenant with us.

4. This

4. This is the great promise, what can be greater? when God said to *Abraham*, *I will be thy God*, what could he give more? so when God tells us, *I am the Lord thy God*, what could he say more? God having no greater to swear by, (*saith the Apostle*) he swore by himself. So God being minded to do great things for his people; and having no greater thing to give, he gives himself. O the goodnesse of God in Christ! *I am the Lord thy God.* Heb. 6, 13.

5. Let us see the fruit of this in reference to *Israel*; which brought thee out of the Land of *Egypt*, out of the house of bondage. This was Gods promise long before to *Abraham*, know of a surety, that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them foure hundred yeares; and also that Nation whom they shall serve will I judge, and afterwards shall they come out with great substance. See here *Israel* must be strangers in *Egypt*, and serve the Egyptians foure hundred yeares; but then he will bring them out of the land of *Egypt*, and out of their servile bondage; why this argues that God is *Jehovah*; now he has performed what he had foretold; and this argues that God in Christ is our Redeemer; for what was this redemption from *Egypt*, but a type of our freedome from sinne, death, and hell? here is the work of redemption joyned with that great name *Jehovah Elohim*, to signifie that such a redemption is a clear testimony of a true and mighty God. Whether this were laid down onely as a peculiar argument to the *Jewes* to keep the Commandments, or it belongs also to us, being grafted in and become of the same stock with them, I shall not dispute; this is without any controversie that their bondage was typical, and ours spiritual; you see the good things promised in this covenant. Gen. 15, 13, 14.

6. What is the condition of this covenant on our part as we may gather it hence? The condition of this covenant is faith in *Jesus*, which is implied in the promise, *I will be thy God*, or *I am the Lord thy God*; and commanded in the precept built upon it, *thou shalt have me to be thy God*, or *thou shalt have no other Gods before me*. But where is faith in *Jesus Christ* mentioned either in promise or precept? I answer, if it be not expressed, it is very plainly intended, or meant; God is not the God of *Israel*, but in and through the Mediator; neither can *Israel* take

Heb. 11. 6

Mat. 22. 36, 37,
38.

God to be their God, but by faith in the Messiah. In the Prophets we read frequently these exhortations: *trust in the Lord, commit thy self unto the Lord, lean upon the Lord, and roule thy burden upon the Lord*; but what the Prophets exhort unto, that is commanded in this expresse of the Covenant, and who can trust in the Lord, or commit himself to the Lord, or lean upon the Lord, or roule his burthen on the Lord, if he be a sinner, unlesse it be in and through a Mediator? *Israel* must walk before God in all well-pleasing; and the Apostle tells us, that *without faith it is impossible to please God*. But to go no further, what is the meaning of this first commandment in the affirmative part, but to have one God in Christ to be our God by faith? it is true, there is no mention made of Christ, or faith, but that is nothing, there is no mention of love, and yet our Saviour discovers and commands it there; when the Lawyer tempted Christ, *Master, which is the great Commandment in the Law?* you know Christs answer, *thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, this is the first and great Commandment, Mat. 22. 36, 37, 38*. Now as our Saviour discovers love there, so in like manner is faith and Christ there the necessary consequents. But you may object, what say we to obedience? is not that rather the condition of this covenant thus shining in the Law?

Indeed the Law and obedience are Correlatives. But in this case we are not to look to the Law as meerey mandatory; we gave you the sense of the word, and how it is used as a covenant of grace; remember onely this; the Law is considered either more strictly, as it is an abstracted rule of righteousness, holding forth life upon no other termes but perfect obedience; or more largely as that whole doctrine delivered on Mount Sinai with the preface and promises adjoynd: in the former sense it is a covenant of workes; but in the latter sense it is a covenant of grace. — And yet I dare not say, that as the Law is a covenant of grace, it doth exclude obedience. In some sort obedience as well as faith may be said to be a condition of the covenant of grace; I shall give you my thoughts in this distinction, obedience to all Gods commandments, is either considerable as a cause of life, or as a qualification of the subject; in the former sense it cannot be a condition of the covenant of grace, but in the

the latter sence it may; if by condition we understand whatsoever is required on our part, as precedent concomitant, or subsequent to the Covenant of grace, repentance, faith, and obedience are all conditions; but if by *Condition* we understand whatsoever is required on our part as the cause of the good promised, though onely instrumental, why then faith, or belief in the promises of the Covenant is the onely condition: faith and obedience are opposed in the matter of justification and salvation in the Covenant, not that they cannot stand together in one subject, for they are inseparably united; but because they cannot concur and meet together in one court, as the cause of justification or salvation. Now when we speak of the condition of the Covenant of grace, we intend such a condition as is among the number of true causes; indeed in the Covenant of works, obedience is required as the cause of life; but in the Covenant of grace, though obedience must accompany faith, yet not obedience, but onely faith is the cause of life contained in the Covenant.

7. Who was the Mediatour of this Covenant? to this we distinguish of a double Mediatour, *viz.* Typical, and spiritual, *Moses* was a typical, but *Christ* was the spiritual Mediatour; and herein was *Moses* priviledged above all before him; he was the Mediatour of the Old Testament, *Christ* reserving himself to be the Mediatour of a better Covenant, (*i.*) of the New Testament. *Moses* received the Law from God, and delivered it to the people, and so he stood as a Mediatour between God and the people; never was mortal man so near to God as *Moses* was; *Abraham* indeed was called Gods friend; but *Moses* was Gods favourite, and never was mortal man either in knowledge, love, or authority so near unto the people as *Moses* was, (which makes the Jewes (O wonder) to idolize him to this very day. *Moses* was called in as a Mediatour on both parts, 1. On Gods part, when he called him up to receive the Law, and all those messages which God sent him to the people. 2. On the peoples part, when they desired him to receive the Law, for they were afraid by reason of the fire; and durst not go up into the Mount; mark how he styles himself as a Mediatour, at that time. (saith he) *I stood betweene the Lord and you to shew you the word of the Lord*; he was Gods mouth to them, and he was their mouth to God; and he was a prevailing Mediatour on both parts; he prevailed with God for the suspend-

Heb. 8. 6.

Deut. 5. 5.

suspending of his justice, that it should not break out upon the people, and he prevailed with the people to binde them in Covenant unto God, and to make profession of that obedience which the Lord required and called for; yet for all this, I call him not a Mediatour of redemption, but relation; A great deale of difference there is betwixt *Moses* and *Christ*: as, 1. *Moses* onely received the Law, and delivered it to the people, but *Christ* our true *Moses* fulfilled it. 2. *Moses* broke the tables, to shew how we in our nature had broken the Law, but *Christ* our true *Moses* repaires it againe. 3. *Moses* had the Law onely writ in tables of stone, but *Christ* writes it in the tables of our hearts. 4. *Moses* was meere man, but *Christ* is God as well as man. *Moses* was onely a servant in Gods house, but *Christ* is a Sonne; yea, *Christ* is Lord of his own house the Church: *Moses* mediation was of this use, to shew what was the true manner of worshipping God; but he did not inspire force and power to follow it; he could not reconcile men to God as of himself; and therefore it appeared that there was need of another reconciler, viz. the Lord *Jesus Christ*.

8. What of *Christ*, and of his death do we finde in this manifestation of the Covenant? I answer, 1. In delivering the Law we finde something of *Christ*; there is a question whether the Lord himself immediately in his own person delivered the Law? and some conclude affirmatively from the preface, *God spake these words, and said*] and from that passage of *Moses*, *these words the Lord spake unto all your assembly in the Mount out of the midst of the fire; — and he wrote them on two tables of stone, and delivered them unto me.* But others are for the negative, and say, this proves not that they were pronounced or delivered immediately by God, for we finde in Scripture that when the Angels were the immediate persons, yet the Lord himself is reported to have spoken unto men, *Gen. 18. 2, 13. Exod. 3. 2, 6, 7.* And *Augustine* is resolute that Almighty God himself in the time of the Old Testament did not speak to the Jews with his own immediate voice, but onely by *Christ*, or by his Angels, or by his Prophets, and for this ministerial voice of his Angels some produce these texts, *who have received the Law by the ordinance of Angels, and have not kept it, and wherefore then serveth the Law? it was added because of transgressions till the seed should come, to whom*

Deut. 5. 22.

Aug de Trin. 1.
2 c. 13.
AG, 7. 53.
Gal, 3. 19

whom the promise was made, and it was ordained by Angels in the hand of a Mediatour. And if the word spoken by Angels was steadfast, &c. For my part it hath puzzled me at times, whether of these opinions to take; but others say (and I am now as apt to joyne with them as with either of the former) that Jesus Christ the second person of the Trinity, to be incarnate, who is called the Angel of the Covenant, Mal. 3. 1. and the Angel of his presence, Isa. 63. 9. was he that uttered and delivered the Law unto Moses; and to this purpose are produced these texts, *this Moses is he that was in the Congregation with the Angel, which spake to him in the Mount Sinai.* Now this Angel was Christ, as it is cleared in the following verse; *whom (or which Angel) our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.* They would not obey the Angel, but thrust him from them (i) they tempted the Angel whom they should have obeyed; and who was that but Jesus Christ? as it is cleared more fully and expressely by the Apostle, *neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.* Some of the learned are of opinion, that Christ the Sonne of God did in the shape of a man deliver the Law. But I leave that.

2. In the Law it self as it is a Covenant of grace, we finde something of Christ, in the preface he proclaimes himself to be our God; and in the first Commandment we are bound to take this God to be our God; and in the second he gives us a double reason or motive to obey, *for I the Lord thy God am a jealous God, I shew mercy unto thousands of them that love me, and keep my Commandments.* And in the fifth Commandment he gives a promise of long life in Canaan, which is either to be lookt at as a type of heaven, or literally for a prosperous condition here on earth; but howsoever it is by vertue of the Covenant, and as a testimony of Gods love; now all these promises are made in Christ: God is not our God, but in and through Jesus Christ; God will not shew mercy unto thousands, nor unto one of all the thousands of his Saints, but as they are in Jesus Christ; God will not give us long life here, or eternal life hereafter, but in, for, and through the Lord Jesus Christ, what if Moses writ not down the word Christ yet certainly Moses writ of Christ his words imply Christ, as Christ himself told the Jewes, *had ye beleevd Moses,*

Joh. 5. 46. *ye would have believed me, for Moses wrote of me; and as Philip told Nathaniel, we have found him of whom Moses in the Law, and the Prophets did write Jesus of Nazareth, Joh. 1. 45. Surely Christ was, if not the onely subject, yet the onely scope of all the Writings of Moses; and therefore in the Law it self you see we finde something of Christ.*

3. In the Exposition of the Law, as *Moses* gives it here and there, we finde something of Christ. Yea, if we observe it *Moses* brought something more to the expression of Christ, and of the covenant of grace, then ever was before: in the first promise it was revealed, that Christ should be the seed of the woman; in the second manifestation of the promise it was revealed that Christ should be of the seed of *Abraham*; but in *Moses* Writings, and *Moses* time we learn more expressly that Christ was to be both God and man; or that God was to be incarnate, and to have his conversation amongst men; the promise runnes thus; and I will dwell among the children of Israel, and will be their God; and they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell amongst them; I am the Lord their God. The same promise is renewed, or repeated, and I will set my Tabernacle amongst you, and my soule shall not abhorre you; and I will walk among you, and I will be your God, and ye shall be my people, this promise was punctually fulfilled when Christ was incarnate, for then was the Word made flesh, and dwelt amongst us, Joh. 1. 14. Or if it be referred to the habitation of God by his Spirit amongst the spiritual seed of *Abraham*, then it implies the incarnation of Christ, because that was to go before the plentiful habitation of Christs Spirit in the Saints. Againe, *Moses* writing of Christ; the Lord thy God (saith he) will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me, unto him shall ye hearken. Was not this a plain expression? Peter in his Sermon to the Jewes preacheth Jesus Christ, and he tells the Jewes that this Jesus Christ was preached unto them before: when before? even in *Moses* time, and for proof he cites this very Text, for *Moses* truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall ye heare in all things, whatsoever he shall say unto you.

4. In the confirmation of the Law we finde something of Christ. It was confirmed by Seales, and Sacrifices, &c. What were

were all these but a type of Christ? in the former expression of the covenant we found the seal of circumcision, but now it pleased God to adde unto the former another seal for confirmat on of their faith, *sc.* the passeover; and was not this a type of Christ, the immaculate Lamb of God, which taketh away the sinnes of the world? Again, in this manifestation *Moses* brought in the Priesthood as a settled Ordinance to offer Sacrifices for the people: and was not this a type of Christ, our true and unchangable high Priest? I have sometimes seen the Articles of a beleieving Jewes Creed, collected out of *Moses* Law; as thus, *I believe that the Messiah should dye to make satisfaction for sinne: this they saw in their continued bloody sacrifices; and their deliverance from Egypt by the death of a Lamb, taught them no lesse.* 2. *I believe that he shall not dye for his own sinnes, but for the sinnes of others: this they might easily observe in every sacrifice, when (according to their Law) they saw the most harmelesse birds and beasts were offered.* 3. *I believe to be saved by laying hold upon his merits: this they might gather by laying their right hand upon the head of every beast that they brought to be offered up; and by laying hold on the hornes of the Altar, being a Sanctuary or refuge from pursuing vengeance.* Thus we might go on: no question the death and resurrection of Christ, the Priest-hood and Kingdome of Christ were prefigured and typed by the sacrifices, and the brazen Serpent; and the Priesthood of *Aaron*, and the Kingdome of *Israel*; And I cannot but think that the godly, spiritual Jewes understood this very well; and that these did not rest in sacrifices or Sacraments, but that by faith they did really enjoy Christ in every of them.

5. In the intention of Gods giving the Law we finde something of Christ. The very end of God in holding forth the Law was, that upon the sense of our impossibility to keep it, and of our danger to break it, we should desire earnestly, and seek out diligently for Jesus Christ; to this purpose saith the Apostle, *Christ is the end of the Law for righteousness to every one that believeth.* Christ is the end of the Law (*i.*) Christ is the end of intention; God by giving so holy a Law, and by requiring such perfect obedience, he would thereby humble and debase the *Israelites*, so that they should more earnestly fly to Christ; in this sense the Law is our School-Master to bring us unto Christ, that

we might be justified by faith: a School-Master (you know) doth not onely whip or correct; but also teach and direct: so the Law doth not onely threaten and curse if the work be not done, but it shewes where power and help is to be had. *viz.* From the Lord Jesus Christ; if this be so, how much to blame are they that under pretence of free-grace and Christ, cry down the Law? rather let us cry it up, and this is the way to set up free-grace, and Christ. Surely he that discovers his defects by the perfect rule of the Law, and whose soul is imbittered and humbled because of those defects, he must needs prize Christ, desire Christ, advance Christ in his thoughts above all the men in the world.

And thus far of the covenant of promise as it was manifested from *Moses to David*.

SECT. V.

Of the Covenant of promise as manifested to David.

2 Sam. 23. 5.

THe next breaking forth of this gracious Covenant was to *David*; and in this manifestation, appears yet more of Christ; the expression of it is chiefly in these words. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure.*

For the right understanding of this we shall examine these particulars.

1. Who is the Author of this Covenant?
2. To whom is the Covenant made?
3. What is this, that the Covenant is said to be made?
4. How is the Covenant ordered?
5. Wherein is the Covenant sure?
6. Whether is Christ more clearly manifested in this breaking forth of the Covenant, then in any of the former?

1. Who is the Author of this Covenant? *David* sayes, *he hath made it: he (i.) God; the rock of Israel, the everlasting rock; the rock of their salvation, Pl. 19. 5. The rock of their strength*

Psal.

Pl. 62. 7. *The Rock of their heart*, Pl. 73. 26. *The Rock of their refuge*, Pl. 94. 22. *Their Rock and their Redeemer*, Pl. 19. 14. The Psalmist is frequent and ordinary in this stile, to shew that God is the mighty, stable and immutable foundation and defence of all the faithful, who fly unto him, and will trust in him: he is such a rock as will not shrink, nor faile his creatures; man is unstable, but he is God, and not man, who is the Author of this covenant.

2. To whom is the covenant made? why saith David, *he hath made with me an everlasting Covenant.* (i.) either with Christ the antitype; or else with David himselfe, the type of Christ. To the former sense we have spoken elsewhere; the latter I suppose more genuine; the Covenant indeed was first made with Christ, and then with David as a member of Jesus Christ. Some are wholly for a Covenant betwixt God and Christ; and they deny any such thing as a Covenant betwixt God and man; but are not the testimonies expresse? *take heed to your selves lest you forget the Covenant which the Lord hath made with you.* And I will make a new Covenant with the house of Israel, and with the house of Judah, and by name do we not see God Covenanting with Abraham, with Isaac, and with Jacob? Gen: 17. 7. Gen: 26. 2. Gen: 35. 12. Levit: 26. 42. and here do we not see God Covenanting with David? *I have made a Covenant with my chosen, I have sworn unto David, and once have I sworn by my holiness, that I will not lye unto David, and the Lord hath sworn in truth unto David, he will not turne from it.* Oh take heed of such doctrines as tend unto liberty and licentiousness! the Covenant God makes with us binds us faster to God; and if there be no Covenant betwixt God and us, it opens a gap to the looseness of our spirits; for how should we be charged with unfaithfulness unto God, if we have not at all entered into a Covenant with God?

3. What is this that the Covenant is said to be made? this holds forth to us the freeness of Gods entering into Covenant with us. *I will make my Covenant between me and thee:* saith God: *For I will give my Covenant, I will dispose my Covenant between me and thee;* So it is in the original. And elsewhere it is plaine, *behold I give unto him my Covenant of peace;* when God makes a Covenant, then he gives the covenant of his grace unto all that

he takes into covenant with him: *the Lord set his love upon you (said Moses to Israel) to take you into covenant with him, not because ye were more in number then other people, but because he loved you, and chose your fathers; as noting out the freeness of his love towards them; he loved them; why? he loved them, because he loved them. This freeness of his grace in giving a covenant, may appear in these particulars. As*

D. ut. 7. 7, 8.

1 Joh. 4. 19.
1 Jo. 6. 5. 1.

1. In that God is the first that seeks after us, to draw us into covenant with him; we seeke not him, but he seeks us; we choose not him put he chooseth us; *he loves us first; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name.*

2 Sam. 7. 18, 19

1 Chron. 17. 17

Pl. 8. 4

2. In that there is nothing in us, to draw God into a covenant with us; many a man seeks first after the unmarried Virgin, but then there is beauty, or there is dowry, or there is something or other which draws on the man; but there is no such thing in us; this made David say, when he heard of Gods covenant with him and his, *who am I O Lord God? and what is my fathers house that thou hast brought me hitherto? — and is this the manner of man O Lord God? q. d. O Lord God, thou dealest familiarly with me as a man dealeth with man, or as it is elsewhere; thou hast regarded me according to the estate of a man of high degree. It would make any soul cry out, that deeply weighs the freeness of this covenant; Lord what is man that thou art mindfull of him, or the son of man that thou visitest him.*

Rom. 8. 7.

Ag. 9. 4.
Ag. 1. 13, 37.

3. In that there is enough in us to keep off the Lord from ever owning us; we are as contrary to God as darkness is to light; or as evil is to good; *the carnal mind is enmity against God (saith the Apostle) it is not subject to the law of God, neither indeed can be. We are a crooked generation, that cannot abide the straight ways of the Lord; our whole nature is sinful and corrupt before him, and for the most part when we are most averse and backward, and have least thought of ever seeking after him, then it is that he seeks us to take us unto himselfe; thus the Lord called Saul when he was persecuting, and raging, and breathing out slaughter against the Lord, and against his Saints; and thus the Lord called those Jewes that mocked the Apostles when they spake diverse languages, these men are full of new wine; ay but the next word that they speak, is, men and brethren what shall we do? O the free and unexpected grace of our God!*

4. In

4. In that we are by nature no better then others that are without God, and without Covenant; what makes the difference Ephes. 1. 12. betwixt us and them, but this free grace of God? is there any reason in us why one is taken into a covenant, and another is not? nay, He tell you a wonder; So it pleaseth the Lord, that sometimes God chooseth the worst, and leaves those that are better then they: we read that Publicans and Harlots were taken in, and the righteous generation which justified themselves, and were justified by others, were passed by; surely God respects none for any thing in them; his designe is, that the freeness of his grace might be seen in those whom he takes to himself. Hence the Apostle, *God chooseth the foolish things of this world, and the weak things of this world, base and despised things*; whiles in the mean time he passeth by the wise, and mighty, and things of high esteeme; that all men might see, it is the grace of God, and not any thing in man, by which we are taken into covenant with him.

1 Cor. 1. 27, 28.
29.

4. How is the covenant said to be ordered? the word *ordered* will helpe us in the answer? it sets out to us a marshalling, and fit laying of things together, in opposition to disorder and confusion; the Septuagint renders it *ετοιμασις*, which signifies marshalled, disposed, prepared, set forth, as an army in comely order; the same word is in Judg. 20. 22. *And the men of Israel encouraged themselves, and set their battel againe in array*. As we see in an army, everyone is set in ranke and file, so is every thing in this covenant ranked, disposed, ordered, that it stands at best advantage to receive and repel the enemy; a poore Christian that hath a troubled spirit, he sets himselfe against free grace, and this everlasting covenant; he raiseth thousands of objections against it, but now the covenant is ordered it stands like a marshalled army to receive him, and repel him. Come let us see a little how it is ordered in all things. I shall instance onely in these particulars. As —

1. It is well ordered in respect of the root out of which it grew: this (say Divines) was the infinite soveraigntie, and wisdom, and mercy of God. 1. it was founded in Gods soveraigntie; he had a right to do what he would with his fallen creatures: he might damne, or save whom he pleased; *hath not the potter power over the clay, of the same lump to make one vessel unto honour, and*

Rom. 9. 21.

and another unto dishonour? 2. it was founded in wisdom; the covenant of grace was a result of counsel; it was no rash act, but a deliberate act with infinite wisdom; God being the Sovereign of all his creatures, and seeing mankind in a perishing condition, he determined within himself deliberately to make such a covenant of peace, first with Christ, and then with all the Elect in Christ. 3. It was founded in mercy; (i.) in the goodness of God flowing out freely to one in misery; for mercy, we say, is made up of these two acts; 1. There must be an object of misery. 2. There must be a free efflux of goodness on that object; now the covenant of grace was founded on both these, as 1. There was an object of misery, lost man, wretched man, undone by sinne; and, 2. There was an efflux of Gods goodnesse, his very bowels moved within him, and they could not hold, *I have loved thee with an everlasting love* (saith God) *therefore with loving-kindnesse have I drawn thee*; Surely this was well-ordered; a perplexed soul, may have its spirit up in armes against the covenant of grace; O cries the soule in its sad condition, *I am miserable, I shall not live, but dye, my sinnes will damn me, I am lost for ever.* Why, but see how the covenant is ordered in respect of the root or rise; it stands like a well-marshalled Army to receive, and to repel those doubts: as, 1. God acted in a way of Sovereignty, and cannot God save thee if he will? 2. God acted in a way of wisdom, and though thou seest no way but one with thee, death and damnation; yet cannot infinite wisdom contrive another way? 3. God acted in a way of mercy, and *O thou afflicted, tossed with tempests, and not comforted*, is not infinite mercy above all thy misery? why see, see poor soul how the covenant repels all thy oppositions in respect of its rise.

Jer. 31. 3

Isa. 54. 17

2. It is well ordered in respect of the persons interested in it from all eternity; and they are God the Father, and Jesus Christ his Son; as for the Saints Elect, they were not then, and therefore the Covenant could not be immediately struck with them; now there was great need of this order, for should the Covenant have been made betwixt God the Father and the Elect from all eternity, and that immediately; a troubled soul would have opposed it thus. 1. If it was from all eternity, how then shall I be capable of it? alas my being was not so long since. 2. If it were

were made with me immediately, then I had some part to performe of mine own power and strength, but alas I have failed, I can do nothing: O but now the covenant is a well ordered covenant in these respects; For, 1. Christ had a being from all eternity; and thou, as an Elect vessel hadst thy being in him, as he was thy head. 2. Christ is able to performe the covenant, and being contractor, it lies upon his score to satisfie his Father; he that first made the bargaine must look to fulfill it; and for thy part if thou doest any thing it must be through him, *Without me ye can do nothing*. Why, see now, see how the covenant repels all thy oppositions in respect of the persons interested in it from all eternity; God hath his place, and Christ his place, and Faith his place, and the Sinner his place. Joh 15.5

3. It is well ordered in respect of the method of the articles in their several workings; first God begins, then we come on; first God on his part gives grace and glory, and then we on our parts act faith and obedience; God hath ever the first work; as first, *I will be your God*, and then *you shall be my people*; first, *I will take away the stony heart*, and give *a heart of flesh*, and then *you shall loath your selves for your iniquities*, and for your *abominations*; first, *I will sprinkle water upon you*, and then *ye shall be clean from all your filthinesse*; first, *I will put my Spirit into you*, and cause you to walk in my Statutes, and then *ye shall keep my judgements and do them*; first, *I will poure out my Spirit of grace and supplication upon you*, and then *ye shall mourn as a man mourneth for his only sonne*; first, *I will do all*, and then you shall do something: A perplexed troubled spirit is apt to cry out, *O! alas I can do nothing*; *I can as well dissolve a rock, as make my heart of stone a heart of flesh*! Mark now how the covenant stands well ordered like an Army, I will do all, faith God, and then thou shalt do something; I will strengthen and quicken you, and then you shall serve me faith the Lord.

Jer. 31.33
Ezek 36.26.31
Ezek. 36.25.
Ezek. 36.27.
Zach. 12.10.

4. It is well ordered in respect of the end and aime, to which all the parts of the Covenant are referred; the end of the covenant is the *praise of the glory of his grace*; the parts of the covenant are the promise, and stipulation; the promise is either principal or immediate, and that is God and Christ; or secondary and consequential, and that is pardon, justification, reconciliation, sanctification, glorification; the stipulation on our parts are

Ephes. 1.6.

A a

faith

faith and obedience, we must believe in him that justifies the ungodly, and walk before him in all well-pleasing. Observe now the maine design, and aime of the covenant, and see but how all the streames runne towards that Ocean; God gives himselfe to the praise of the glory of his grace, God gives Christ to the praise of the glory of his grace; God gives pardon, justification, sanctification, salvation to the praise of the glory of his grace; and we believe, we obey to the praise of the glory of his grace; and good reason, for all is of grace, and therefore all must tend to the praise of the glory of his grace; it is of grace that God hath given himself, Christ, pardon, justification, reconciliation, sanctification, salvation to any soul, it is of grace that we believe; *By grace ye are saved through faith, not of your selves, it is the gift of God.* O the sweet and comely order of this covenant! all is of grace, and all tends to the praise and glory of this grace, and therefore it is called a covenant of grace; many a sweet soule is forced to cry; I cannot believe, I may as well reach heaven with a finger, as lay hold on Christ by the hand of faith; but mark how the covenant stands like a well marshalled army to repel this doubt; if thou canst not believe, God will enable thee to believe, *to you it is given to believe*; O the covenant of grace is a gracious covenant; God will not onely promise good things, but he helps us by his Spirit to performe the condition, he works our hearts to believe in God, and to believe in Christ; all is of grace, that all may tend to the praise of the glory of his grace.

Ephes. 2. 8.

Phil. 1. 29.

Isa. 55. 3.

2. Cor. 1. 20.

Isa. 54. 10.

5. Wherein is the covenant sure? I answer, it is sure in the performance & accomplishment of it. Hence the promises of the covenant are called *the sure mercies of David*; not because they are sure unto David alone, but because they are sure and shall be sure unto all the seed of David that are in covenant with God, as David was; the promises of Gods covenant are not *Yea and Nay*, various and uncertain, but they are *Yea and Amen*, sure to be fulfilled. Hence the stability of Gods covenant is compared to the firmnesse and unmovableness of the mighty mountaines; nay, *mountaines may depart and the hills be removed by a miracle, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord, that hath mercy on thee.* Sooner shall the rocks be removed, the fire cease to burn;

burn, the Sun be turned into darknesse, and the very heavens, be confounded with the earth, then the promise of God shall faile. *The testimony of the Lord is sure*, saith David; Christ ^{Pf. 19.7} made it, and writ it with his own blood; to this very end was Christ appointed, and it hath been all his work to ensue heaven to his Saints. Some question whether it be in Gods present power to blot a name out of the book of life? we say, no, his deed was at first free, but now it is necessary, not absolutely, but *ex hypothesi*, upon supposition of his Eternal covenant. Hence it is that the Apostle sayes, *if we confesse our sinnes, he is faithful* ^{1 Joh. 1.9} *and just to forgive us our sinnes*; it is justice with God to pardon the Elects sins as the case now stands: indeed mercy was all that saved us primarily; but now truth saves us, and stands engaged with mercy, for our heaven; and therefore David prayes, *send forth mercy and truth and save me*. We finde it often in the ^{Pf. 57.3} Psalmes, as a prayer of David, *deliver me in thy righteousness*, ^{Pf. 31.1.---34.} *and judge me according to thy righteousness*, and *quicken me in thy* ^{24.---119.40.} *righteousnesse*, and *in thy faithfulness answer me*, and *in thy righte-* ^{143.1.} *ousnesse*; now if it had not been for the covenant of grace, surely David durst not have said such a word. The covenant is sure in every respect, *I will make an everlasting covenant with you* ^{Isa. 55.3.} *(saith God) even the sure mercies of David.*

6. Whether is Christ more clearlier manifested in this breaking forth of the covenant then in any of the former? The affirmative will appear in that we finde in this manifestation these particulars.

1. That he was God and man in one person; *Davids Son*, and yet *Davids Lord*, *the Lord said unto my Lord, sit thou on my right hand, untill I make thine enemies thy footstool.* ^{Pf. 110.1.}

2. That he suffered for us: and in his sufferings how many particulars are discovered? as first, his cry, *my God, my God, why hast thou forsaken me?* Secondly, the Jewes taunts, *he trusted on the Lord that he would deliver him; let him deliver him if he delight in him.* Thirdly, the very manner of his death, *they* ^{Mt. 27.46.} *pierced my hands and my feet, I may tell all my bones, they look and stare upon me, they part my garments among them, and cast lots* ^{Pf. 1.12.8.} *upon my vesture.* ^{Mt. 27.43.}

3. That he rose again for us; *thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.* ^{Pf. 22.16, 17.} ^{18.} ^{Mt. 27.35.}

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4. That

Psal. 16. 10.

Psal. 68. 18.

Ephes. 4. 8.

Act. 2. 31.

Psal. 2. 6, 7.

Act. 13. 33.

Psal. 110. 2.

Heb. 1. 13

Psal. 110. 4.

Heb. 5. 6.

Psal. 45. 7.

Psal. 40. 6, 7.

Heb. 10. 5, 6, 7.

4. That he ascended up into heaven ; *thou hast ascended on high* ; *thou hast led captivity captive, thou hast received gifts for men.*

5. That he must be King over us, both to rule and governe his Elect, and to bridle and subdue his enemies ; *I have set my King upon my holy hill of Sion ; I will declare the decree, the Lord hath said unto me thou art my Sonne this day have I begotten thee.* — The Lord said unto my lord, sit thou at my right hand untill I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies.

6. That he must be Priest as well as King ; and Sacrifice as well as Priest ; *The Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchizedech.* — *Thou lovest righteousness, and hatest wickednesse, therefore God, thy God hath anointed thee with the oyle of gladnesse above thy fellows.* (i.) Above all Christians, who are thy Fellowes, Consorts, and Partners in the anointing ; *Sacrifice and burnt-offering thou wouldst not have, but mine eare hast thou boarded ; burnt-offering, and sinne-offering hast thou not required ; then said I, lo I come, in the volume of the book it is written of me, that I should do thy will O God.* Mine eares hast thou boarded, Or digged open ; the Septuagint to make the sense plainer, say, *but a body hast thou fitted to me, or prepared for me.* Meaning that his body was ordained and fitted to be a Sacrifice for the finnes of the World, when other legal sacrifices were refused as unprofitable. O see how clearly Christ is revealed in this expresseure of the covenant ! it was never thus before.

And thus far of the covenant of promise as it was manifested from David till the captivity.

SECT. VI.

Of the covenant of Promise as manifested to Israel about the time of the captivity.

THE great breaking forth of this gracious covenant was to Israel about the time of their captivity. By reason of that cap-

captivity of *Bablon*, *Israel* was almost clean destroyed; and therefore then it was high time that the Lord should appear like a Sun after a stormy raine, and give them some clear light of Christ, and of this covenant of grace then ever yet. He doth so, *Jer. 31. 31.* and it appeares especially in these words, *behold the dayes come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I tooke them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those dayes saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and I will be their God and they shall be my people, and they shall teach no more, every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them, unto the greatest of them, saith the Lord, for I will forgive their iniquity, and will remember their sin no more. In this expresseure of the covenant we shall examine these particulars. —*

1. Why it is called a new Covenant ?
2. Wherein the expresseure of this Covenant doth excell the former, which God made with their fathers.
3. How doth God put the Law into our inward parts ?
4. What is it to have the Law written in our hearts ?
5. How are we taught of God so as not to need any other kind of teaching comparatively ?
6. What is the universality of this knowledge in that all shall know me saith the Lord ?
7. How is God said to forgive iniquity, and never more to remember sinne ?

1. Why is it called a new covenant ? I answer, it is called new, either in respect of the late and new blessings which God vouchsafed *Israel*, in bringing back their captivity with Joy, and planting them in their own land againe; or it is called new, in respect of the excellency of this covenant; thus the *Hebrews* were wont to call any thing excellent, new. *O sing unto the Lord a new song. Psa: 96. 1.* that is, an excellent song; or it is called new, in contradiction to the covenant of promise before Christ came; in this latter sense the very same words here, are

Heb. 8.8.

13.

Jer. 33.7,8.

Jer. 34.

6.

7.

repeated in the Epistle to the Hebrewes. Behold the dayes come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah. — In that he saith a new covenant, he hath made the first old; now that which decayeth, and waxeth old, is ready to vanish away. The new Covenant, is usually understood in the latter sense; it is new because diverse from that which God made with the fathers before Christ; it hath a new worship, new adoration, a new forme of the Church, new witnesses, new tables, new sacraments and ordinances; and these never to be abrogated or disannulled, never to waxe old, as the Apostle speaks: yet in respect of those new blessings which God bestowed upon Israel immediately after the captivity, this very manifestation may be called new; and in reference to this, behold the dayes come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which leadeth the seed of the house of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land.

2. Wherein doth the expresseure of this covenant excel the former, which God made with their fathers? I answer —

1. It excels in the very tenour, or outward administration of the covenant: for this covenant after it once began, continued without interruption until Christ, whereas the former was broken, or did expire. Hence God calls it a new covenant; — not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them saith the Lord. In this respect it might be called new, or at least it may be called an inchoation of the new, because it continued till Christ, which no other expresseure of the former did before, and so it excelled all the former.

2. It excels in the spiritual benefits and graces of the Spirit; we find that under this covenant they were more plentifully bestowed upon the Church, then formerly: mark the promises, I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them downe, and I will plant them, and not pluck them up; and I will give them an heart to know me, that I am the Lord, and they shall be my people and,

and I will be their God, for they shall returne unto me with their whole heart. — Again, I will shake all nations, and the desire of the nations shall come, and I will fill this house with glory, saith the Lord of Hosts; the silver is mine, and the gold is mine, saith the Lord of Hosts; the glory of this latter house shall be greater then of the former, saith the Lord of Hosts. And I will put my Law in their inward parts and write it in their hearts, and I will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them saith the Lord, for I will forgive their iniquities, and I will remember their sinnes no more. Hag. 2. 7. 8. 9. Jer. 31 33, 34

3. It excels in the discovery and revelation of the Mediator, in and through whom this covenant was made: In the former expression we discovered much, yet in none of them was so plainly revealed the time of his coming, the place of his birth, his name, the passages of his nativity, his humiliation and kingdome, as we finde them in this. —

1. Concerning the time of his coming, seventy weekes shall be determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seale up the vision, and prophesie, and to anoint the most holy. Dan 9. 24.

2. Concerning the place of his birth: but thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Mica. 5. 2.

3. Concerning his name; Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace. — In his dayes Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called, the Lord our righteousness. — Behold a Virgin shall conceive, and beare a Sonne, and thou O Virgin shalt call his Name Immanuel. Isa 9 6 Jer 23. 6. Isa. 7. 14.

4. Concerning the passages of his Nativitie, that he should be borne of a Virgin, *Isa.* 7. 14. That at his birth all the infants round about *Bethlehem* should be slain. *Jer.* 31. 15. That *John* the Baptist should be his Prodigromus, or forerunner, to prepare his way; *Mala.* 3. 1. That he should flee into *Egypt* and be recalled thence again, *Hosea.* 11. 1. I might adde many particulars of this kind.

Isa. 53. 4.

5. Concerning his humiliation, Surely he hath borne our griefes, and carried our sorrows, yet we did not esteeme him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes were we healed. — He was oppressed, and he was afflicted, yet he opened not his mouth.

6.

7. — He was taken from prison, and from judgement, and who shall declare his generation? he was cut off out of the land of the living, for the transgression of my people was he stricken. — It pleased the Lord to bruise him, he hath put him to griefe. —

8.

Therefore I will divide him a portion with the great, and he shall divide the spoile with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressours. One would think this were rather an history, then a prophecie of Christs sufferings, you may if you'll take the pains see the circumstances of his sufferings, as that he was sold for thirty pieces of silver, *Zach.* 11. 12. and that with those thirty pieces of silver there was bought afterwards a Potters field, *Zach.* 11. 13. That he must ride into Jerusalem before his passion on an Asse, *Zach.* 9. 9. I might seem tedious if I should proceed.

Zach. 9. 9.

Isa. 62. 11

Mat. 21. 5.

6. Concerning his Kingdome. Rejoyce greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee; he is just and having salvation, lowly; and riding an Asse, and upon a Colt the foale of an Asse. Behold a King, behold thy King, behold thy King cometh, and he comes unto thee. 1. He is a King, and therefore able. 2. He is thy King, and therefore willing; wonderful love that he would come, but more wonderful was the manner of his coming, He that before made man a soule after the image of God, then made himself a body after the image of man. And thus we see how this

this Covenant excells the former in every of these respects.

3. How doth God put the Law into our inward parts? I answer, God puts the Law into our inward parts by enlivening, or qualifying of a man with the graces of Gods Spirit, suitable to his commandment; first, there is the Law of God without us, as we see it, or read it in Scriptures, but when it is put within us, then God hath wrought an inward disposition in our minds, that answers to that Law without us; for example, this is the Law without, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,* to answer which there is a promise, *I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul;* Deut. 6. 5 now when this promise is fulfilled; when God hath put the affections and grace of love within our hearts, when the habit of love is within, answerable in all things to the command without, then is the law put into our inward parts. Again, this is the law without, *thou shalt feare the Lord, and keep his ordinances, and his statutes, and his commandments to do them,* to answer which there is a promise, *I will make a covenant with you, and I will not turne away from you to do you good, but I will put my feare in your hearts, that you shall not depart from me;* Deut. 30. 6 now when this promise is accomplished, when God hath put the affection and grace of feare within our hearts, when the habit of feare is within, answerable to that command without, then is the Law put into our hearts. Surely this is mercy that God saith in his covenant, *I will put my Law in their inward parts;* many a time a poore soul cries out, it is troubled with such, and such a lust, and he cannot keep this and that commandment, he cannot outwrestle such and such strong inclinations to evil, O but then go to God, and presse him with this, *Lord, it is a part of thy covenant, thou hast said thou wilt circumcise my heart; thou hast said thou wilt put thy Law into my inward parts; thou hast said thou wilt dissolve these lusts, Lord I beseech thee do it for thy covenants sake.*

— But here's another question.

How may we know this inward work of grace, this Law in our inward parts? the best way to satisfie our doubts in this, is to looke within; open we the doore, and closet of our hearts, and see what lies nearest, and closest there; that we say is inti-

Mat. 10. 37.

Job. 24
Luk. 14. 26
Gal. 2. 20.

mate, and within a man which lies next to his heart : *he that loveth father, or mother more then me* (saith Christ) *is not worthy of me* : we know the love of father and mother is a most natural thing ; it comes not by teaching, but it's inbred in us as soone as we are borne, and yet if we love not Christ more then these, if Christ lie not closer to our hearts then father or mother, we are not worthy of Christ, our natural life is a most inward and deep thing in a man, it lies very neare the heart, *skin for skin* (saith the diuel once truly) *and all that a man hath will he give for his life*, but *he that hates not father, and mother, ———— yea and his own life also* (said Christ) *he cannot be my Disciple*. Hence the Apostle to expresse this intimate, inward life of grace, he saith, *I live, yet not I, but Christ liveth in me, the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me*. What an emphatical strange expression is this, *I live, yet not I, but Christ liveth in me* ? q.d. I live not the life of sense, I breath not bodilie breath, that is, comparatively to the life of faith ; his very natural life, though inward, is said not to be lived, in respect of this life of grace, which is more inward. And let this serve for resolution to that question.

4. What is it to have *the Law written in our hearts* ? this writing contains the former, and is something more, the Metaphor is expressed in these particulars. —

1. It is said to be written, that there might be something within, answerable to the Law without ; it was written without, and so it is written within. This writing is the very same with copying, or transcribing. The writing within is every way answerable to the writing without ; Oh what a mercy is this, that the same God who writ the Law with his own finger in Tables of stone, should also write the same Law with the finger of his Spirit in the Tables of our hearts ? as you see in a seale, when you have put the seal on the wax, and you take it off again, you find in the wax the same impression that was on the seale : So it is in the hearts of the faithful, when the spirit hath once softened them, then he writes the Law (i.) he stamps an inward aptnesse, an inward disposition on the heart answering to every particular of the Law, this is that which the Apostle calls *the Law of*
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the mind, I see another Law in my members warring against the law of my mind: Now what is this Law in the mind but a disposition within, to keep in some measure every Commandment of the Law without; and this is the writing of the Law; (or if you wil) the copying, or transcribing of the Law within us. Rom. 7. 23

2. It is said to be written, that it might be rooted and rivited in the heart, as when letters are engraven in marble; so is the manner of Gods writing; if God write, it can never be obliterated, or blotted out; letters in marble are not easily worn out again, no more are the writings of Gods Spirit; some indeed would have them as writings in dust: but if *Pilate* could say, *what I have written, I have written*, how much more may God? Hence are all those promises of perseverance; *my Covenant shall stand fast with him*. Psal. 89. 28. and *the root of the righteous shall not be moved*. Prov. 12. 3. and *even to your old age I am he*; and *even to hoare haire will I carry you*. Isa. 46. 4. I deny not but men of glorious gifts may fall away, but surely the poorest Christian that hath but the smallest measure of grace, he shall never fall away; if the Law be written in our hearts, it still remains there; grace habitual is not removeable; sooner will the Sunne discard its own beams, then Christ will desert or destroy the least measure of true grace, which is a beame from the Sunne of righteousness.

3. It is said to be *written*, that it might be as a thing legible to God, to others, and our selves. 1. To God, he writes it that he may read it, and take notice of it, he exceedingly delights himself in the graces of his own Spirit: and therefore the Spouse after this *writing*, after the planting of his graces in her, she desires him to *come into his garden and eate his pleasant fruits*. q. d. Come, read what thou hast written; Come, and delight thy self in the graces of thy own Spirit; the onely delight that God has in the world is in his garden, a gracious soule; and that he might more delight in it, he makes it fruitful, and those fruits are precious fruites; as growing from plants set by his own hand, relishing of his own Spirit, and so fitted for his own tast. 2. The Law is written that it might be legible to others. So Paul tells the Corinthians, *you are manifestly declared to be the Epistle of Christ*: how manifestly declared! why, *known and read of all men*. Cant. 4. 16
2 Cor. 3. 2, 3
As we are able to read letters graven in stone; so may others read

Ezek. 36. 27.
Mat. 12. 34.

and see the fruits and effects of this Law written in our hearts. And good reason, for wheresoever God workes the principles of grace within, it cannot but shew it self in the outward life and conversation: its Gods promise, first, *I will put my Spirit within them*, and then *I will cause them to walk in my statutes*, and it is Gods truth; *out of the abundance of the heart the mouth speaketh*. What the mind thinketh, the hand worketh. 3. the Law is written that it may be legible to our selves, a gracious heart is privy to its own grace and sincerity when it is in a right temper: if others may read it by its fruits, how much more we our selves who both see the fruits, and feele that habitual disposition infused into us? nor is this without its blessed use, for by this meanes we come to have a comfortable evidence both of Gods love to us, and of our love to God. You see now what we mean by this writing of the Law within us.

5. How are we taught of God, so as not to need any other kind of teaching comparatively? I answer. —

Pl. 51. 6
Pl. 16. 17

1. God teacheth inwardly, *in the hidden part thou hast made me know wisdom*, saith David; and again, *I thank the Lord that gave me counsel, my reins also instruct me in the night-season*. The reins are the most inward part of the body; and the night-season the most retired, and private time; both expresse the intimacy of divine teaching; man may teach the braines, but God onely teacheth the reins; the knowledge which man teacheth is a swimming knowledge: but the knowledge which God teacheth is a soaking knowledge. *God who commanded light to shine out of darkness, hath shined into our hearts*; mans light may shine into the head, but Gods light doth shine into the heart; *his chaire is in heaven that teacheth hearts*, saith Austin.

Cathedram habes in caelis qui corda docet. Aug.

Job. 33. 3.

1 Thes. 1. 5.

2. God teacheth clearly; *Elihu* offering himself instead of God to reason with *Job*, he tells him, *my words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly*. If ever the word come home to an heart, it comes with a convincing clearnesse. So the Apostle, *our Gospel came unto you, not in word onely, but in power, and in the Holy Ghost, and in much full assurance*. The word hath a treble Emphasis, assurance, full assurance, and much full assurance; here's clear work.

3. God teacheth experimentally; the soule that is taught of God

God can speak experimentally of the truths it knowes: *I know whom I have believed*, saith *Paul*; I have experienced his faithfulness and all-sufficiency, I dare trust my all with him, I am sure he will keep it safe to that day. Common knowledge rests in generals, but they that are taught of God can say, *as we have heard, so have we seen*, they can go along with every truth, and say, *it is so indeed*, I have experienced this and that word upon my own heart. In this case the Scripture is the original, and their heart is the copy of it, as you have heard; they can read over the promises, and threatnings, and say *probatum est*. David in his Psalmes; and Paul in his Epistles speaks their very hearts, and feels their very temptations, and makes their very objections: they can set to their seale that God is true, they can solemnly declare by their lives and conversations that God is true and faithful in his word and promises. 2 Tim. 1. 12.

4. God teacheth sweetly and comfortably: *thou hast taught me*, saith David, and then it followes, *how sweet are thy words unto my tast? yea sweeter then the honey to my mouth?* he rolled the word and promises as sugar under his tongue, and sucked from thence more sweetness then Sampson did from his honey-comb: Luther said, *he would not live in Paradise if he must live without the Word*; but with the Word (said he) I could live in hell. When Christ put his hand by the hole of the doore to teach the heart, her bowels were moved, and then her fingers drop upon the handles of the lock sweet smelling myrrhe, Cant. 5. 5. The teachings of Christ left such a blessing upon the first motions of the Spouses heart, that with the very touch of them she is refreshed, her fingers drop myrrhe, and her bowels are moved as the very monuments of his gracious teachings; So in Cant. 1. 3. *Because of the savour of thy ointments, thy Name is as an ointment poured forth, therefore do the Virgins love thee.* Christ in Ordinances doth as Mary, open a box of ointments which diffuseth a spiritual savour in Church-Assemblies, and this onely the spiritual Christian feels. Hence the Church is compared to a Garden shut up, a Fountaine sealed; wicked men are not able to drink of her delicacies, or smell of her sweetness; a spiritual Sermon is a fountain sealed up, the spiritual administration of a Sacrament, is a garden inclosed: Sometimes O Lord thou givest me a strange motion, or affection (said Augustine) which if it were but perfected in me, I could not imagine Pl. 1. 19. 102, 103.
Cum verbo in inferno facile est vivere.
Luth. 4. Tom. 4. 1. 3.
Cant. 4. 12.
Aug. 1. 16.
Confess. 49.

what it should be but eternal life. Christians ! these are the teachings of God, and in reference to this, we shall no more teach every man his neighbour and every man his brother saying know the Lord. Gods teaching is another kind of teaching then we can have from the hands of men, there is no man in the world can reach thus, and therefore they whom God teacheth, need not any other kind of teaching respectively, or comparatively.

6. What is the universality of this knowledge, they shall all know me from the least of them, to the greatest of them, saith the Lord? The meaning is, that all that are in the Covenant of grace, shall be so taught of God, as that in some measure or other they shall every one know God inwardly, clearly, experimentally, sweetly and savingly. I know there are several degrees of this knowledge; God hath several formes in this Schoole; there are fathers for experience, young men for strength, and babes for the truth and being of grace: as one starre differeth from another in glory, so also is the School of Christ: But here I am beset on both sides, 1. Many are apt to complaine, *alas, they know little of God*: Sweet babes, consider, 1 It is free grace you are stars, though you are not stars of the first or second magnitude: it is of the Covenant of grace, that God hath let into your soules a little glimmering, though not so much light as others possibly may have in point of holy emulation (as one notes well) we should look at degrees of grace, but in point of thankfulness and comfort we should look at the truth, and being of grace. 2. If you know but a little, you may in time know more; God doth not teach all his lessons at first entrance; it is true, the entrance of thy Word giveth light, but this is as true, that God lets in his light by degrees; it is not to be despised if God do but engage the heart in holy desires and longings after knowledge, so that it can say in sincerity, *my soul breaketh for the longing that it hath unto thy judgments at all times.*

2. Others on the contrary, ground themselves so learned from this very promise, that they exclude all teachings of men. The anointing (say they) teacheth us all things, and we need not that any man teach us: and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all, &c. I answer, the words either relate to the grounds of Religion, and so in Gospel-times Christians need not

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1 Joh. 2. 12.

Safe Correc.
instruēt.

Psal. 119. 130.

Psal. 119. 20.

1 Joh. 2. 27.

Jer. 31. 34

to be taught in these fundamental points, for now all know the Lord from the least to the greatest; or else these words are an Hebraisme, which deny positively, when they intend it onely comparative'y, or *secundum quid*, as when God and meq are compared together, man is vanity, lighter then vanity, and a very nothing: here is a comparison of knowledge in Gospel-times with the knowledge of *Israel* in those dark times when God brought them out of the land of *Egypt*; then all was dark, and they were faine to teach one another the very principles, the rudiments of Religion, there was very little effusion of Gods Spirit in those times; but in Gospel-times (saith the Prophet) the Spirit of grace and knowledge shall be so abundant, that rather God himself shall be the teacher, than one man shall teach another. There shall be such exuberancy and seas of knowledge under the new Covenant, above the Covenant made with his people when he brought them out of *Egypt*, that men shall not need to teach one another comparatively, for all shall know the Lord who are taught of God from the least to the greatest: *an high way shall be there, and it shall be called the way of holiness* Isa. 35.8 — the way-fairing men, though fooles, shall not erre therein.

7. How is God said to forgive iniquity, and never more to remember sin?

For the first, God is said to forgive iniquity when guilt of sin is taken away, and for the second, God is said never more to remember sinne, in that the sinner after pardon is never more looked on as a sinner. Is not this the Covenant? *q. d.* I will remove thy sins, and do them away, as if they had never been; I will blot them out of the book of my memory, I will obliterate the writing that none shall be able to read it. But you will say, if sinne remain stil in the regenerate, how are they so forgiven as to be remembered no more? Divines tell us of two things in every sinne, there is *macula & reatus*: the filth and guilt; this guilt some againe distinguish into the guilt of sinne; which they call the inward dignity and desert of damnation; and the guilt of punishment, which is the actual ordination of a sinner unto damnation. Now in different respects we say, that sinne remains still in be-
 keepers; and sinne doth not remaine in beleevers, First, if we speak of the filth of sinne, or of the desert of damnation, so it

remains still; but if we speak of the actual obligation of a sinner to condemnation, so it remains not after pardon, but the sinner is as free as if he had never sinned.

But you will say, is not the filth of sinne done away when sin is remitted? I answer, the filth of sin is not done away by remission, but by sanctification and renovation; and because in this life we have not a perfect inherent holiness (sanctification at best being but imperfect and wrought in us by degrees) therefore during this life there is something of the filth of sin, and especially of the effects of original sin, sticking and still cleaving to us. But here is our comfort, and herein lies the sweet of the promise, that when God hath pardoned sin, he takes away the guilt as to condemnation; he acquits the sinner of that obligation; he now looks upon him not as a sinner, but as a just man; and so in this sense he will forgive, and never more remember his sin. Ah Christians! take heed of their doctrine who would have justification an abolition of sin in it's real essence, and physical in-dwelling; let us rather say with Scripture, that all the justified Saints must take down their Top-Sail, and go to heaven halting, and that they carry their bolts and fetters of in-dwelling sinne through the field of free-grace even to the gates of glory: Christ daily washing and we daily defiling, to the end that grace may be grace.

I have runne through all the manifestations of the Covenant of grace, as we have them discovered in the Old Testament: And yet that we may see the better how these things concern us, I shall only propound these two *Queres* more, and then we have done.

1. Whether is the Covenant of grace the same for substance in all ages of the world? we answer, yea, the fathers before Christ had not one Covenant, and we another, but the same Covenant of grace belongs to us both. This appears in that first they had the same promise; secondly, they had it upon the same grounds.

1. They had the same promise, as, *I will be your God, and you shall be my people. And happy art thou O Israel, saved by the Lord; and the Lord is our King and he will save us.* They had not only the hopes of an earthly inheritance in *Canaan* (as some fondly imagine) but of an heavenly inheritance in the Kingdom

Lev. 26. 12.
Deut. 33. 20.

of

of God, and to this purpose our Saviour speakes expressly, *many shall come from the East, and West, and shall sit down with Abraham, Isaac, and Jacob in the Kingdome of heaven.* Isa. 33. 22. Mat. 8. 11

2. As they had the same promise, so they had it upon the same ground that we have, even by faith in Christ Jesus, *Abraham saw my day, said Christ; and Christ is the same yesterday, and to day and for ever: he is the same not onely in regard of essence, but also in regard of the efficacy of his office, from the beginning to the end of the world. We believe (said Peter) that through the grace of the Lord Jesus Christ we shall be saved even as they; and unto us was the Gospel preached (saith Paul) as unto them.* Ioh. 8. 56 Heb. 13. 8. Act. 15. 11. Heb. 4. 2.

Some may think they had no Gospel, but onely the Law before Christ; but what say you? have we not observed a thread of the Gospel and of the Covenant of grace, to runne through all the Old Testament; from first to last? And how plain is the Apostle, *for this cause also was the Gospel preached also to them that are dead?* Dead long since, for he speakes of them who lived in the dayes of Noah. Nay the Apostle to the Hebrewes gives us a Catalogue of Old Testament believers, *by faith Abel offered up unto God a more excellent sacrifice then Cain.* — *By faith Enoch was translated, that he should not see death.* — *By faith Noah being warned of God prepared an Ark.* — *By faith Abraham when he was called to go into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.* — *These all dyed in faith not having received the promises, but having seen them afar off and were perswaded of them, and embraced them.* Besides these, he reckons up the faith of Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Rahab, and Gideon, and Barak, and Sampson, and Jephthah, and David, and Samuel, and of all the Prophets, who through faith did marvellous things as it there appeares. Surely they had the same doctrine of grace as we have; it is the very same for substance without any difference. Pet. 4. 6 Heb. 11. 4. 5. 7. 8. 13.

2. Wherein is the difference then betwixt the Old and New Testament, or betwixt the old and new manner of the dispensation of the Covenant of grace?

They are one for substance, but in regard of the manner of dispensation and revealing in the several times, ages, states, and

conditions of the Church, there is a difference. I shall reduce all to these particulars: they are distinguished. —

1. In the object: in the old administration Christ was promised, but in the new Covenant Christ is exhibited; it was meet the promise should go before the Gospel, and be fulfilled in the Gospel, that so a great good might earnestly be desired before it was bestowed.

2. In the federates; under the old dispensation they are compared to an heir under age, needing a Guardian, Tutor, or Schoolmaster, little differing from a servant; but in the new Testament they are compared to an heir come to ripe yeares, see *Gal. 4. 1, 2, 3, 4, 5, 6, 7.*

3. In the manner of their worship, in the Old Testament they were held under the Ceremonial Law, and Oh what an heap of Ceremonies, Rites, Figures and Shadows did they use in their worship; certainly these declared the infancy and nonage of the Jewes, who being not capable of the high mysteries of the Gospel, they were taught by their eyes as well as their eares: these Ceremonies were as rudiments, and introductions fitted to the grosse and weak senses of that Church, who were to be brought on by little and little, through such shadows and figures, to the true image, and thing signified. But in the new Covenant or Testament, our worship is more spiritual: our Saviour hath told us, that as *God is a Spirit*, so they that worship him must worship him in Spirit and truth. *The hour cometh, and now is (saith Christ) when the true worshippers shall worship the Father in Spirit, and in truth, for the Father seeketh such to worship him.*

Act. 15. 10

4. In the burthen of Ceremonies: Peter calls the Ceremonies of old, a yoke which neither our fathers nor we (saith he) were able to beare. And no wonder, if we consider, 1. The burthen of their costly sacrifices; if any had but touched an unclean thing, he must come and offer a sacrifice, as sometimes a bullock, and sometimes a lamb; you that think every thing too much for a minister of Christ, if for every offence you were to offer such sacrifices now, you would count it an heavy burthen indeed. 2. They had long and tedious journeyes to *Jerusalem*, the land lay more in length then bredth, and *Jerusalem* stood almost at one end of it, and thither thrice a yeare all the males were to go and ap-

pear

peare before God. 3. They were tied to the observation of *ma.* Deut. 16. 16. *ny dayes, the new moones, and many ceremonial Sabbaths;* and they were restrained from many liberties, as in meates, and the like, oh what burthens were upon them! but in the new covenant or testament the yoke is made more easie, we are bound indeed to the duties of the moral law as well as they, yet a great yoke is taken off from us, and therefore Christ inviting us to the Gospel, he gives it out thus, *take my yoke upon you (saith he) for* Mat. 11. 29. *my yoke is easie, and my burthen light.*

5. In the weakeness of the law of old: the law then was unable to give life, to purge the conscience, to pacifie Gods wrath; and therefore saith the Apostle, *there is verily a dis-* Heb. 7. 18 *annulling of the commandment going before, for the weakeness and unprofitableness thereof.* Hence they are called *weake and beggerly* Gal. 4. 9. *rudiments;* in comparison of the new testament, there was then a lesse forcible influence of the Spirit accompanying that dispensation of the covenant: the Spirit was not then given in that large measure as now, *because Christ was not then glorified.* It appears in Joh. 7. 39. these particulars.

1. There was lesse power of faith in the Saints, before Christ; when the doctrine of faith was more fully revealed, then was faith it self more fully revealed in the hearts and lives of Gods people. *Before faith came (saith the Apostle) we were kept under* Gal. 3. 23. *the Law, shut up unto the faith which should afterwards be revealed.* Surely this implies there was a time, when there was lesse faith in Gods people, and that was the time of the Law.

2. There was lesse power of love in the Saints before Christ; according to the measure of our faith, so is our love; the lesse they knew the loving-kindnesse of God towards them in Christ, the lesse they loved. It may be they were more drawn by the terrours of the Law, then by the promises of grace, and therefore they had lesse love in them.

3. They had a lesse measure of comfort to carry them on in all their troubles. Christ exhibited, is called *the consolation of Israel:* and therefore the more Christ is imparted the more meanes of comfort: hence the primitive Saints after Christ are said to *walk* Luk. 2. 25. *in the fear of the Lord, and in the comfort of the Holy Ghost.* Act 9. 31. Certainly the Spirit was poured in lesse plenty on the faithful in the Old Testament, because that benefit was to be reserved to the

times of Christ, who was first to receive the Spirit above measure in his humane nature, and thence to derive grace to his Saints.

6. In the darknesse of that administration of old, Christ was but shadowed out to the fathers in types; and figures, and dark prophecies, but now we see him *with open face*. Observe the difference in reference to the person of Christ; and to the offices of Christ; and to the benefits that come by Christ. 1. Concerning the person of Christ, it was revealed to them that he should be God, *Isa. 9. 6.* And that he should be man, *Isa. 9. 6.* The same verse speaks of a child that is born, and of a mighty God. But how he should be God and man in one person, it was very darkly revealed. 2. Concerning the offices of Christ, his Mediatorship was typed out by *Moses*, his Priest-hood was typed out by *Melchizedech* among the Canaanites, and *Aaron* among the Jewes; his propheticall office was typed out by *Noah a Preacher of righteousness*; his Kingly office was typed out by *David*; but how dark these things were unto them we may guesse by the Apostles, who knew not that he should dye, who dreamed of an earthly Kingdome; and till the Holy Ghost came, were ignorant of many things pertaining to the Kingdome of God. 3. Concerning the benefits that come by Christ, Justification was signified by the sprinkling of blood; and sanctification by the water of purification; heaven and glorification by their land flowing with oyle, olive and honey: Thus the Lord shewed the Jewes these principal mysteries, not in themselves, but in types and shadowes, as they were able to see them from day to day: But in the new Covenant Christ is offered to be seen in a fuller view: the truth; and substance, and body of the things themselves is now exhibited: Christ is clearly revealed without any type at all to be our *wisdom, righteousness, sanctification, and redemption.*

1 Cor. 1. 30.

Rom. 3. 29.

7. In the number of them that partake of the covenant; at first the covenant was included in the families of the patriarches, and then within the confines of *Judea*, but now is the partition wall betwixt Jew and Gentile broken downe, and the covenant of grace is made with all nations. *He is the God of the Gentiles also, and not of the Jewes onely.* Christians! here comes in our happinesse; Oh how thankful should we be! what? that our fa-

fathers for many hundreds and thousands of yeares together should sit in darknesse, and that we should partake of this grace? what? that we that were dogs before, should now be set at the childrens table? the very Jews themselves hearing of this, are said to glorifie God. *When they heard these things they held their peace and glorified God saying, then hath God also to the Gentiles granted repentance unto life.* If they praised God for it, how much more should we do it our selves? but of that hereafter. Act 11. 18.

I have now propounded the object we are to *look unto*; it is Jesus as held forth in a way of promise, or Covenant; in that dark time from the Creation, till his first coming in the flesh; our next businesse is to direct you in the art or mystery of grace, how you are to *look to him* in this respect.



CHAP. II. SECT. I.

Of knowing Iesus as carrying on the great work of our salvation from the Creation until his first coming.



Looking comprehends knowing, considering, desiring, &c. as you have heard, and accordingly that we may practise,

1. We must know Jesus carrying on the great work of our salvation in the beginning, and from the beginning of the world; Come, let us learn what he did for us so early in the morning of this world; He made it for us, and he made us more especially for his own glory; but presently after we were made, we sinned and marred the image wherein God made us; this was the saddest act that ever was; it was the undoing of man, and (without the mercy of God) the damning of all souls both of men and women to all eternity; and, O my soul, *know this for thy self*, thou wast in the loynes of Adam at that same time, so that what he did, thou didst; thou wast partaker of his sinnes, and thou wast to partake with him in his punishment; But well mayest thou

say, *blessed be God for Jesus Christ*; at the very instant when all should have been damned, Christ intervened; a Covenant of grace is made with man, and Christ is the foundation, in and through whom we must be reconciled unto God: Come soul, and study this Covenant of grace in reference to thy self, had not this been, where hadst thou been? nay, where had all the world been at this day? surely it concerns thee to take notice of this great transaction. After man had fallen by sinne, Christ is promised; and that all the Saints might partake of Christ, a Covenant is entred; this at the beginning of the world was more dim, but the nearer to Christs coming in the flesh, the more and more clearly it appeared: Howsoever dimly, or clearly, thus it pleased God in Christ to carry on the great work of our salvation at that time, viz. by a promise of Christ, & by a Covenant in Christ, & for thy better knowledge of it, study the promise made to *Adam*, and *Abraham*, and *Moses*, and *David*, and *Israel*. Come soul, study these several breakings out of the Covenant of grace; it is worth thy pains, it is a *mystery which hath been hid from ages, and from generations, but now is made manifest to the Saints*. Here lies the first and most firme foundation of a Christians comfort, if thou canst but study this, and assure thy self of thy part in this, thou art blessed for ever; O how incomparably sweet and satisfying is it to a self-studying Christian, to know the faithful engagements of the Almighty God, through that Sonne of his loves, in a Covenant of grace?

Col. 1. 26

SECT. II.

Of considering Iesus in that respect.

2. **W**E must consider *Jesus* carrying on the great work of our salvation in that dark time; it is not enough to study it, and know it, but we must seriously muse, and meditate, and ponder, and consider of it, till we bring it to some profitable issue: This is the *consideration I mean*, when we hold our thoughts to this or that spiritual subject, till we perceive successe, and the work do thrive and prosper in our hands. Now to help us in this —

I. Con-

1. Consider *Jesus* in that first promise made to man; *It shall bruise thy head, & thou shalt bruise his heel.* When all men were under guilt of sin, and in the power of Satan, and when thou my soul, wert in as bad a case as any other, then to hear the sound of this glad-tydings, then to hear of *Jesus*, a Saviour, & redeemer, sure this was welcom news! Come, draw the case neerer to thy self, thou wast in Adams loyns, suppose thou hadst been in Adams stead; suppose thou hadst heard the voice of the Lord walking in the garden; suppose thou hadst heard him call, *Adam where art thou? Peter, Andrew, Thomas, where art thou? what? hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? why then appear and come to judgement,* the Law is irrevocable, in the day that thou eatest thereof, thou shalt surely die; there is nothing to be looked for but death temporal, and death spiritual, and death eternal; O what a fearful condition is this? no sooner to come into the world, but presently to be turned over into hell? for one day to be Monarch of the world, and of all creatures in the world, and the very next day to be the slave of Satan, and to be bound hand and foot in a darksome dungeon? for a few hours to live in Eden, to enjoy every tree in the garden, pleasant to the sight, and good for food, and then to enter into the confines of eternitie, and ever, ever, ever to be tormented with the Devil and his Angels? It's no wonder if Adam hid himself from the presence of the Lord God amongst the trees of the garden: O my soul in that case thou wouldst have cried to the rocks and to the mountaines, *fall on me, and hide me from the face of him that sitteth on the throne.* If God be angry, who may abide it? when the great day of his wrath is come, who shall be able to stand? and yet despaire not, cheer up O my soul; for in the very midst of wrath God is pleased to remember mercy; even now when all the world should have been damned, a *Jesus* is proclaimed, and promised; and he it is that must die according to the commination, for he is our surety; and he it is that by death must overcome death and the devil, *It shall bruise thy seed,* said God to Satan, *q. d.* Come Satan, thou hast taken captive ten thousands of souls; Adam and Eve are now ensnared, and in their loines all the men and women that ever shall be from this beginning of the world to the end thereof; now is thy day of triumph, now thou keepest holy-day in hell; but thou shalt not carry it

Gen. 3. 15

Gen. 3. 8

9.

11.

Gen. 2. 17.

Gen. 3. 8

R. v. 6. 16, 17

thus.

thus, I foresaw from all eternity what thou hast done; I knew thou wouldst dig an hole through the comely and beautiful frame of the Creation; but I have decreed of old a counter-work, out of the seed of the woman shall spring a branch, and he shall bruise thy head, he shall break thy power, he shall tread thy dominion under foot, he shall lead thy captivity captive, he shall take away sinne, he shall paint out to men and Angels the glory of heaven, and a new world of free grace; in this promise, O my soul, is foulded and wrapped up thy hope, thy heaven, thy salvation; and therefore consider of it, turn it upside down, look on all sides of it, view it over and over: there's a Jesus in it, it is a field that contains in the bowels of it a precious treasure; there's in it a Saviour, a Redeemer, a Deliverer from sin, death, and hell; are not these dainties to feed upon? are not these rarities to dwell on in our meditations?

Gen 17. 7.

Rom. 4. 11.

Gal. 3. 7.

Gal. 3. 29

2. Consider Jesus in that next promise made to Abraham; I will establish my covenant betweene me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God to thee; and to thy seed after thee; in respect of this covenant Abraham is called the father of the faithfull; and they which are of the faith, are called the children of Abraham: and O my soul, if thou art in covenant with God, surely thou dost by faith draw it through Abraham, to whom this promise was made; for if ye be Christs, then are ye Abrahams seed, and heires according to the promise; Consider, what a mercy is this, that God should enter into a covenant with thee in the loines of Abraham? God makes a promise of Christ, and inclusively a covenant of grace in his comforting Adam, but he makes a covenant expressly under the name of covenant, with Abraham and his seed; O muse, and be amazed! what? that the great and glorious God of heaven and earth should be willing to enter into a covenant; that is to say, that he should be willing to indent with us, that he should be willing to make himself a debtor to us? O my soul, think of it seriously; he is in heaven, and thou art on earth; he is the Creatour, and thou art his creature; ah what art thou! or what is thy fathers house, that thou shouldst be raised up hitherto? The very covenant is a wonder, as it relates to God and us, what is it but a compact, an agreement, a tying, a binding of God and us? when Joshua and Abah were in covenant, see how

how *Jehoshaphat* expresseth himselfe, *I am as thou art, my people as thy people; my horses as thy horses*: So it is betwixt God and us. If once he give us the Covenant, then his strength, is our strength, his power is our power, his armies are our armies, his attributes are our attributes, we have interest in all; there is an offensive and a defensive league (as I may say) betwixt God and us; and if we put him in mind of it in all our straites, he cannot deny us. As it was with the Nations allyed to *Rome*, if they fought at any time, the Romanes were bound in honour to defend them, and they did it with as much diligence as they defended their own City of *Rome*; so it is with the people allyed to God, he is bound in honour to defend his people, and he will do it if they implore his aid; how else? is it possible God should break his Covenant? will he not stirre up himself to scatter his, and our spiritual enemies? certainly he will. Thus runnes the tenour of his Covenant, *I will be a God to thee, and to thy seed after thee*. This is the general promise, I may call it the mother-promise, that carries all other promises in its womb; and we find a *Jesus* in this promise, consider that; it is God in Christ that is held forth to us in this phrase, *I will be as a God to thee*: O sweet! Here is the greatest promise that ever was made, Christ-God is more then grace, pardon, holinesse, heaven, as the husband is more excellent then the marriage-robe, bracelets, rings; the Well and fountain of life is of more excellencie then the streames, Christ Jesus the objective happinesse, is farre above a created and formal beatitude which issueth from him. O my soul is not this worthy of thy inmost consideration? but of this more in the next.

3. Consider *Jesus* in that promise made to *Moses* and the *Israelites*, *I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage*. Much hath been said to this promise before as matter of thy consideration; but to contract it, consider in this promise the sufficiency, and propriety. 1. Here is sufficiency, it is a promise of infinite worth, an hid treasure, a rich possession, an overflowing blessing which none can rightly value; it is no lesse then the great, and mighty, and infinite God; if we had a promise of an hundred worlds, or often heavens, this is more then all; heaven indeed is beautiful, but God is more beautiful, for he is the God of heaven: and hence it is

that the Saints in heaven are not satisfied without their God; it is a sweet expression of Bernard, *as whatsoever we give unto thee Lord, unlesse we give our selves cannot satisfie thee; so whatsoever thou givest unto us Lord, unlesse thou givest thy selfe it cannot satisfie us; and hence it is that as God doth make the Saints his portion, so God is the portion and inheritance of his Saints.* Consider the greatnesse, the goodnesse, the all-sufficiency of this promise, *I am the Lord thy God!* no question but Moses had many other rich promises from God, but he could not be satisfied without God himself, *if thy presence be not with us, bring us not hence.* And no wonder, for without God all things are nothing; but in the want of all other things God himself is instead of all; *it is Gods alone prerogative to be an universal good;* the things of this world can but help in this or that particular thing; as bread against hunger, drink against thirst, cloaths against cold and nakednesse, house against wind and weather, riches against poverty, physick against sicknesse, friends against solitarinesse; but God is an all-sufficient good, he is all in all both to the inner and outward man; are we guilty of sinne? there is mercy in God to pardon us; are we full of infirmities? there is grace in God to heale us; are we strong in corruptions? there is power in God to subdue them in us; are we disquieted in conscience? there is that Spirit in God that is the Comforter, that can fill us with joy unspeakable and glorious: and for our outward man all our well-fare is laid up in God, *he is the God of our life, Psal. 42. 8. he is the strength of our life, Psal. 27. 1. he is a quickning Spirit, 1 Cor. 15. 45.* Which, though it be in regard of the inner man, yet there it is spoken of the outward man, which the Lord shall quicken after death, and doth now keep alive by his mighty power, *for in him we live, and move, and have our being.*

Act. 17. 28.

Gen. 41. 16.

O my soule, that thou wouldest but ruminare, and meditate, and consider this promise in all thy wants, and discontents, when meanes faile, and the streame runnes no more; O that thou wouldest then go to the fountain, where the waters run sweeter, and more sure; for as Joseph said to Pharaoh, *it is not in me, God shall give Pharaoh an answer of peace;* so may silver, and gold, and such things, say to thee, *it is not in us, God shall give enough out of himselfe; have God, and have all; want God, and*

there

there is no content in the enjoyment of all: it was the Apostles case; *as having nothing, and yet possessing all things*: Surely he lived to God, and enjoyed God, and he was an all-sufficient good unto him: God may be enjoyed in any condition, in the meanest as well as the greatest, in the poorest as well as richest; God will go into a wilderness, into a prison with his people, and there he will make up all that they are cut short of; thy discontents therefore arise not from the want of outward means; but from want of inward fellowship with God; if thou dost not find a sufficiency; it is because thou dost not enjoy him who is thy all-sufficient good; O stirre up faith, and consider the covenant, think seriously on this promise, *I am God all-sufficient I am the Lord thy God.* 2 Cor. 6, 10.

2. Here is the propriety of Saints, *the Lord thy God.* O what is this, that God is *thy God*? heaven and earth, Angels and men, may stand astonished at it: what? that the Great and Mighty God, God Almighty, and God All-sufficient should be called *thy God*? it is observable what the Apostles speaks, *God is not ashamed to be called their God*: Would not a Prince be ashamed to take a Beggar a Raviagato, a base and adulterous woman to be his wife? but we are worse then so, and God is better then so; sinne hath made us worse then the worst of women, and God is better, holier, higher then the best of Princes; and yet God is not ashamed to *own* us, nor ashamed that we own him as our own, *I am thy God.* It is as if the Lord should say, use me; and all my power, grace, mercy, kindnesse, as thine own; go through all my attributes; consider my Almighty power; consider my wisdom, counsel; understanding; consider my goodnesse, truth, faithfulnessse, consider my patience, long-suffering, forbearance; all these are thine, as thus, my power is thine, to work all thy works for thee and in thee, to make passage for thee in all thy straits, to deliver thee out of six troubles & out of seven; my wisdom is thine, to counsel thee in any indifficult cases, to instruct thee in things that be obscure, to reveale to thee the mysteries of grace, and the wonderful things contained in my Law; my Justice is thine to deliver thee when thou art oppressed, to defend thee in thy innocency, and to vindicate thee from the injuries of men; what needes more? O my soul, think of these, and all other Gods attributes; say in thy self *all these*

Heb 11, 6.

are mine; nay more, think of God in Christ (for otherwise what hast thou to do with God in a covenant of grace?) and say in thy heart, Jesus Christ is mine; my Saviour, my Redeemer, my Head, my Elder brother; his doings are mine, and his sufferings are mine; his life, and his death; his resurrection and ascension, his session and intercession; all are mine; nay more if Christ be mine, why then all good things are mine in Christ; I say in Christ, for they come not immediately, but through the hands of a sweet Redeemer, and though he be a man who redeemed us, yet because he is God as well as man, there is more of God and heaven, and free love, in all our good things, then if we received them immediately from God; Ravens have their food, and devils have their being from God by creature-right, but we have all we have from God in Christ by Covenant-right; this surely, this very promise is the main, and principal promise of the Covenant; it is the very substance, soule and life of all: O then how careful shouldst thou be to emprove the strength of thy mind, thoughts, and affections on this onely subject?

2 Sam. 23. 5.

4. Consider *Jesus* in that promise made to *David*, he hath made wish me an everlasting Covenant, ordered in all things and sure. 1. An everlasting Covenant, consider this in the internal efficacy, and not in the outward administration; it is Christ that hath built and prepared a Kingdome that shall never fade, a spiritual and an heavenly Kingdome which shall never cease; and as he hath prepared it, so if thou beleavest he hath entred into a Covenant with thy soule to bestow it on thee; it is an everlasting Covenant, and he will give thee everlasting life. 2. It is ordered in all things, the Covenant of grace is so marshalled and ordered, that it stands at best advantage to receive and to repel all thy objections; many and many an objection hast thou raised, how often have such thoughts been in thee, *Oh I am miserable, I shall not live but dye, my sinnes will damme me, I am lost for ever?* And again, *if God hath made wish me a Covenant, why then I have something to do on my part, for this is of the nature of the Covenant to bind on both parts; but alas I have failed, I can do nothing, I can as well dissolve a nock as make my heart of stone an heart of flesh, I can as well reach heaven with a finger, as lay hold on Christ by the band of faith?* have not such arguings as these been many, and many

ny a time in thy heart? O consider how the covenant is ordered and marshalled in respect of the Authour of it, of the persons interested in it, of the parts of which it consists, of the end and aime to which it refers, and in some of these, if not in all of these thou wilt finde thy objections answered, removed, rowted.

3. It is sure, God is not fast and loose in his covenants, heaven and earth shall passe away, before one jot or tittle of his Word shall faile; consider O my soul, he both can and will perform his Word, his power, his love, his faithfulness, his constancie, all stand engaged. What sweet matter is here for a soul to dwell upon? what needs it to go out to other objects, whiles it may finde enough here? but especially what needs it to bestow it self upon vaine things? O, that so much precious sand of our thoughts should run out after sinne, and so little after grace, or after this covenant of grace!

5. Consider Jesus in that new covenant, or promise which God made with Israel and Judah; *I will put my law into their inward parts, and write it in their hearts; & I will be their God, and they shall be my people, and they shall teach no more every man his brother, and every man his neighbour, saying, know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquitie, and I will remember their sins no more.* Oh what an error is it, that ther's no inherent righteousness in the Saints, that ther's no grace in the soul of a believer, but only in Christ: is not this the ordinary Scripture phrase, *I will put my Spirit within you: and the water that I shall give you, shall be in you a Well of water springing up into everlasting life: and the anointing which you have received of him abideth in you: and Christ in you the hope of glory?* observe how the Spirit of the living creatures was in the wheels, so that when the Spirit went, they went, and when the Spirit was lifted up, they were lifted up; even so is the Spirit of Christ in the Saints, acting, and guiding, and framing, and disposing them to move and walk according to his laws. *The Kingdome of heaven is within you, saith Christ; and I delight to do thy will O my God, (saith David) yea thy law is within my heart.* O my soul if thou art in covenant with God, besides the in-dwelling of the Spirit, there is a certaine spiritual power, or principle of grace, which Christ by his Spirit hath put into thy heart, enabling thee in some measure to move thy self

Jer. 31. 33. 34.

Ezek. 36. 27

John 4. 14.

1 John 2. 27.

Col. 1. 27.

Ezek. 1. 20.

Luke 17. 21.

Psal. 40. 8.

towards God. And this principle is sometimes called a *new life*, Rom. 6. 4. Sometimes a *living with Christ*, Rom. 6. 8. Sometimes a *being alive to God*, Rom. 6. 11. Sometimes a *revealing of his Sonne in man*, Gal. 1. 15. And sometimes a *putting of the Law into our inward parts*, and a *writing of the Law within the heart*. Jer. 31. 33. O consider of this inward principle, it is an excellent subject worthy of thy consideration!

2. *I will be their God, and they shall be my people*; consider God essentially, and personally, God the Father, God the Sonne, and God the Holy Ghost, God in himself, and God in his creatures: this very promise turns over heaven, and earth, and sea, and land, and bread, and clothes, and sleep, and the world, and life, and death, into free grace. No wonder if God set this promise in the midst of the covenant, as the heart in the midst of the body, to communicate life to all the rest, this promise hath an influence into all other promises, it is the great promise of the new covenant, it is as great as God is, though the heavens and the Heaven of heavens be not able to containe him, yet this promise contains him, God shuts up himself (as it were) in it. *I will be their God. 2. they shall be my people* (i.) They shall be to me a peculiar people. Tit. 2. 14. The word hath this emphasis in it, that God looks upon all other things as accidents in comparison, and his substance is his people; they are his very portion, for the Lords portion is his people, *Jacob is the lot of his inheritance*. They are his treasure, his peculiar treasure, his peculiar treasure above all people, if ye will obey my voice indeed, and keep my covenant then ye shall be a peculiar treasure unto me and above all people, for all the earth is mine, observe O my soul, all the earth is mine. q. d. all people is my people, but I have a speciall interest in my covenant people, they only are my portion, my peculiar treasure. Blessed be Egypt my people, Assyria the work of my hands; and Israel mine inheritance. I have made all people; Egypt, and Assyria, and all the world is mine, but only Israel is my inheritance, the saints are those that God, satisfies himself in; the saints are those that God hath set his heart upon; they are children of the high God, they are the Spouse that are married to the Lamb; they are nearer God in some respects then the very Angels themselves, for the Angels are not in any mystical union so married to Christ as Gods people are. Oh the happinesse of saints! *I will be their God, and they shall be my people.*

3. They

Deut. 32. 9.

Exod. 19. 5.

Isa. 19. 28.

3. *They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them; to the greatest of them saith the Lord; consider of this!* Oh poore soul, thou complainest many a time of thy weaknes, thou knowest little or nothing: why, see here a glorious promise, if thou art but in covenant with God, thou shalt be taught of God, and then thou shalt know God far more clearly then the Jewes of old, he will open to thee all his treasures of wisdom and knowledge, he will bestow on thee a greater measure of his Spirit, *so that out of thy belly shall flow rivers of living waters.* John 7. 38. We say a good tutor may teach more in a day then another in a week, or a moneth; now the promise runs thus, *that all thy children shall be taught of God.* not that private instruction, or publike ministry must be excluded, we know these are appointed under the New Testament, and are subordinate to the Spirits teaching; but that the teachings of God do far surpass the teachings of men, and therefore the knowledge of God under the New Testament shall far surpass that under the old: herein appears the excellency of Christs Prophetical office, *He is such a Prophet as enlightens every man within, that comes into the world: He is such a Prophet as baptizeth with the holy Ghost and with fire: He is such a Prophet as makes mens hearts to burne within them;* when he speaks unto them: he is such a Prophet as bids his Ministers, *Go, teach all nations, and I will be with you; and I will make you able Ministers, not of the letter, but of the Spirit:* He is such a Prophet as teacheth inwardly, clearly, experimentally, and sweetly: no man in the world can say this, or do this, but Jesus Christ, the great Prophet of the Church, whom God hath raised up like unto Moses, or far above Moses; O my soul consider if thou art thus taught of God.

4. *I will forgive their iniquity, and I will remember their sins no more.* Consider of this! *Blessed are they whose iniquities are forgiven, and whose sins are covered.* Consider O my soul, suppose thy case, and thy condition thus: As thou livest under lawes of man, so for the transgression of those lawes thou art called to account; the Judge weighs, and gives an impartial and just judgment, he doomes thee to the axe, or rack, or wheele; and because of the aggravation of thy crime he commands thee to be tortured leasurely, that bones, sinewes, ligaments, joynts might

might be pained, for twenty, thirty, forty, fifty years; that so much of thy flesh should be cut off every day; that such and such a bone should be broken, such, and such a day; and that by art the flesh should be restored, and the bone cured againe; that for so many years as is said, thou mightest be kept every day dying, and yet never die; that all this while thou must have no sleep, nor ease, nor food, nor cloathing convenient for thee; that whips of iron, lashes and scourges of Scorpions, that racks, wheeles, caldrons full of melted lead should be the prepared instruments of thy continual, horrible, terrible torments; in this case suppose a mighty Prince by an act of free and special grace should deliver thee from this pain and torture; and not onely so, but should give thee a life in perfect health, should put thee into a Paradise of pleasures, where all the honour, acclamations, love, and service of a world of men and Angels should await thee, and where thou shouldst be elevated to the top of all imaginable happinesse, above *Solomon* in his highest royalty, or *Adam* in his first innocency; were not this a mercy? wouldst thou not think it the highest act of grace and love, that any creature could extend to his fellow-creature? and yet O my soule, all this is nothing but a shadow of grace in comparison of the love and rich grace of God in Christ in the justification of a sinner. If thou hast a right to this promise, *I will forgive thy iniquity, and I will remember thy sinne no more.* Thou art delivered from eternal death, and thou art entitled to an eternal Kingdome; O know thy blessednesse aright! consider how infinitely thou art engaged to God, and Christ, and mercy, and free-grace! this promise sounds forth nothing but grace and blessing; grace from God, and blessing on us; it is grace, because nothing but grace and mercy can forgive; It is grace, because God, if he will, hath power in his hand to revenge, he doth not passe by sinne as men do offences, when they dissemble forgivenesse; they may forgive, because they have not power to avenge; it is otherwise with God, *to me belongs vengeance, and recompence,* saith God; he is able to destroy, and yet he chooseth to forgive; this is his Name, strong and gracious.

Deut. 32. 35.
Exod. 36. 4.

O my soule thou art apt to complaine, what? will the Lord forgive my sinnes? what reason hath God to look on me, to pardon me, to pluck me as a sinbrand, out of the fire of hell? why should
God

God forgive me? but now consider (if thy heart be humbled) — the Lord will do it.

1. *Because he delighteth in mercy*, it is a pleasure to God to forgive sinnes, never did we take more pleasure, nor so much pleasure in acting and committing of sinne, as he doth in the pardoning of sinne, he is the *Father of mercies*: he delights in mercy, as a father in his children; it doth him good to see the fruits of his own mercy, in taking away the sinnes of his own people.

2. *Because it is his purpose which he hath purposed within himself from all eternity*, this was the great designe of God (as you have heard) to make his grace glorious in those whom he intends to save, he will have the praise of the glory of his grace: he will not lose his glory: he will be admired in his Saints, he will make the world to wonder, when it shall be known what sinne hath been committed by them, and pardoned by him. And hence it is that Gods people are called vessels of mercy, that he might make known the riches of his glory on the vessels of mercy; for as vessels are, or may be filled up to the brims, so the vessels of mercy, shall be filled with mercy up to the brim, that the riches of his glory in the pardon of sin may be seen, and known to the wonder of all the world.

3. *Because it is his nature and inclination to pardon sinne*, this appears, 1. In the proclaiming of his Name, the Lord, the Lord, merciful, and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sinne. 2. In his gracious invitations, come unto me saith Christ, if sinne burthen you, I will ease you, 3. In his patience and waiting for repentance; he waits to this very end that he might be gracious, and that he may have mercy, for the Lord is a God of judgment.

4. *Because it is his promise to pardon sinne*, I even, I am he that blot out thy transgressions for my own sake, and will not remember thy sinnes. This promise of pardon is one of the great blessings of the Covenant of grace; you heare the words in this very expresseure of it, I will forgive their iniquity and I will remember their sins no more.

Now come, consider O my soule of every particular in this gracious Covenant, and O be serious in thy consideration, surely

ther's too much expence of thy spirit upon vain, and transitory, and worldly things; alas! alas! thou hast but a short time to live; and the strength of thy mind, that I call for, it is the most precious thing thou hast; O then let the businesse and activenes of thy mind, let the inmost thoughts, and deep affections, be acted and exercised on this subject: be careful that none of these waters runne besides the Mill. If God, and Jesus, and all thy good be included here, why should not thy whole soule be intent on this? why shouldst thou spend it on the creature? why shouldst thou be so subject to carnal griefes, and fears? surely all these are fitter to be fixed on God in Christ, on Jesus in a Covenant of grace.

SECT. III.

Of desiring Jesus in that respect.

3. **W** E must desire after Jesus, carrying on the great work of our salvation in a way of Covenant before his coming in the flesh; It is not enough to know and consider, but we must desire. Thus is the order of Gods work; no sooner hath his Spirit clearly revealed the goodnesse of the promise that we come to know, but the soule considers of it, turnes it upside down, viewes it in all its excellencies, weighs it in the ballance of its best and deepest meditation. This done, the affections begin to stirre, and the soule begins thus to reason: O happy I, that I see the goodnesse of this gracious promise; but miserable I, if I come to see this, and never have a share in it; O why not I Lord? why not my sinnes pardoned? why not my corruptions subdued? why not the Law written in my heart, and put into my inward parts? why may not I say, my Lord and my God? or I am my beloveds, and my beloved is mine? why not this Covenant established between God and me? now my soule thirsts after this as a thirsty land, my affections hunger after Jesus in a Covenant of grace: Oh, I would faine be in Covenant with God; For this is all my salvation and all my desire, 2 Sam. 23. 5. But here's an objection.

The object of this desire is apprehended as absent and distant ; *Object,*
we do not covet those things that we do enjoy, if they are pre-
sent, we rather rest in them, then move towards them,
or desire after them; how then should David or any soule
already in a Covenant of grace desire after the Covenant? what *Sam. 23. 5*
is this, *he hath made with me an everlasting Covenant, ordered*
in all things; and sure, for this is all my salvation and all my de-
sire?

Ans.
It is true, the object of desire *quâ à l'ale*, is something absent;
yet not always absent in the whole, but in the parts and degrees
of it; the very presence of a good thing doth in some sort quicken
the desires towards the same thing, so far forth as it is capable of
improvements or augmentation: As we see in external riches of
the body, none desire them more eagerly then those that possess
them; and the more gracious the soule is, the more is the heart
enlarged in the appetite of a greater measure of grace, as the
putting in of some water into a Pump doth draw forth more:
no man is so importunate in praying, *Lord help my unbelief;*
as he that can say, Lord I believe; things may be desired in or-
der to improvement and further degrees of them. Again, things
present may be the object of our desires unto continuance, as he
that delighteth in a good thing that he hath, he desireth the con-
tinuance of that delight; so the soule of a man having a reach as
farre as immortality, it may justly desire as well the
perpetuity, as the presence of those good things it enjoy-
eth.

Come then, O my soul and whet on thy desires in every of these
respects; as, 1. Desire after thy interest in the Covenant. 2.
Desire after thy improvement of the Covenant. 3. Desire after
the continuance of thy Covenant-state. 4. Desire after *Jesus*
the great businesse, or *the all in all* in a Covenant of grace.

1. Desire after thy interest in the covenant; O say in thy self,
is it thus? is the Lord willing to receive me to his grace? was that *Prov. 1. 22. 23*
his voice in the streetes, how long ye simple ones will ye love simpli-
city? turne ye at my reproofe, behold I will poure out my Spirit unto *Ila. 55. 1. 3.*
you? was that his proclamation, Ho, every one that thirsteth,
come ye to the waters, encline your eare and come unto me,
and I will make an everlasting covenant with you, even the sure mer-
cies of David? and are these the promises offered in the covenant,

Jer. 31. 33.

I will put my Law into your inward parts, and I will write it in your hearts, and I will be your God, and ye shall be my people? Oh the blessed condition of those people that are in covenant with God! Blessed art thou O Israel, who is like unto thee, a people saved by the Lord; oh happy is the people that by such a case! yea, happy is that people whose God is the Lord. But ah! what can I say? no

Deut. 33. 29.
Psalm 144. 55.

sin like unto my sin, no misery like unto my misery; alas, I am an alien to God, I am separated from his people, I am out of the covenant, like a poore prodigal, I die for hunger, whilst those that are in my fathers house have bread enough; oh that I were in their condition! never did David long more for the waters of the Well of Bethlehem, then my soul now touched with the sense of sin, doth desire to be at peace with God, and in covenant with God; Oh I thirst, I pant, I gaspe after him, I long for communion, and peace with him, with my soul do I desire thee in the night, yea, with my spirit wishing me do I seek thee early.

Isa. 26. 9.

2. Desire after thy improvement of the covenant; it may be God hath given thee an interest in it, but alas thy hold is so weak that thou scarce knowest the meaning of it, the Lord may answer, but yet he speaks darkly, as sometimes he spake to the woman, *go thy way, and sin no more*, it is a middle kind of expression, neither assuring her that her sin was pardoned, nor yet putting her out of hope but it might be pardoned; so it may be God hath given thee some little ease, but he hath not spoken full peace; go on then and desire more and more after confirmation: say in thine heart, *O Lord thou hast begun to shew grace unto thy servant, but oh manifest to me all thy goodness, thou hast given me a drop, and I feele it so sweet, that now I thirst, and long to enjoy the fountaine; thou hast given me a kiss of thy mouth, and now I pant to be united to thee in a more perfect and consummate marriage; thou hast given me a taste, but my appetite and desire is not thereby diminished, but enlarged; and good reason, for what are these drops, and tastes, but only the first fruits of the Spirit? and earnest of the Spirit? oh then what are those harvests of joy? what are those treasures of wisdom, and free grace hid in God? I have indeed beheld a feast of fat things, of fat things full of marrow, of wines on the lees, of wines on the lees well refined; but O what a famine is yet in my spirit! O Lord I have longed for thy salvation, I am ready to swoone for further union, and clearer manifestation of*

Ioh. 8. 11.

Rom. 8. 23.

Ephes. 1. 14

my share and interest in this covenant of grace, come Lord Jesus, come quickly.

3. Desire after continuance of thy covenant-state: many a sweet soul cannot denie but that the Lord hath shewed mercy on him; but he feares that he shall not hold out: he feels within such a power of corruption, such strong temptations, so many lusts that now he doubts, O what will become of my poore soul? what will be the issue of this woful work? why come now, and desire after perseverance: when Peter was ravished on the mount,

it is good being here (saies he) let us build here Tabernacles; his desire was to have continued there for ever; and it was the prayer of Christ in Peters behalfe, I have prayed for thee that thy faith fail not; what was this prayer but Christs vehement desire of Peters continuing in the faith? shall Christ desire, and wilt not thou desire after thy own perfection? O come with these pantings, and breathings after God; put forth thy desires in these or the like expressions, O Lord thou hast said I will betroth thee unto me for ever; and what meanes this but that the conjugal love of Christ with a gracious soul shall never be broken? what meanes this but that the bond of union in a beleever to Christ is fastened upon God, and the Spirit of God holds the other end of it, and so it can never be broken? 2. O Lord thou hast discovered in thy Word, that this union is in the Father, who hath said a sure foundation, the foundation of God standeth sure, having this seale, the Lord knoweth them that are his: and that this union is in the Sonne, who loves his to the end: and that this union is in the Spirit who abides in the elect for ever. 3. Thou hast discovered, that the mountaines shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord; that hath mercy on thee. 4. Thou hast said that the Saints shall be kept by the power of God. q. d. The special power. I meane to put forth in this world, it is to uphold the spirits of my Saints; the special worke I have in the world to exercise my power about; it is to keep Christ, and the Saints together; it is through the power of God, that heaven and earth is kept up, but if God must withdraw his power from the one of these, sooner should heaven and earth fall in pieces, then God would not uphold one gracious soul that hath union with his Sonne Jesus Christ. And if these be thy sayings, why then Lord I desire the accomplishment; O fulfil what thou hast said; it

Mat. 17. 4.

Luke 22. 32

H. sea. 2. 19.

1 Tim. 2. 19.

Joh. 13. 1.

Is. 54. 10.

1 Pet. 1. 5

would break my heart if ever the covenant should be broken betwixt me and thee: my desire is towards thee, and the more I enjoy thee, the more and more I desire and pants after thee; my desires are like thyself, infinite, eternal, everlasting desires.

Quibers tryal
of faith.

4. Desire after Jesus, the great businesse, or the all in all in a covenant of grace: the most proper object of desire, especially to man fallen, is Jesus Christ: hence it is that a poore sinner under the sense of sin, cries out with that vehemency of desire, *Christ, and none but Christ; give me Christ or I die, I am undone, I am lost for ever.* But what is Christ or Jesus to a covenant of grace? I answer he is the great business, he is the all in all. Christ hath at least a six-fold relation to the covenant of grace. 1. As he is more then a creature, he is the covenant it self. 2. As he deales betwixt parties, he is the messenger of the covenant. 3. As he saw, and heard, and testifieth all, he is the witness of the covenant. 4. As he undertaketh for the parties at variance, he is the surety of the covenant. 5. As he standeth between the contrary parties, he is the Mediator of the covenant. 6. As he signeth the covenant, and closeth all the Articles, he is the Testator of the covenant. Oh here is abundance of fuel for thy desire to work upon. 1. Consider the fuel, and then set on flame thy desire.

Isa. 41.6

Isa. 41.9

1. Christ is the covenant it self. *I gave thee for a covenant of the people, for a light of the Gentiles. And I will preserve thee, and give thee for a covenant of the people.* Christ, God and man is all the covenant: 1. Fundamentally, he is the original of the covenant; the covenant of grace takes it's being and beginning from Christ; he is the covenant-maker, undertaker, manager, dispatcher, he doth every thing in the covenant. 2. Materially, the very substance of the covenant stands in this, *I will be their God, and they shall be my people;* now Christ he is both these in himself; he is God unto his people, and he is the people representatively unto God, and before God. 3. Equivalently; many branches or fruits of the covenant are to be fulfilled to believers in their season, but as soone as ever they are justified, Christ is said to be the covenant, as a present pawne or earnest delivered into the hands of a man at the very instant of his justification; and this pawne is of equal value and worth with the whole covenant when it is fulfilled to the uttermost. Thus Christ

in every of these respects is the covenant itself, he is very peace, and reconciliation it self, and this man shall be the peace when the Assyrian shall come into our land. As fire is hot for it self, and all other things hot for it, as they participate of it; so Christ is the covenant it self, and all we are so far in covenant to Christ, as we have any thing of Christ; want Christ, and want peace, and want the covenant of grace.

2. Christ is the messenger of the covenant. *The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the covenant whom ye delight in.* Christ travels with tidings betwene the parties of the covenant. 1. He reports of God to us; he commends his Father to us, *my Father is the husband-man; and this is the Father, will which hath sent me, that of all which he hath given me I should lose nothing; and he commends himself to us, it became the Lord Jesus to commend himself, I am the bread of life, I am the light of the world, I am the doore, I am the good shepherd.* It is a wonderful thing how Christ is a broker (as I may say) for Christ, wisdom cryeth without, she uttereth her voice in the streets, come, eat of my bread, and drink of the wine which I have mingled: Ministers cannot speak of Christ, and of his Father, as he can do himself. O my soul to excite thy desires, come, and heare Christ, speak of Christ, and of his Father, and of heaven, for he saw all. 2. He reports of us to God; he commends us to his Father, *O righteous Father the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* Christ gives a good report of the Saints in heaven; the Father and Son are speaking of them (as I may say) behind back. And surely a good report in heaven is of high efficacy; Christ tells over Ephraim's prayers behind his back, *I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke; turn thou me and I shall be turned, thou art the Lord my God: and thereupon God resolves, is Ephraim my dear sonne? is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.* Happy soules of whom Christ is telling good tidings in heaven? he is the Angel of the Covenant.

3. He is the witness of the covenant; he saw, and heard all; *Behold I have given him for a witness to the people.* And he is called *the faithful witness.* *The Amen: The faithful and true witness.* The covenant saith, *the Sonne of man came to seek and to save that which was lost;* Amen, saith Christ, *I can witness that to be true,* the covenant saith, *Christ dyed,* and rose againe for sinners; Amen saith Christ, *I was dead, and behold I live for evermore; Amen.* There's not any thing said in the covenant, but Christ is a witness to it, and therefore we read in the very end of the Bible, this subscription (as I may call it) in relation to Christ; *He which testifieth these things, saith, surely I come quickly. Amen.*
4. Christ is the Surety of the covenant. *In as much as not without an oath he was made a Priest, — by so much was Jesus made a surety of a better Testament.* The covenant of works had a promise, but because it was to be broken, and done away, it had no oath of God as this hath; O doubting soules; thou sayest thy salvation is not sure, think on this Scripture, thou hast the oath of God for it, it is a sworne article of the covenant, *believe in the Lord Jesus, and thou shalt be saved,* and to this end is Christ a Surety. 1. Surety for God, he undertakes that God shall fulfil his part of the covenant, *fear not little flock, for it is your Father's good pleasure to give you the Kingdom.* And *all that the Father giveth me, shall come to me,* and him that cometh unto me I will in no wise cast out. 2. Surety for us, and to this purpose he hath paid a ranfome for us, and giveth a new heart to us; and he is ingaged to lose none of us. *Those that thou gavest me I have kept, and none of them is lost.*
5. Christ is the Mediatour of the covenant: the Apostle calls him *Jesus the Mediatour of the new covenant:* he hath something of God, as being true God; and something of man as sharing with us of the nature of man; hence he is Mediatour by office, and layeth his hands on both parties as a *dayes-man* doth; and in this respect he is a friend, a reconciler, and a servant. 1. A friend to both parties, he hath Gods heart for man, to be gracious, & he hath mans heart for God to satisfie justice. 2. A reconciler of both parties, he brings down God to a treaty of peace & he brings up man by a ranfome paid, so that he may say unto both, *Father come down to my bretheren, my kindred and flesh; and thou my Sister and*
- Sponse*

Spouse come up to my Father, and thy Father, to my God, and thy God. 3. He is a servant to both parties, behold my servant, saith *Jn 14. 1.* God, my righteous servant. Yea, and our servant, he came not to *Is 53. 11.* be served, but to serve, and to give his life a ranfome for *Mat. 10. 18.* many.

6. Christ is the Testatour of the covenant: he dyed to this very end, that he might confirm the covenant, *where a Testament is,* there must also of necessity be the death of the Testator, for a Testament is of force after men are dead, otherwise it is of no strength at all whiles the Testator liveth. Christ then must dye, and Christs blood must be shed, to seale the covenant of grace, it is not every blood, but Christs blood that must seale the everlasting covenant, *Heb. 13. 20.* And his blood being shed, he is then rightly called the Testator of the covenant. *Heb. 9. 16. 17*

O what fewel is here to set our desires on flame? come soul and bend thy desires towards Christ, as the Sun-flower towards the Sunne, the iron to the loadstone, and the loadstone to the pole-star; yea, the nearer thou drawest towards Christ, the more and more do thou desire after Christ; true desires never determine or expire: *he that thirsts let him thirsts more (saith Bernard) and he that desires let him desire yet more abundantly.* Is there not cause? O what excellencies hast thou found in Christ? poore soul, thou hast undone thy self by sinne, ther's but a step betwixt thee and damnation; but to save thy soul Christ comes leaping on the mountaines, and skipping on the hills; he enters into a covenant with God; he is the covenant, the messenger of the covenant, the witnesse of the covenant, the Surety of the covenant, the Mediatour of the covenant, the Testator of the covenant, the great businesse, *the all in all* in a covenant of grace; If David could say, *my soul breaks for the longings that is hath to thy judgements at all times,* how mayst thou say, *my soul breaks for the longings that is hath to thy mercies and my Jesus at all times?* Oh I gaspe for grace, as the thirsty land for drops of rain; I thirst, I faint, I languish, I long for an hearty draught of the fountaine opened to the house of David, and to the inhabitants of Jerusalem. Oh that I could see Jesus flying through the midst of heaven with the Covenant in his hand! Oh I long for that Angel of the Covenant, I long to see such another vision as John did, when he said, *and I saw another Angel flie in the midst of heaven, having the* *Bern: delect: evang: serm.* *Psal. 119. 20.* *everlasting*

*everlasting Gospel to preach unto them that dwell upon the earth. What? is that Covenant in the hand of Christ? and is my name written in that roll? say Lord, is my name written on the heart of Christ? Oh! if I had the glory and possession of all the world, if I had ten thousand worlds, and ten thousand lives, I would lay them all down, to have this poor trembling soul of mine assured of this: oh my thirst is insatiable, my bowels are hot within me, my desire after *Jesus* in reference to the Covenant is greedy as the grave, the coales thereof are coals of fire, which hath a most vehement flame.*

SECT. IV.

*Of hoping in *Jesus* in that respect.*

WE must *hope in Jesus* carrying on the great work of our salvation in a way of Covenant; now what is hope but a good opinion of enjoying its object; indeed a good opinion is so necessary for *hope*, that it makes almost all its kinds and differences; as it is greater, or lesser, so it causeth the strength or weaknesse, the excesse or defect of this passion, *hope*: This good opinion is that which renders *hope* either doubtful, or certaine; if certaine, it produceth confidence or presumption; presumption is nothing but an immoderate hope without a ground: but confidence is that assurance of the thing hoped for in some measure, as if we had it already in hand. Hence it is that we usually say we have great, and strong, and good hopes, when we would speak them assured; which hath occasioned some to define it thus. *Hope is a certain grounded confidence, that the desired good will come*; not to insist on this, all the question is whether those promises contained in the Covenant of grace belong unto me? and what are the grounds and foundations on which my *hope* is built? if the grounds be weak, then *hope* is doubtful, or presumptuous; but if the grounds be right, then *hope* is right, and I may cast anchor, and build upon it.

In the disquisition of these grounds we shall onely search in-

to those qualifications, which the Scripture tells us they are qualified with, with whom the Lord enters into a Covenant of grace, and these we shall reduce, 1. To the condition of the Covenant. 2. To the promise of the Covenant.

As —

1. If thou art in Covenant with God, then hath God wrought in thee that condition of the Covenant, a true, and lively, and soul-saving, and justifying faith. *Believe on the Lord Jesus, and thou shalt be saved. If thou believest thou shalt be saved.* The promise of life contained in the Covenant is made onely to believers; This is so sure a way of tryal, that the Apostle himselfe directs us thereunto, *Examine your selves whether ye be in the faith*; ay, but how shall I examine, for there are many pretend-
 ers to faith in these dayes? why thus, 1. True faith will carry thee out of thy self into Christ, *I live, yet not I, but Christ liveth in me*; a faithfull man hath not his life in himself, but in Christ Jesus: he hath his spiritual being in the Father, and in his Son Jesus Christ, he is joyned to the Lord, and is one Spirit; he seeth the Father in the Sonne, and the Sonne within himself, and also the Father within himself through the Sonne, *Know ye not that Christ Jesus is in you, except ye be reprobates? ye shall know me (saith Christ) that I am in the Father, and you in me, and I in you.* By faith we enjoy the glory of union, *The glory which thou hast given me, I have given them, that they may be one even as we are one, I in them, and thou in me*; though we have not the glory of equality, yet we have the glorie of likenesse; we are one with Christ, and one with the Father by faith in Christ. — 2. True faith will carry thee beyond the world; a beleever looks on Christ over-coming the world for him, and so by that faith he overcomes the world through him; *this is the victory that overcometh the world, even your faith*: Hence it is that the Saints are said to be clothed with the Sunne, and to have the Moon under their feet; when through faith they are clothed with the Sun of righteousness, the Lord Jesus; then they trample upon all subinary things as nothing worth in comparison of Christ. 3. True faith is ever accompanied with true love: if once by faith thou apprehendest Gods love and Christs love to thee, thou canst not but love that God, and love that Christ who loved thee, and gave himself for thee; *we love him, because he first loved*

Acts 16. 31

Rom. 10. 9

1 Cor. 13. 5

Gal. 2. 20

1 Cor. 13. 5

John 14. 10

Job 17. 22, 23

1 John 5. 4

R. v. 1. 12.

1 John 4. 19

ved us; he that loveth not God, hath not apprehended Gods love to him; if ever God in Christ be presented to thee for thy justification it is such a lovely object, that thou canst not but love him; *He that loveth not, knoweth not God, for God is love.*

1 Joh. 4.8. 4. True faith purifies the heart, and purgeth out sin; when God discovers this, that he will heale backsliding, and love freely, and turne away his anger, then Ephraim shall say, what have I any more to do with Idols? if ever Christ reveal himself as the object of our Justification, he will be sure to present himself as the pattern of our Sanctification: the knowledge of Gods goodnesse will make us in love with holinesse, they shall feare and tremble, for all the goodnesse, and for all the prosperity, that I procure unto them saith the Lord: the golden chaine of mercy let down from heaven, doth bind us faster to the service of our God.

Hof. 14.8. 5. Above all, observe the rise, true faith, if it be true, it is ever bottomed upon the sense and pain of a lost condition; spiritual poverty is the neereft capacity of believing: this is faiths method, be condemned to be saved: be sick and be healed. Faith is a flower of Christs own planting, but it growes in no soul but onely on the margin and bank of the Lake of fire and brimstone; in regard there's none so fit for Christ and heaven; as those who are self-sick, and self-condemned to hell. They that be whole need not a Physician (saith Christ,) but they that are sick. This is a foundation of Christ, that because the man is broken, and hath not bread, therefore he must be sold, and Christ must buy him, and take him home to his fire-side, and cloath him, and feed him there. I know Satan argues thus, thou art not worthy of Christ, and therefore what hast thou to do with Christ? but faith concludes otherwise, I am not worthy of Christ, I am out of measure sinful, I tremble at it, and I am sensible of it, and therefore ought I, and therefore must I come to Christ; this arguing is Gospel-logick, and the right method of a true and saving-faith: for what is faith, but the act of a sinner humbled, weary, laden, poore, and self-condemned? Oh take heed of their doctrine who make faith the act of some vile person never humbled, but applying with an immediate touch, his hot, boyling and smoaking lusts to the bleeding blessed wounds and death of Iesus Christ.

Jer. 33.9. Mar. 9. 13.

2. If thou art in Covenant with God, then hath God ful-

fulfilled in some part the promises of his Covenant to thy soul:
As —

1. Then hath God put the Law into thy inward parts, and writ it in thy heart: look as Indenture answers to Indenture, or as a face in the glasse answers to a face, so the conformity of thy heart and inwards to the Law of God; thou obeyest Gods will, and delightest in that obedience; *thou sayest with David,* 1 Sal. 40. 8. *I delight to do thy will O God; yea, thy Law is within my heart.*

2. Thou hast a covenant-relation to God, and a covenant-interest in God; and thou art by covenant as one of the people of God. Christ hath thy Soul, thy body, thy affections, thy love to the very uttermost; God hath a propriety, and a peculiarity in thee; thou art Christs by marriage; thou hast past over thy self unto him to be his Jewel, his Spouse, his Diadem, his Crown, his Servant, his Child for ever.

3. Then art thou clearly taught to know the Lord; thou knowest him in another manner then thou didst before; *I will establish my Covenant with thee, and thou shalt know that I am the Lord.* Ezek. 16. 60, 61 There is a double knowledge. 1. A speculative knowledge, and thus men may know much, but they are not affected according to the things they know. 2. A practical knowledge; and thus if we know the Lord, we shall see in him that excellency and beauty, that our hearts will be affectioned towards him, and we shall be able to say, that we love him with all our heart, and with all our soul, and with all our strength.

4. Then hath God pardoned thy sinnes, and he will remember thy sins no more? but how should I be assured of that? why thus, — 1. If thou hast sincerely confessed, bewailed, and forsaken thy sinnes; *wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil.* Ila. 1. 16, 18. And presently it followes, *come now, and let us reason together, saith the Lord; though your sinnes be as Scarlet, they shall be as white as Snow, though they be red like crimson, they shall be as wooll.* Ila. 55. 7 To the same purpose, *let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon.* 2. If thy heart after many stormes and troubles be calmed and quieted through faith in Christ, *being justified by faith,*

Rom. 5. 1.

Luke 7. 47

Pl. 103 1, 2, 3.

Isa. 22. 13, 24

we have peace with God; what? hath thou peace with God? and hath God still'd thy soul with peace? this is an argument of thy sinnes pardon — 3. If thine heart be singularly inflamed with the love of Christ, the woman that had many sinnes forgiven her by Christ, she loved him much. Upon that account she wept, and washed his feet with her teares, and so wiped them with the haire of her head; she kissed his feet, and anointed them with ointment, nothing was too good for Christ who had forgiven her all her sinnes. — 4. If thy heart, and soul, and all that is within be singularly enlarged to praise God for his pardons; Bless the Lord, O my soul, and forget not all his benefites; who forgiveth all thine iniquities. If thine heart feel his pardons, thy mouth will sing his praises, and hereby thou mayst be assured that God hath pardoned all thy sinnes.

Come now; are these, O my soul, the grounds of thy hopes? a lively faith in Jesus? an accomplishment in some measure of the promises of the Covenant? why, these are the fewel of hope; if this be thy case, act thy hope strongly on Christ, and on the covenant of grace, say not, hope is onely of things future, and therefore if I be already in covenant, what need I hope? for whether thou art in covenant or no, it is the main question here; nay, though it be granted that thou art in covenant, and that hope is swallowed up in the compleat presence of its object; yet it is not at all diminished, but rather encreased by a partial presence. As in massie bodies, though violent motion be weakest in the end, yet natural motions are ever swiftest towards the center: so in the hopes of men, though such as are violent and groundlesse prove weaker and weaker, yet those that are stayed and natural (or rather gracious) are evermore stronger and stronger till they procure the utmost presence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it, O then hope in Jesus! draw on thy hope yet more and more in this Covenant of grace! be not content onely with an hope of expectation, but bring it on to an hope of confidence, or assurance; thou canst not faile if thou hangest thy hope on Jesus: Christ is not fastened as a loose naile, or as a broken rotten hedge in the covenant of grace; he is there as a naile in a sure place, and they shall hang on him all the glory of his Fathers house; the off-spring and the issue; all vessels of small quantity, from

from the vessels of cups, even to all the vessels of flaggons. Come soul, thou art a vessel of small quantity, hang all thy weight on Christ, he is a naile that cannot break.

SECT. V.

Of believing in Jesus in that respect.

5. **W**E must beleieve on Jesus carrying on this great work of our salvation in a way of covenant. Many a time Sathan comes & hurls in a temptation, *what? is it likely that God should enter into a covenant with thee?* yea, sometimes he so rivets in this temptation, that he darkens all within, and ther's no light of comfort in the soul: O but now beleieve! now if ever is the season for faith to act; little evidence and much adlierence speaks faith to purpose. We read of some who could stay themselves upon the Lord, whiles they walked in darknes upon the margin, and borders of a hundred deaths. *David feares no evil,* Psal. 23.4 *though he walked through the valley of the shadow of death;* for his Pi. 88.7 faith told him, that God was with him. *Heman could say,* *thy wrath lieth hard upon me, thou hast afflicted me with all thy waves;* sure he thought, God could do no more to drowne him; not onely a wave or two, but all Gods waves were on him, and over him; and yet he beleeves, *Lord I have called daily upon thee.* ver. 9 *Hezekiahs comforts were at an hard pinch,* *mine eyes fail with looking upwards:* O Lord, I am oppressed, yet praying argues beleieving, *Lord undertake for me.* Christs sense of comforts was ebbe and low, when he wept, and cried, that he was forsaken of God; yet then his faith is doubled, as the cable of an Anchor is doubled when the storme is more then ordinary, *my God, my God.* Mat. 27.46

Poore soul! thou standest wondering at this great condescension of God; *what? that God should enter into covenant with me?* *what? that God should make such great and precious promises with me?* surely these comforts, and these priviledges, are too high for me, or for any soul breathing. — It may be so; and yet be not discouraged, for God will magnifie his grace, and therefore:

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fore he will do this great thing, all that thou hast to do, and all that God requires of thee, is onely to beleve; indeed thou hast no part in Christ, no part in the covenant of grace, if thou wilt not beleve; faith is the condition of the covenant of grace; and therefore either beleve, or no covenant.

I know it is not easie to beleve; nay, it is one of the hardest things under heaven to perswade a soul into faith: *what? will the great God of heaven make a covenant with such a wretch as I am? I cannot beleve it. why? what's the matter? ah my sins, my sins, my sins! God is a consuming fire against such, he cannot endure to behold iniquity; little hopes that ever God should enter into a covenant with me. But to help on, or to allure a soul in, consider O thou soul of these following passages.*

Exod. 34. 6. 7

1. Consider of the sweet and gracious nature of God: that which undoes broken hearts, and trembling souls, it is misconceivings of God; we have many times low, diminishing, extenuating thoughts of Gods goodness, but we have large thoughts of his power and wrath, now to rectifie these misapprehensions, consider his name, and therein his nature, *the Lord, the Lord, mercifull; and gracious, long-suffering, and abundant in goodnesse, and truth, keeping mercy for thousands, forgiving iniquity, transgressions, and sins; and that will by no means cleare the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children unto the third and fourth generation.* O terrible text sayes the soul, alas I am guilty of thousands of sins; and if this be his Name I am undone, woe to me and mine unto the third and fourth generation. But consider againe, and in this description of God we shall finde an ocean of mercy, to a drop of wrath; a sea of oyle to an halfe drop of scalding lead. For, —

1. God doth not begin, *the Lord, the Lord, that will by no means cleare the guilty;* but, *the Lord, the Lord, mercifull, and gracious, long-suffering;* this is the first and greatest part of his Name; God is loath to speak in justice, and wrath; he keeps it to the last; mercy lies uppermost in Gods heart; if the sentence must come, it shall be the last day of the al-
size.

2. Many words are used to speak his goodnesse: *merciful, gracious, long-suffering, and abundant in goodnesse, keeping mercy*
for

for thousands, forgiving iniquity, transgression, and sin; here be six several phrales, to shew the riches of his goodnesse, but when he speaks his wrath, what halt makes he over it? ther's only two expressions of that; it was a theme he took no delight in, *Jdg. 18. 24* Judgement is his work, his strange work; for he doth *Lam. 3. 33* not afflict willingly, nor grieve the children of men.

3. There's a difference in the expression; when God speaks of mercy, he expresseth it thus, *abundant in mercy, keeping mercy for thousands.* But in visiting sinnes, it is not to thousands, but onely to the third or fourth generation. Surely *mercy rejoyceth against judgment.* *Jam. 2. 13.* God would shew mercy to thousands, rather then he would destroy three or foure.

4 What if by no meane God will clear the guilty? stubbornly guilty? yet never will he destroy humble soules that lie at his feet, and are willing to have mercy on his easie tearmes. *How shall I give thee up Ephraim, how shall I deliver thee O Israel? how shall I make thee as Admah? how shall I set it as Zeboim? my heart is turned within me, my repentings are kindled together, I will not execute the fiercenesse of his anger, I will not destroy Ephraim, for I am God and not man, the Holy One in the midst of thee; O my soul! why standest thou at a distance with God? why dost thou fancy a Lion in the way? O believe in God, believe in Jesus! and believe thy portion in this Covenant of grace have sweet and delightful thoughts of Gods nature, and thou wilt not, thou canst not fly from him: some are of opinion that a soul may fetch more encouragements to believe, from the consideration of Gods gracious and merciful nature, then from the promise it self.* *Hos. 11. 8, 9*

2. Consider of the sweet and gracious nature of Jesus Christ: our thoughts of God are necessarily more strange then of Jesus Christ, because of our infinite distance from the Godhead; but in Christ, God is come down into our nature, and so infinite goodnesse, and mercy is incarnate; art thou afraid, O my soul, at his name *Jah*, and *Jehovah*? O remember his name is *Emmanuel*, the Lion is here disrobed of his garment of terrour; his rough haire is turned into a soft wool; see thy God disrobed of his terrible Majesty, see thy God is a man, and thy Judge is a brother; mince *Jehovah* with *Jesus*, and the Serpent will be a rod; O that Balsamay name, *Jesus*; that name that sounds healing for every wound, settlement for every distraction, comfort for every

Mat. 23. 37.

sorrow : but here's the misery, soules in distresse had rather be poring on hell then heaven ; rather frightening themselves with the terrors of justice, then staying themselves with the flaggons of mercy. O my soul, how canst thou more contradict the nature of Christ, and the Gospel-description of Christ then to think him a destroyer of men ? but wherein appears the gracious nature of Christ ? I answer, in his being incarnate. Oh how could Jesus have manifested more willingnesse to save, then that the God-head should condescend to assume our nature ? surely this is ten thousand times more condescension, then for the greatest King to become a fly, or a toad, to save such creatures as toades and flies. 2. In his tender dealing with all sorts of sinners, he professed that he came into the world, not to condemne the world, but that the world through him might be saved. He wept over Jerusalem, saying, *O Jerusalem, Jerusalem, how oft would I have gathered thee as an Hen gathereth her chickens under her wings ? but ye would not.* I would, but ye would not. And when his Disciples would have had fire come down from heaven to consume those that refused him, he reproveth them, and tells them, *they knew not of what spirits they were of.* 3. In his care of his own ; not caring what he suffered, so they might be saved. Alas, alas, that the Lord Jesus should passe through a life of misery, to a death more miserable, to manifest openly to the world the abundance of his love, and yet that any soul should suspect him of cruelty, or unwillingnesse to shew mercy ! Ah my soul, believe ; never cry out, *my finnes, my finnes, my finnes* ; there is a gracious nature and inclination in Jesus Christ to pardon all.

3. Consider of that office of saving ; and shewing mercy, which Christ hath set up ; this is more then merely a gracious inclination ; Christ hath undertaken and set up an office to seek, and to save that which was lost ; to bring home straying soules to his Father, to be the great peace-maker between God and man ; to reconcile God to man, and man to God, and so to be the Head and Husband of his people. Is not here a world of encouragement to believe in Jesus ? what ? to consider him as one who hath made it his office to heal, and to relieve, and to restore, and to reconcile ? among Merchants I remember they have an office of security, that if you dare not adventure on Seas, yet there you may be ensured, if you will but put in at

that

that office: in this manner Christ hath constituted and assumed the office of being the Mediator, the Redeemer, and the Saviour of men; he hath erected, and set up on purpose an office of meer love, and tender compassion, for the relief of all poor distressed sinners, if they dare not venture otherwise; yet let them put in at this office. O what jealous hearts have we that will not trust Christ, that will not take the word of Christ without an office of security? surely Christ never so carried himself to any soul, that it need be jealous of his love and faithfulness, yet this dear husband meets with many a jealous spouse; O my soul take heed of this! Satan hath no greater design upon thee then to persuade thee to entertain hard thoughts of Christ: believe! never say God will not take thee into Covenant, for to this purpose he hath erected an office to save and shew mercy.

4. Consider of those tenders and offers of Christ, those intreaties and beseechings to accept of Christ which are made in the Gospel: What is the Gospel? or what is the summe of all the Gospel, but this? *O take Christ, and live in Christ, that thou mayst be saved:* what meane these free offers, *Ho every one that thirsteth come to the waters, and whosoever will, let him take of the waters of life freely;* and God so loved the world that he gave his only begotten Son, &c? God is the first suitor and solicitor, he first prays the soul to take Christ. Harken at the doore! who is it that knocks there? who is it that calls now, even now? open unto me my Sister, my Love, my Dove, my Undesiled, for my head is filled with dew, and my locks with the drops of the night? See him through the windows, this can be none but Christ, his sweet language of Sister, Love, and Dove, bespeaks him Christ, his suffering language, that his head is filled with dew, and his locks with the drops of the night, bespeaks him Christ; But harken the motion he makes to thy soul, Soul! consider what price I have given to save thee; this my body was crucified, my hands and feet nailed, my heart pierced, and through anguish I was forced to cry; my soul is heavy, heavy unto death, and now what remainder for thee but onely to beleve? See all things ready on my part, remission, justification, sanctification, salvation; I will be thy God and thou shalt be of the number of my people; I offer now my self and merits, and benefitts flowing therefrom, and I intreat

Cant. 5. 2.

thee accept of this offer. O take Christ, and life, and salvation in Christ. What, is this the voice of my beloved? are these the intreaties of Jesus? and O my soul, wilt thou not beleve? wilt thou not accept of this gracious offer of Christ? O consider who is this that proclaimeth, inviteth, beseecheth? if a poore man should offer thee mountaines of gold thou mightest doubt of performance, because he is not of that power; if a covetous rich man should offer thee thousands of silver thou mightest doubt of performance, because it is contrary to his nature; but Christ is neither poore, nor covetous; as he is able, so his Name is gracious and his nature is to be faithful in performance, his Covenant is sealed with his blood, and confirmed by his oath, that all shall have pardon that will but come in, and believe; O then let these words of Christ (*whose lips like lillies are dropping down pure myrrhe*) prevaile with thy soul, say Amen to his offer, *I believe, Lord help my unbelief.*

5. Consider of those commands of Christ, which notwithstanding all thy excuses and pretences, he fastens on thee to beleve: and this is his commandment, that we should beleve on the Name of his Son Jesus Christ. Surely this command should infinitely outweigh and prevaile against all other countermans of flesh and blood, of Satan, nature, reason, sense and all the world. Why this command is thy very ground and warrant against which the very gates of hell can never possibly prevaile; when Abraham had a command to kill his own, only dear son, with his own hand, though it was matter of as great grief as possibly could pierce his heart, yet he would readily & willingly submit to it, how much more shouldst thou obey, when God commands no more but that thou shouldst beleve in the Name of his Son Jesus Christ? There's no evil in this command; no, no, it comprehends in it all good imaginable, have Christ and thou hast with him the excellency and variety of all blessings both of heaven and earth; have Christ and thou hast with him a discharge of all those endlesse and easlesse torments of hell; have Christ, and thou hast with him the glorious Deity it self to be enjoyed through him to all eternity. O then beleve in Jesus I suffer not the Devils cavils, and the groundlesse exceptions of thine owne heart to prevaile with thee against the direct Commandment of Almighty God.

6. Consider of these messages of Christ, which he daily sends by the hands of his Gospel-Ministers. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* What a wonder is here? would not an earthly Prince disdain and hold it in foule scorn to send unto his inferiour rebellious slaves for reconcilment? it is otherwise with Christ, he is content to put up at our hands all indignities and affronts; he is glad to sue to us first, and to send his Ambassadors day after day, beseeching us to be reconciled unto him: O incomprehensible depth of unspeakable mercy and encouragement to come to Christ. That I may digresse a little, say thou that readest, wilt thou take Christ to thy Bridegroom, and forsake all others? this is the message which God hath bid me (unworthy Ambassador) to deliver to thee; the Lord Jesus expects an answer from thee, and I should be glad at heart to return a fit answer to him that sent me; say then, dost thou like well of the match? wilt thou have Christ for thy husband? wilt thou enter into Covenant with him? wilt thou surrender up thy soul to thy God? wilt thou rely on Christ, and apply Christs merits particularly to thy self? wilt thou believe? for that is it I mean by *taking, and receiving, and marrying of Christ*: Oh happy I if I could but joyne Christ and thy soul together this day! Oh happy thou if thou wouldest this day be perswaded by a poore Ambassador of Christ! Blame me not, if I am an importunate messenger; If ever I hear from thee, let me hear some good newes, that I may return it to heaven, and give God the glory. Come! say on! art thou willing to have Christ? wouldest thou have thy name inrolled in the Covenant of grace? shall God be thy God? and Christ thy Christ? wilt thou have the person of Christ, and all those priviledges flowing from the blood of Christ? sure thou art willing, art thou not? stay then; thou must take Christ on these termes; thou must believe on him (i.) Thou must take him as thy Saviour and Lord, thou must take him and forsake all others for him. This is true faith; the condition of the Covenant: O believe in Jesus and the match is made, the hands are struck, the Covenant established, and all doubts removed.

SECT. VI.

Of loving Jesus in that respect.

6. We must love *Jesus*, as carrying on this great work of our salvation in a way of covenant. I know love is reckoned as the first and fundamental passion, of all the rest; some call it the first springing or out-going affection of the soul; and therefore I might have put it in the first place before hope or desire, but I choose rather to place it in this method as (methinks) most agreeing (if not to the order of nature, yet) to the spiritual workings as they appeare in my soul: when a good is propounded, first I *desire*, and then I *hope*, and then I *believe*, and then I *love*. And some describing this *spiritual love*; they tell me, *it is an holy disposition of the heart, arising from faith*. But to let these niceties passe for a spiders web (curious, but thin) certaine it is that I cannot believe all these transactions of God by Christ in a covenant-way for me, but I must needs love that God, and love that Christ who hath thus firstly and freely loved my soul; go on then O my soul, put fire to the hearth, blow on thy little spark, set before thee Gods love; and thou canst not but love; and therein consider, 1. The time. 2. The properties. 3. The effects of Gods love: 1. For the time; He loved thee before the world was made: hast thou not heard? & wilt thou ever forget it? were not those ancient loves from all eternity admirable, astonishing, ravishing loves? 2. He loved thee in the very beginning of the world, was not the promise expressed to *Adam*, intended for thee? as thou sinnedst in his loynes, so, didst thou not in his loynes receive the promise, *it shall bruise thy head?* and not long after when God established his covenant with *Abraham* and his seed; wast thou not one of that seed of *Abraham*? if ye are *Christs*, then are ye *Abrahams seed*, and heires according to the promise. 3. He loves thee now more especially, not only with a love of benevolence, as before, but with a love of complacencie: not only hath he struck covenant with Christ, with *Adam*, with *Abraham* in thy behalf, but particularly and personally with thy self; and O what a love is this? if a woman lately conceiving, love her future fruit; how much more doth she love it when it is borne and imbraced in her armes? so if God loved the

Dr. Preston of
love.

Gal. 3. 29.

tree before thou hadst a being, yea, before the world or any creature in it had a being, how much more now? O the height, and depth, and length, & breadth of this immeasurable love! O my soul I cannot expresse the loves of God in Christ to thee, I but draw the picture of the Sun with a coale, when I endeavour to expresse Gods love in Christ.

2. For the properties of this love: 1. Gods love to thee is an eternal love. He was thinking in his eternity of thee in this manner. *At such a time there shall be such a man, and such a woman living on the earth; in the last times such a one (I mean thou that readest, if thou beleevest) and to that soul I will reveal my self, and communicate my loves; to that soul I will offer Christ; and give it the bread of faith to lay hold on Christ; and to that purpose now I write down the name in the book of life, and none shall be able to blot it out again.* Oh eternal love! Oh the blessed transactions between the Father and the Son, from all eternity to manifest his love to thy very soul!

2. Gods love to thee is a choice love; it is an elective, separating love: when he passed by, and left many thousands, then, even then he sets his heart on thee; *was not Esau Jacobs brether, Mal. 1. 2, 3. faith God? yet I loved Jacob, and hated Esau.* So, wert not thou such a ones brother, or such a ones sister that remained wicked and ungodly? were not thou of such a familie, whereas many, or some are passed by, and yet God hath loved thee, and pitched his love on thee, surely this is choice love.

3. Gods love to thee is a free love: *I will love them freely, faith God. And the Lord did not set his love upon you, and chuse you because ye were more in number then any people, — but because the Lord loved you;* there can be no other reason why the Lord loved thee, but because he loved thee; we use to say, this a womans reason; *I will do it because I will do it;* but here we finde it is Gods reason, though it may seeme strange arguing, yet *Moses can go no higher; he loved thee, why? because he loved thee.* Hosea. 14. 4.
Deut. 7. 7, 8.

4. Gods love to thee is the love of a relations, look what a friends love is to a friend; or what a fathers love is towards a childe; or what an husbands love is towards a wife, such is Gods love to thee, thou art his friend, his son, his daughter, his spouse, and God is thy all in all.

3. For the effects of his love; 1. God so loves thee, as that he hath entred into a Covenant with thee. O what a love was this? tell me, O my soul, is there not an infinite disparity betwixt God and thee? he is God above, and thou art a worme below: *He is the high and lofty one that inhabiteth eternity, whose Name is holy*, and thou art lesse then the least of all the mercies of God; O wonder at such a condescension! that such a potter, and such a former of things should come on termes of bargaining with such clay as is guilty before him! had we the tongues of men and Angels we could never expresse it.

2. God so loves thee, as that in the Covenant he gives thee all his promises; indeed what is the Covenant but an accumulation, or heap of promises? as a cluster of stars makes a constellation, so a masse of promises concurrerth in the Covenant of Grace; where ever Christ is, clusters of Divine promises grow out of him; as the motes, rayes, and beams are from the Sun. I shall instance in some few. As

1. God in the Covenant gives thee the world. *All is yours, whether Paul, or Apollo, or Cephas, or the world*, 1 Cor. 3. 22. *First seek the Kingdome of God, and his rightconnesse, and all these things shall be added unto you.* These temporary blessings are a part of the Covenant which God hath made to his people, *It is he that giveth thee power to get wealth, that he may establish his Covenant which he sware unto thy fathers.* Others, I know, may have the world, but they have it not by a Covenant-right; it may be thou hast but a little, a very little of the world; well, but thou hast it by a Covenant-right, and so it is an earnest of all the rest.

2. As God in the Covenant gives thee the world, so in comparison of thee and his other Saints, he cares not what becomes of all the world. *I loved thee, saith God, therefore will I give men for thee, and people for thy life*; If the case be so that it cannot be well with thee; but great evils must come upon others, kindred, people, and Nations, *I do not so much care for them*, saith God, *my heart is on thee, so as in comparison of thee, I care not what becomes of all the world*; O the love of God to his Saints.

3. God in the Covenant pardons thy sins, this is another fruit of

of Gods love, *unto him that loved us, and washed us from our sins by his own blood*; it cost him dear to pardon our sinnes, even the heart-blood of Christ, such were the transactions betwixt God and Christ, if thou wilt take upon thee to deliver souls from sin, (saith God to his sonne) thou must come thy self and be made a curse for their sinne: Well (saith Christ) thy will be done in it; though I lose my life, though it cost me the best blood in my heart, yet let me deliver them from sinne: this exceedingly heightens Christs love, that he should foresee thy sin, and that yet he should love; many times we set our love on some outward unthankful creature; and we say, could I but have foreseen this untowardness, they should never have had my love; but now the Lord did foresee all thy sins, & all thy ill requitals for love, and yet it did not once hinder his love towards thee, but he puts this in the covenant, *I will forgive their iniquities, and I will remember their sins no more.*

Rev. 1. 7.

4. God in the Covenant gives thee holinesse and sanctification. *I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse, and from all your idols will I cleanse you*; this holinesse is our excellency in the eyes of men and Angels, this is the Crown and Diadem upon the heads of Saints; whence David calls them by the name of *excellent ones*. Holinesse is a *spirit of glory*, 1 Pet. 4. 14. it is the delight of God; as a father delights himself in seeing his own image in his children, so God delights himself in the holinesse of his Saints; God loved them before with a love of benevolence and good-will, but now he loves them with a love of complacencie, *the Lord takes pleasure in those that feare him; the Lord takes pleasure in his people.* Holiness is the very essence of God, the Divine nature of God; O what is this, that God should put his own nature into thee? *you are partakers of the Divine nature*, O what a love is this that God should put his own life into thee? that he should enable thee to live the very same life that he himself lives? remember that piece of the covenant, *I will put my Law into their inward parts, and write it in their hearts.*

Ezek. 36. 25

Psalme 136. 3.

1 Pet. 4. 14.

Psal. 147. 11

Psalme 149. 4

5. God in the covenant gives thee the knowledge of himself; it may be thou knewest him before; but 'tis another kind of knowledge that now God gives thee then thou hadst before; when God teaches the soul to know him, it lookes on God with another eye; it sees now another beauty in God then ever it saw

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before; for all that knowledge that it had before bred not love; only covenant-knowledge of God works in the soul a true love of God. But how doth this covenant-knowledge, work this love? I shall tell you my own experiences; I go through all the virtues, graces, and excellencies that are most amiable; and I looke in the Scriptures, and there I find them in God alone; if ever I saw any excellencie in any man, or in any creature, I think with my self there is more in God that made that creature; *he that made the eye shall not be see?* and so he that made that loveliness, is not he lovely? now when by these mediums I have presented God thus lovely to my soul, then I begin to feel my heart to warme. As when I conceive such an Idea of a man, that he is of such a carriage, behaviour, disposition; that he hath a mind thus, and thus framed, qualified, & beautified; why then I love him; so when I apprehend the Lord aright, when I observe him as he is described in his Word, when I observe his doings, and consider his workings, and learne from all these together a right Idea, opinion, or apprehension of him; then my will followes my understanding, and my affections follow them both; and I come to love God, and to delight in God. O here's a sweet knowledge! surely it was Gods love in Christ to put this blessed Article into the covenant of grace; *they shall all know me from the least of them unto the greatest of them, saith the Lord.*

Joh 3.16

6. God in the covenant of grace gives thee his Son. God so loved the world that he gave his only begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life. Nay more, as God hath given thee his Son, so he hath given thee himself. O my soul wouldst thou not think it a marvelous love, if God should say to thee, *come soul, I will give thee all the world for thy portion; or that I may give thee a testimony that I love thee, I will make another world for thy sake, and I will make thee Emperour of that world also.* Surely thou wouldst say, God loves me dearly; ay but in that God hath given thee his Son, and given thee himself, this is a greater degree of love. Christians! stand amazed! Oh what love is this to the children of men? Oh that we should live to have our eares filled with this sound from heaven! *I will be a God to thee, and to thy seed after thee, I am the Lord thy God, I will be their God, and they shall be my people.* Q my soul! where hast thou been? rouze up, and recollect;

and

and set before thee all these passages of Gods love in Christ; are not these strong attractives to gain thy loves? what wilt thou do? canst thou choose to love the Lord thy God? shall not all this love of God in Christ to thee constrain thy love? it is the expression of the Apostle, *the love of Christ constraines us*; God in Christ is the very element of love, and whither should love go but to the element? ayre goes to ayre, and earth to earth, and all the rivers to the Sea: every element will to its proper place; now God is love, and whither should thy love be carried but to this Ocean, or Sea of love? Come my Beloved (said the Spouse to Christ) *let us get up early to the vineyards, let us see if the Vine flourish, whether the tender grapes appear: there will I give thee my loves*: the flourishing of the Vine, and the appearing of the tender grapes, are the fruites of the graces of God in the Assemblies of his Saints, now wheresoever these things appear, whether in Assemblies, or in secret Ordinances, then and there (saith the Bride) *will I give thee my loves*; when thou comest to the Word, Prayer, Meditation, be sure of this, to give Christ thy love: what? doth Christ manifest his presence there? is there any abounding of his graces there? O let thy love abound, by how much more thou feelest Gods love towards thee, by so much more do thou love thy God again; many sins being forgiven, how shouldst thou but love much?

1 Cor. 5. 14

1 Joh. 4. 16.

Cant. 7. 12

SECT. VII.

of joying in Iesus in that respect.

7. WE must joy in Iesus as carrying on the great work of our salvation in a way of Covenant. I know our joy here is but in part; such is the excellency of spiritual joy, that it is reserved for heaven, God will not permit it to be pure and perfect here below, and yet such as it is (though mingled with cares and paines) it is a blessed duty; it is the light of our soules; and were it quite taken away, our lives would be nothing but horror and confusion: O my soul, if thou didst not hope to encounter

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joy in all thy acts, thou wouldst remain languishing and immovable, thou wouldst be without action and vigor, thou wouldst speak no more of *Iesus*, or of a covenant of grace, or of God, or Christ, or life, or grace, or glory. — Well then go on O my soul, and *joy in Iesus*; if thou lovest him, what should hinder thy rejoicing in him? it is a maxime, that *as love precedes*, so if there be nothing which retains the appetite it alwayes goes from love to joy. One motion of the appetite towards good is to be united to it, and the next appetite towards good is to enjoy it: now *love* consists in union, and joy in fruition; for what is fruition, but a joy that we finde in the possession of that thing we love? much ado there is amongst Philosophers concerning the differences of *love and joy*. Some give it thus, as is the motion of fluid bodies which run towards their centre, & think to find their rest there, but being there, they stop not, and therefore they return, and scatter themselves on themselves, they swell and overflow. So in the passion of *love*, the appetite runnes to the beloved Object, and unites it self to it, and yet its motion ends not there, for by this passion of joy it returnes the same way: again it scatters it self on it self, and overflows those powers which are nearest to it, by this effusion the soul doubles on the image of the good it hath received, and so it thinkes to possesse it the more; it distills it self into that faculty, which first acquainted it with the knowledge of the Object, and by that meanes it makes all the parts of the soul concur to the possession of it. Hence they say, *that joy is an effusion of the appetite whereby the soul spreads it self on what is good, to possesse it the more perfectly*.

But not to stay in the enquiry of its nature, O my soul be thou in the exercise of this joy; Is there not cause? come see, and own thy blessednesse; take notice of the great things the Lord hath done for thee. As, — 1. He hath made a Covenant with thee of temporal mercies, thou hast all thou hast by freeholding of Covenant-grace; thy bread is by Covenant, thy sleep is by Covenant, thy safety from sword is by the covenant, the very tilling of thy land is by a covenant of grace, *Ezek. 36. 34*. How sweet is this? every crum is from Christ, and by virtue of a covenant of grace. 2. He hath made a covenant with thee, of spiritual mercies; even a covenant of peace, and grace, and blessing

blessing, and life for evermore; God is become thy God, he is
 all things to thee; he hath forgiven thy sinnes, he hath given
 thee his Spirit, to lead thee, to sanctifie thee, to uphold thee
 in that state wherein thou standest; and at last he will bring thee
 to a full enjoyment of himself in glory; where thou shalt blesse
 him, and rejoyce before him with joy unspeakable, and full of
 glory. O pluck up thy heart, lift up thy head, strengthen the
 weak hands and the feeble knees; serve the Lord with gladnesse,
 and joyfullnesse of spirit, considering the day of thy salvation
 draweth nigh: write it in letters of gold, that *thy God is in cove-*
nant with thee, to love thee, to blesse thee, and to save thee.
 Yet a little while; and he that shall come will come, and receive
 thee to himself, and then thou shalt fully know what it is to have
 God to be thy God, or to be in covenant with God. I know
 these objects rejoyce not every heart; a man out of covenant;
 if he look on God, he is a consuming fire; if on the Law it is a
 sentence of condemnation; if on the earth, it brings forth thorns
 by reason of sinnes; if on heaven, the gate is shut; if on the signes
 in heaven, fire, meteors, thunder strike in him a terror.
 But O my soul, this is not thy case; a man in covenant with
 God looks on all these things with another eye; if he look on
 God, he saith, this is my Father; if on Christ, this is my elder
 brother; if on the Angels, these are my keepers; if on heaven,
 this is my house; if on the signes of heaven, fire, meteors,
 thunder, these are but the effects of my Fathers power; if on
 the Law, the Sonne of God hath fulfilled it for me; if on pros-
 perity, God hath yet better things for me in store; if on adver-
 sity, Jesus Christ hath suffered much more for me then this; if on
 the Devil, death, and hell, he saith with the Apostle; *O death*
where is thy sting? O grave or hell where is thy victory? Come poor
 soul, is it not thus with thee? what art thou in covenant with God?
 or art thou not? if yet thou doubtst, review thy grounds of hope,
 and leave not there till thou comest up to some measure of assu-
 rance: but if thou art perswaded of thy interest, O then rejoyce
 therein, is it not a Gospel-duty to *rejoyce in the Lord, and again to*
rejoyce? the Lord is delighted in thy delights, he would fain have it
 thy constant frame and daily businesse, to live in joy, and to be al-
 wayes delighting thy self in him.

This one promise, *(am the Lord thy God,* is enough to cause thy

Psal. 103. 1

appetite to run to it, and to unite it self to it by love; and to scatter it self on it, and to overflow those powers of the soul that are nearest to it, that every part of the soul may concur to the possession of it. *Blesse the Lord O my soul* (said David) *and all that is within me blesse his holy Name.* So rejoyce in the Lord, O my soul, and all that is within me rejoyce in the Name of God: this is true joy when the soul unites it self to the good possessed in all its parts; And was there ever such an object of true joy as this? Hearn, as if heaven opened, and the voice came from God in heaven; *I will be a God to thee, and to thy seed after thee, I am the Lord thy God, and I will be thy God.* What doth not thy heart leap in thy bosome at this sound? *John* the Baptist leaped in his mothers womb for joy, at the sound of *Maries* voice; and doth not thy soule spring within thee, at this voice of God? O wonder! some can delight themselves in sinne, and is not God better then sinne? others more refined, and indeed sanctified can delight themselves in remission of sinne; in grace, pardon, holinesse, fore-thoughts of heaven; how exceedingly have some gracious hearts been ravished with such thoughts? but is not God the objective happinesse, the fountain-blessednesse more rejoycing then all these? why? dear soul if there be in thee any rejoycing faculty, now awake, and stir it up; it is the Lord thy God whom thou art to rejoyce in: it is he whom the glorious spirits joy in; it is he who is the top of heavens joy, their exceeding joy: and it is he who is thy God as well as their God: enough! enough! or if this be not enough, hear thy duty as the Lord commands thee, *Rejoyce in the Lord*, Phil. 3. 1. *Be glad ye children of Zion, and rejoyce in the Lord your God*; Joel 2. 23. *Rejoyce in the Lord all ye righteous, for praise is comely for the upright*, Psal. 33. 1. *Rejoyce in the Lord ye righteous, and give thanks at the remembrance of his holinesse*, Psal. 97. 12. *Let all those that put their trust in thee rejoyce, let them ever shout for joy because thou defendest them; let them also that love thy Name be joyfull in thee*, Psal. 5. 11. *Let the righteous be glad; let them rejoyce before God, yea let them exceedingly rejoyce*, Psal. 68. 3. *Glory ye in his holy Name, let the heart of them rejoyce that seek the Lord*, Psal. 105. 3: *Let Israel rejoyce in him that made him, let the children of Zion be joyfull in their King*, Psal. 149. 3. *Be glad in the Lord, and rejoyce O ye righteous, and shout for joy all ye that*

are

Phil. 3. 1

Joel. 2. 23

Psal. 33. 1

Psal. 97. 12

Psal. 5. 11

Psal. 68. 3

Psal. 105. 3

Psal. 149. 3

are upright in heart, Psal. 23. 11. O what pressing Commands are these? Ps. 33. 11

SECT. VIII.

Of calling on Jesus in that respect.

8. **W**E must call on Jesus, or on God the Father in and through Jesus in reference to this gracious covenant, now this calling on God contains prayer, and praise.

1. We must pray; we must use arguments of faith challenging God, *turn thou me and I shall be turned? why? for thou art the Lord my God.* This Covenant is the ground on which all prayers must be bottomed; the covenant we know contains all the promises, and what is prayer but promises turned into petitions? thus prayed the Prophet *Jeremy*, *do not abhorre us for thy Names sake, do not disgrace the Throne of thy glory, remember, break not thy Covenant with us.* — *Why? art not thou he the Lord our God? and thus prayed the Prophet Isaiah, be not wroth very sore, neither remember iniquity for ever, behold we beseech thee,* and why so? *we are all thy people,* q. d. Every one doth for its own; the Prince for his people, the father for his children; and the shepherd for his sheep; and will not God do for his own in covenant with him? be thy soul in the saddest desertion; yet come and spread the covenant before God: a soul in the greatest depth, swimming on this covenant of grace, it keepes it from sinking: whence Christ in his blackest, saddest houre prayed thus, *my God, my God, why hast thou forsaken me?* Be thy soul in trouble for sinne, and prevailing corruption; yet go to God and plead his promise and covenant; say as *Iehoshaphat*, *Lord I am so borne down by the power of my sinne, that I know not what to do, ousty mine eyes are unto thee, O do thou subdue mine iniquities,* Be thy soul troubled for want of strength to do this or that duty; yet go to God and Christ in the covenant of grace, and say, *Lord thou knowest I have no strength of myself, I am a barren wilderness, but thou hast entred into a Covenant of grace with me, that thou wilt put my Law into my inward parts, thou wilt cause me to keep thy judgments and do them,* As sometimes thou saidst.

Judg. 6. 16

saydst to Gideon, *I have sent thee, and therefore I will be with thee.* Judge. 6. 16. Many are apt to set upon duties in their own strength; but O my soul looke thou to the promise of grace and of the Spirit, and put them in suit, and alledge them unto Christ. Many are apt to work out their sanctifications, by their watchfulness, resolutions, vows, promises made unto God; but alas were there not more help in Gods promises which he makes to us, then in our promises which we make to him, we might lie in our pollutions for ever. O here's the way, in every want, or strait, or necessitie, flie to God and Christ, saying, *thou art our Father and we are thy people, O break not thy covenant with us.* I confesse strong expressions and affections are good in prayer, but surely strength of faith in the covenant of God is the greatest strength of our prayer.

Object.

Here it may be some soul will object, O if I were assured that I were in covenant with God, thus would I pray; but alas I am a stranger, an alien, and so have been to this very day, I have no part in the Covenant.

Answer.

I answer, if thou art not actually in covenant, yet thou mayst be in covenant in respect of Gods purpose and gracious intention. Howsoever to encourage all to seek unto God, consider these particulars —

Isa. 55. 2.

Rev. 22. 17.

1. *The freeness of the promise in this covenant of grace, come and buy wine without money, or money-worth, come, and drink of the waters of life freely.*

Mat. 22. 9

2. *The extent of the promise in this covenant of grace, I will poure out my Spirit upon all flesh; hence the Gospel is compared to a Feast, and God invites universally, as many as you find, bid to the marriage.* As persons are in estate, so they invite, and so they feast: now Christ is a great King over all the earth, he hath one house that will hold all, he hath one table that will hold all, yea he hath one dish that will serve all, and answerably he invites all; *Ho every one that thirsteth.*

Joh. 4. 10.

3. *The forwardnesse of Christ that gives to every one that asketh according to his promise. Hadst thou but asked (said Christ to the Samaritan woman) I would have given thee living water.* Mark here the occasion of Christs words; Christ being weary and thirsty by reason of his journey, he asked of the woman a cup of water to drink; no great matter, he asks but a cup of water, and the

the woman stands at the Well side where was water enough; yet she gives not, but stands wondering that he being a Jew should aske water of her that was a Samaritan; well, saith Christ, thou deniest me a cup of cold water, being weary and thirsty, but hadst thou asked of me, I would have given thee water of life; wonderful! Christ is more ready to give water of life, the very Spirit of God, to a poor sinner, then we are to give a cup of common water to a thirsty soul; Go then, thou that hast denyed the least mercy and kindnesse to Christ in any of his members, yet seeke grace from him, *O look up unto Jesus!* aske his Spirit, intreat him to make thy heart new within thee, plead the promise of his Covenant, and wait in hope.

2. We must praise: 1. If we would have the blessing, let us seek it with the same mind that God offers it, (i.) with a purpose and desire to have grace exalted; thus *Moses* sought pardon for this very end that his mercy might appear; *if thou wilt pardon their sin, thy mercy shall appear* and we shall be thankful unto thee for it; so the words are made out by Expositors, which in the text are either passionately, or modestly suspended. These are prevailing requests with God, when we plead for the glorifying of his own grace. *Father glorify thy Name*, said Christ; and presently there comes a voyce out of the cloud, *I have glorified it, and I will glorify it againe.* 2. If we have the blessing already, then be sure to ascribe the glory unto him, that hath made good his promise unto us; *who is a God like unto thee, who passest by the transgressions of the remnant of thine heritage?* we should make the praise of his grace to ring through the world, that heaven and earth might take notice of it, and wonder at the grace that hath been shewed unto us. *I will mention the loving-kindnesse of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses.* See how the Prophet mentions the kindnesses, the loving-kindnesses, the multitude of his loving-kindnesses; the goodnesse, and the great goodnesse of God; he could hardly get off it, he would have God and grace to have all the glory: *O my soul, hath God entered thee into a covenant of grace? why then blesse the Lord O my soul, and all that is within me blesse his holy Name.* But of this more anon.

Exod. 32. 34

John 12. 28.

Mica. 7. 18.

Isa 63. 7.

Psal. 103. 4.

SECT. IX

Of conforming to Jesus in that respect.

2 Cor. 3. 18.

9. **W**E must conform to Jesus, in reference to this covenant of grace, *we are changed by beholding, into the same image.* If we look unto Jesus in this respect, this look will have such an influence upon us, that we shall conforme to Jesus. But wherein consists this conformity? I answer, in these several particulars.

1. God in Christ offers his covenant to us; so we through Christ should embrace his offer.

2. God in Christ keeps covenant with us, so we through Christ should be careful to keep covenant with him.

3. God in Christ hath highly honoured us as we are his people; so we through Christ should highly honour him as he is our God.

1. God in Christ offers a covenant of grace to us; so we through Christ should embrace this gracious offer. His offer have appeared from first to last, as 1. To Adam, 2. to Abraham, 3. to Moses, 4. to David, 5. to Israel and to Judah. Take notice of it in that great promise of the covenant, *I will be thy God.* q. d. *come soul, if thou wilt but have me, I am thine, beare I offer my self, my Sonne, my Spirit, justification, sanctification, adoption, salvation; whatsoever I am, or whatsoever I have, all is thine, if thou wilt but accept of me: Look over all this wide, wide world; and if there be any thing in it that can please thy soul; and when thou hast gone through all the world, then come and take a view of me, and see me in my glory, beauty and excellency; view me in my attributes, and see if thou findest not enough in me worthy of thy acceptance; all this, and more then this, may more then eye can see, or ear can heare, or heart conceive, I offer to thee, if thou wilt but have me, loe, I will be thy God.* So Christians! God is first with us, he is the first mover, he begins, with us before we begin with him, *I will bring them* (saith God) *into the bond of the covenant.* Now in this let us conform; doth he offer? O let us embrace the offer! doth he lead the way? O let us follow him step by step in that very way as he goes before us!

let not us prescribe unto God, let not us presume to appoint the conditions of the covenant; let not us seek to windeabout the promise of grace to our own mind and will: let not us say, *we will have it thus, thus and thus it shall be, or else we will admit of no conditions of peace*; But, O come, take God and Christ upon his own terms; submit to that way of the covenant, and to those conditions of peace which the Lord prescribeth; why, this is to conform to his gracious offers. There is much in this offer of Christ and conforming to Christ, and therefore give me leave to enlarge. As in the offer God usually scatters some little seeds of faith in the hearts of those that he will bring to himself, so it is worth the while to observe the work of faith in receiving and accepting of this gracious offer; only I shall not herein limit the Lord, but I will shew what some conceive the most usual and ordinary course of faiths working, and of the souls conforming to Jesus Christ in its closing with Christ. As thus —

1. Faith hearing the great things proposed in the covenant of grace, it stirs up in the heart a serious consideration of their blessed condition that are in covenant with God, *Blessed art thou O Israel, a people saved by the Lord.* — *What Nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself?* time was (faith the soul) that I counted the proud blessed, and the rich blessed, and the honourable blessed; time was when I placed my blessednesse in other things, as in riches, preferments, favour, credit with men; but now these are become vile, and things of no value; faith makes us change our voice, and to speak as the Psalmist, *Blessed are the people whose God is the Lord.* Deut. 33. 29.
2 Sam. 7. 23.
Psal. 144. 15.

2. Faith stirs in the heart a longing desire after this condition, good being beleaved, cannot but be desired, and longed for; desire naturally springs from the apprehension of any good being made known; hence faith (we say) is both in the understanding and in the will; as it is in the understanding, it opens the eye to see, and clearly to discern the blessing of the covenant, as it is in the will it pursues & desires the attaining of the grace revealed; nor are these desires faint desires, but very earnest, eager, violent; sometimes it is called *a thirsting after God*; and sometimes *a panting after God*; and sometimes *a gasping after God*: it is such a desire as cannot be satisfied by any thing without God himself.

3. Faith stirs in the heart some hope to enjoy this condition, I say *some hope*; for faith being as yet in the bud, or in the seed, though its desire be strong, yet hope of obeying is but feeble, and weak; hence faith is taken up with many thoughts: *saine* would the soul be joynd to Christ, but being as yet dismayed with the sense of sin, it stands like the Publican as far off; as yet faith can scarce speake a word to God, only with *Jonah* it can look towards his holy Temple. As a poore weak babe who lyes in the cradle sick, and weak, and speechlesse, only it can look towards the mother for helpe; the cast of the eye expresseth in some sort what it would say; thus faith being weak, it would speak to God, but it cannot, or dares not, only it hath its eye towards heaven; as *Joshaphat*, sometimes said, *our eyes are towards thee*. It feels a need and *saine* would have, but sense of of unworthinesse, and the sense of the Law strikes such a feare into the heart, that it dares not come neare. Consider *Israels* case, and we shall find it paralel to this: God proclaimes on the mount, *I am the Lord thy God*; what was this, but Gods offer to be in covenant with *Israel*? & yet the terrour of the thunder was so great, that *Israel* durst not come neare: a poore soul hearing the Lord to offer himself to be in covenant with him, *come soul, I am the Lord thy God*. Why, alas it dares not come near, *what am I Lord?* or *what is my Fathers house, that I should enter into a covenant with the most high God?* The soul is unquiet within it self, it is hurried to and fro, and findes no rest; it hears of peace with God, but feels it not, there is much adoe with the soul to sustaine its hope; only faith sets the mind againe and againe to consider the promises, invitations, and all other encouragements which God hath given in his Word.

Jonas. 3. 9.

Amos 5. 15

4. Faith stirs in the heart some resolves to go to Gods throne, and to sue for grace; faith speaks within as they did, *who can tell whether the Lord will returne?* and it may be the Lord God of *Hoasts* will be gracious to the remnant of *Joseph*. So, *who can tell?* faith the soul; *it may be the Lord will*, saith the soul: and this begets some resolves, as those leapers in *Samaria* knew they were sure to perish if they sate still, therefore they resolved to try whether the *Aramites* would save them, or as *Esther* knowing all was undone if she would not stir, she would try whether the King would hold out his golden Scepter; so the poore soul knowing there is

no way but perishing if it continue in its natural state, therefore it resolves to go to God; *doeth the Lord say, seek my face? why, thy face Lord will I seek.* — *Doeth the Lord say, come unto me? why, behold Lord, I come unto thee, for thou art the Lord our God.* Jer. 3. 22. And now the soul betakes it self unto God; it sends up complaints of it self, it laments it own sinful rebellions, it puts out a whole volley of sighs, groanes, and strong cryes towards heaven; it confesseth with grief and bitter mourning, all its former iniquities: it smites, with repenting *Ephraim*, upon its thigh; it lyes down at Gods footstoole, it puts its mouth in the dust; it acknowledgeth Gods righteousnesse if he should condemne, and cast off for ever; and yet withall it pleads for grace that it may be accepted as one of his; it sayes unto God, *Lord I have nothing to plead why thou mayst not condemne me, but if thou wilt receive me, thy mercy shall appeare in me; O let thy mercy appeare take away all iniquity, and receive me graciously.* Thus the soul lies at Gods throne, and pleads for grace.

5. As faith is thus earnest in suing to God for grace, so it is no lesse vigilant and watchful in observing what answer comes from the Lord; even as the prisoner at the barre, not onely cryes for mercy, but he marks every word which falls from the Judges mouth; if any thing may give him hope; or as *Benhadads* servants lay at catch with the King of *Israel*, to see if they could take occasion by any thing which fell from him to plead for the life of *Benhadad*; so the poor soul that is now pleading for life and grace, it watcheth narrowly to see if any thing may come from God, any intimation of favour, any word of comfort, that may tend to peace. *O let me hear joy and gladnesse.* — *I will hear what the Lord will say, for he will speak peace unto his people.*

6. As faith waits for an answers, so accordingly it demeanes it self.

1. Sometimes God answers not, and faith takes on, and follows God still, and cryes after him with more strength, as resolving never to give over, till the Lord either save or destroy: nay if the Lord will destroy, faith chosoeth to dye at Gods feet, as when *Job* was bidden to come forth from the hornes of the Alter, & to take his death in another place, nay, saith *Job*, *but I will dye here*; or as when Christ saw no deliverance come in his agony

Luke 22, 44

agony, he prayed more earnestly; so a poor soul in the time of its agony, when it is striving as for life and death, if help come not at first call, it prays again, and that more earnestly; faith is very urgent with God; and the more slack the Lord seemes in answering, the more earnest is faith in plying God with its prayers; it will wrestle with God as Jacob with the Angel, it will take no denial, but will crave still, *blesse me, even me also, O send me not away without a blessing.*

Joh. 8, 11.

2. Sometimes God answers in part, he speaks as it were out of a dark cloud; he gives some little ease, but he speaks not full peace; in this manner he speaks to the woman, *go thy way and sin no more*; he doth not say, *go in peace, thy sin is forgiven thee*. no, no, but *go thy way and sinne no more*: hereby faith usually gets a little strength, and looks after the Lord with more hope; it begins to plead with God as Moses did, *O Lord thou hast begun to shew grace unto thy servant, go on Lord to manifest unto me all thy goodnesse*. Here faith takes a little hold on the Covenant of grace; it may be the hand of faith is feeble, shaking, and trembling, yet it takes a little hold, it receives some encouragement, it findes that its former seeking is not in vain.

Is. 41, 10.

Heb 11, 13

3. Sometimes God answers more fully and satisfactorily; he applies some promise of grace to the conscience by his own Spirit, he lets the soule feel and tast the comforts of himself, or of such and such a promise more effectually then ever before, *fear not* (saith God,) *for I am thy God*; here faith waxeth bold, and with a glad heart entertaines the promise brought home unto it. The Apostle calls this *the embracing of the promises*: now embracing implies an affectionate receiving with both armes opened; so the soul imbraceth the promise and the Lord Jesus in the promise; and having him like Simeon in his armes, it layes him in the bosome; it brings him into the chamber of the heart, there to rest and abide for ever. And now is the Covenant struck betwixt God and the soul: now the soul possesseth God in Christ, as her own; it rests in him; and is satisfied with him, it praiseth God for his mercy, as Simeon did, when he had Christ in his armes; it commits it self wholly and for ever to that goodnesse and mercy which hath been revealed to it.

O my soul! hast thou come thus by little and little to touch the top of Christs golden Scepter? why then is thy hand given to
God

God, then art thou entred into a Covenant of peace, Christs offering, and thy receiving the Covenant of grace, beares a sweet agreement, an harmonious conformity.

2. God in Christ keeps covenant with us; so we through Christ should be careful and diligent, to keep covenant with God; in the things of this life a strict eye is had to the covenants we make; now it is not enough for us to enter into Covenant with God, but we must keep it; the Lord never will, never hath broken covenants on his part; but alas, we on our parts have broken the first covenant of workes; take heed we break not the second, for then there remains not any more place for any more covenants; as the Lord keeps covenant with us, so let us keep covenant with him; and therein is the blessing; *the mercy of the Lord is from everlasting to everlasting* ——— *to such as keep his Covenant.*

Pl. 103. 17, 18

There is much also in this keeping of the Covenant, and therefore give me leave a little to enlarge: Sundry acts of faith are required to this keeping of the Covenant. As thus —

1. Faith in keeping the covenant hath alwayes an eye to the rule and command of God; as in things to be beleevd faith looks on the promise; so in things to be practised faith looks upon the command: faith will present no strange fire before the Lord; it knowes that God will accept of nothing but what is according to his own will.

2. As faith takes direction from the rule, so in keeping of the covenant it directs us to the right end, that is to the glory of God: we are of him, and live in him, and by faith we must live to him, and for him; *for none of us liveth to himself, and no man dyeth to himself; for whether we live, we live unto the Lord, and whether we die we die unto the Lord, whether we live, therefore or die we are the Lords.* Again, *he dyed for all, that they which live should not henceforth live unto themselves, but unto him which dyed for them,* This God claimes as his right and due; *thou shalt glorifie me saith God; yes faith faith, I will glorifie thee for ever.*

Röm. 14. 7, 8

2 Cor. 5. 15

Pl. 50. 15.

Pl. 56. 12.

3. Faith in keeping the covenant shields the soul against all hinderances that it meets withall: as for instance, sometimes we are tempted on the right hand by the bayts and allurements of the world, *all these will I give thee, saith the world, if thou wilt be mine;* but then faith overcomes the world, by setting afore us better

1 Joh. 5. 4.

better things then these, sometimes we are tempted on the left hand with crosses, afflictions, persecutions, and sufferings for the Name of Christ, but then faith helps us to overcome, and makes us Conquerours through Christ that loved us, by setting before us the end of our faith and patience; it is said of Jesus, that *for the joy that was set before him he endured the Crosse and despised the shame.*

Heb. 12. 2

4. Faith encourageth the soul that the Lord will have a gracious respect unto it's keeping covenant; *in every Nation he that feareth him, and worketh righteousness is accepted with him.* Surely this is no small encouragement to well doing; what would not a servant do, if he knew his Lord will take it in good part? now faith assures the soul there is not one prayer, one holy desire, or one good thought, or word which is spoken, or done to the glory of God, but God takes notice of it, and accepts it in good part. *Then they that feared the Lord spake often one to another, and the Lord barked, and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his Name.*

Mal. 3. 16.

5. Faith furnisheth the soul with strength and abilitie to keep the covenant; by faith we get a power and strength of grace; as thus. —

1. By faith we look at Christ as having all fulness of grace in himself, *it pleased the Father that in him should all fulnesse dwell;* all others have but their measures, some more, some lesse; according to the measure of the guift of Christ, but Christ hath received the Spirit, *not by measure, but in the fulnesse of it.*

Col. 1. 19

Joh. 3. 34

2. By faith we know that whatever fulnesse of grace is in Christ, he had it not for himself only, but for us; *he received guifts for men,* said the Psalmist; not for himself meerly, but for men; *of his fulnesse we receive grace for grace,* saith John; his wisdom is to make us wise; his meekenes is to make us meeke; and his patience is to make us patient.

Ps. 68. 18.

Joh. 1. 16

3. By faith we look at Christ as faithful to distribute such grace unto us, as he received for us; *he is faithful in all the house of God;* he is faithful in dispensing all the treasures of grace committed unto him for his Churches good: he keeps nothing back, his faithfulness will not suffer him to keep that to himself which

Heb. 4. 2.

which he hath received for us: hence as the Psalmist saith, *he received gifts for men*, so the Apostle renders it, *he gave gifts unto men*: as he receives, so he gives, being faithful in all that is committed to him. Psalm 68. 18
Ephes. 4. 8

4. By faith we seek God, and beg performance of his promises according to our need, do we want wisdom, meekness, patience, or any other grace? faith carries us by prayer unto the fountain, and in this way it waits and expects to receive the grace we want. As the child by sucking the breast draws forth milk for it's own nourishment, and thereby it grows in strength, so do we by the prayer of faith suck from Christ, and from the promise of grace, and by that meanes derive strength to our inner man to fulfill the covenant which we have made with God.

6. As faith strengthens us, so if at any times by occasion or temptation we fail in our covenant-keeping, faith recovers us, and restores us again to our former estate. I do not say the covenant can be broken betwixt God and us; we may offend God, and fail in the service of God, but till we refuse God, and leave God, and choose another master, Lord, and husband besides God, there is no dissolution of the covenant of grace: now this a true beleever cannot do; he may fall, and fall often, yet he doth not fall, but he rises again; he may turne aside, but yet he returnes again into the way of the covenant. What a sweet point is this? Christians! we may, and sometimes we do walk weakly in keeping of covenant, our feet slip, and we step aside out of Gods path, yet faith brings us back again to God; it casts shame on our faces, that after all the grace shewed us we should so ill requite God: it reminds us of those promises, *returne unto me, and I will returne unto you*. — *Ye have done all this wickedness, yet turne not aside from following the Lord: — for the Lord will not forsake his people for his great Names sake, because it hath pleased the Lord to make you his people*. In the minding of these and such other promises faith doth encourage us to returne unto God, to take words unto our selves, and to plead the covenant of his grace towards us; this work of faith, brought Peter back to Christ, whereas Judas wanting this faith lies down in desperate sorrow, never able to rise up, or to recover himself. Zach. 1. 3.
1 Sam. 12. 22

O my soul, art thou acquainted with these acts of faith, enabling thee in some good measure to keep covenant with God? then is there a sweet conformity betwixt thee and *Jesus*.

3. God in Christ hath highly honoured us as we are his people; so we through Christ should honour him highly as he is our God: this is the main end of the covenant: and I shall end with this, O my soul be like to God, beare the image and resemblance of God thy Father in this respect; he hath humbled himself to advance thee; O then humble thy selfe to advance him; endeavour every way to exalt his Name.

Deut. 32. 3.

We are all willing to be in covenant with God, that we may set up our selves, that we may sit upon Thrones, and possesse a Kingdome; but we must think especially of setting up the Lord upon his Throne; *Ascribe greatness to our God, saith Moses; make it a name, and a praise unto him, that he hath vouchsafed to make us his people, and to take us into covenant with himself; honour him as he is God; but honour him more abundantly as he is our God; who should honour him if his people will not? the world knows him not, the wicked will not seek after God.*

Ps. 10. 4

God is not in all his thoughts: and shall God have no honour? shall he that stretched out the heavens, and laid the foundations of the earth, and formed man upon it, have no glory? O yes! the Lord himself answers, this people have I formed for my self, they shall shew forth my praise; surely God will have praise from his own people whom he hath taken unto himself, he will be glorified in all those that come neere to him.

Isa. 43. 21

Lev. 10. 3

But how should we honour God? I answer,

1. We must set him up as chief and highest in our esteem: Kings account not themselves honoured if they be not set above other men; and hence Gods people have used such expressions concerning God, as do single him forth beyond the comparison of all creatures: thus *Moses, who is like unto thee amongst the Gods? who is like unto thee, glorious in holinesse, feareful in praises, doing wonders? thus David, thou art great O Lord God, for there is none like thee, neither is there any God besides thee according to all that we have heard with our eares.* Thus *Solomon, Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath, who keepest*

Exod. 15. 11.

2. S. 7. 22

2. King. 8. 22

covenant

covenant and mercie with thy servants. Thus *Micah*, who is a God like unto thee, which passest by the transgressions of the remnant of thine heritage? and thus should we rise up in our thoughts and apprehensions of God, until we come to an holy extasie and admiration of God. Micah 7. 18

2. We must count it our blessednesse and highest dignitie to be a people in covenant with God; are we honourable? yet esteeme this as our greatest honour, that God is our God; are we low and despised in the world? yet count this honour enough, that God hath lifted us up to be his people. Christians: if when we are counted as things of nought, we can quiet our selves in this, that God is our God, if when we are persecuted, imprisoned, distressed, we can say with *Jacob*, *I have enough, because the Lord hath mercy on me, and hath taken me into covenant with him*; surely then we do beare witness of God before heaven and earth, that he is better to us then corne, or wine, or oyle, or whatsoever this world affords.

3. We must lye under the authoritie of every word of God, and we must conform our selves to the examples of God; that is, we must labour to become followers of God, and imitate his vertues: it's a part of that honour which children owe to their parents to obey their commands, and to imitate their Godly example; we cannot honour God more, then when we are humbled at his feet to receive his word, then when we renounce the manners of the world, to become his followers as deare children. O think of this! for then we conform indeed; then are we holy as he is holy, and pure as he is pure; and then how should this but tend to the honour and glory of our good God? Deut. 33. 3
Ephes. 5. 1.

Thus far we have looked on *Jesus* as our *Jesus* in that dark time before his coming in the flesh; our next work is to look on *Jesus* carrying on the great work of mans salvation in his first coming or incarnation.

...the same way as the other. This is the way of the world, and the way of the flesh, and the way of the devil. It is the way of the world, and the way of the flesh, and the way of the devil. It is the way of the world, and the way of the flesh, and the way of the devil.

...the same way as the other. This is the way of the world, and the way of the flesh, and the way of the devil. It is the way of the world, and the way of the flesh, and the way of the devil. It is the way of the world, and the way of the flesh, and the way of the devil.

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LOOKING UNTO JESUS.

From his first coming in the flesh, until
his coming again.

The fourth Book.

LOOKING UNTO

JESUS in his Birth.

The First Part.

LOOKING UNTO

LESS

From the Greek and Latin words
the word "less"

The Fourth Book

LOOKING UNTO

LESS

THE FOURTH BOOK

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To the Reverend, my dear Brethren

in the Ministry of the Gospel, Mr.

John Angier, Mr. Edward Gee, Mr.

John Harrison, Mr. John Tildesley.

Reverend,



Made once bold to trouble you, and another dear brother now with God, about the stay or remove of my Pastoral charge at *Preston*. It was a case of conscience that I would not resolve my self, but was willing to submit wholly to your judgment, as the voice of God. At that time some of the people of *Preston*, and some of *Garstange* gave you the meeting; and upon serious consideration of the case, as it was represented to you by parties on both sides. You advised (notwithstanding my title to *Preston*) that the people of *Preston* would endeavour to procure another able Minister to be their Pastor, and upon such provision that they would dismisse me for the supply of *Garstange*; and you advised me to consent thereto; or in case that the people of *Preston* should still retain me, you thought fit that they should for my better encouragement accommodate me with a seled assistant, to joyn with me in the Pastoral charge. In this latter they failed, and indeed the burthen was too great for those few godly that desired my stay; so that I was fain at last to follow your advice in removing to *Garstange*. I hope in this transaction

God

Ecclesi. 12. 2

Ecclesi. 1. 2

God hath his hand, and that he intends good to us all, and glory to himself, onely I am cast at a further distance from you; and in comparison of where I was, into a solitary desert, and barren field. I shall not hereafter have those occasions of appearing in publick as before I had; my work before me is lesse with man, and more with God; lesse with the world, and more with that world to come; If I were young again, I might well do as I did, (i.) desire to remove from a more private to a more publick place, from *Garstange* to *Preston*, but now I decline, (methinks I feel my *starres darken*, and the clouds to return after the rain) I desire therefore to retire, and to go back again from a publick to a more private place, even from *Preston* to *Garstange*. And now my dear Brethren farewell, I doubt I shall hereafter seldome see you. And now world farewell, I have tryed thee sufficiently, and have found thee to be nothing but vanity; *vanitie of vanities*, saith the Preacher, *vanitie of vanities*, all is *vanitie*. Instead of those hurries, jarres, envies, pride, discord, and policies of men in streets and Towns, I shall now walk the silent fields, and woods, and hear more frequently the various tunes of melodious birds, and keep consort with them, who without jarres are ever in their kind praising God. Sometimes their airy songs have occasionally lifted up my heart in spiritual songs, and Psalms, and Hymnes; and now again I shall have more leasure for such duties in such places; and Oh that in this way I may have more communion with God and with Jesus Christ! Oh that in this way I may look unto Jesus in his birth, and life, and death, &c. and practise those lessons which here I have writ. Ah my Brethren! it is not our studying, preaching, writing, without our practising that will availe us. Now that I may be in the exercise of these duties, and teach both wayes,

I beseech you pray for me when you see me not ;
 some are sequestred by men , & but I am now seque-
 stred from the world by God , and by your advice as
 the meanes under God to bring me to it. If you see
 me seldome, yet let this Epistle mind you of me ; and
 of my earnest desire that you would pray for me. And I
 shall ever rest

your unworthy brother and fellow

workman in the Lords Vineyard.

J. A.

Luke

I beseech you only for me when you are not
 Luke 1. 35. *And the Angel said unto her, Fear not Mary, for thou hast found
 favour with God: And behold thou shalt conceive in thy womb, and
 bring forth a Son, and shalt call his Name Jesus: and he shall be
 great, and shall be called the Sonne of the highest.*

Luke 1. 35.

*And the Angel answered, and said unto her, the Holy Ghost shall
 come upon thee, and the power of the highest shall overshadow thee;
 therefore also that holy thing which shall be borne of thee, shall be
 called the Sonne of God.*

Gal. 4. 4. 1 Tim. 3. 16. Rom. 1. 3, 4.

*God sent forth his Son, made of a woman. — Without controversie
 great is the mystery of godlinesse, God was manifest in the flesh. —
 It is Jesus Christ our Lord, who was made of the seed of David accord-
 ing to the flesh, and declared to be the Sonne of God with power, ac-
 cording to the Spirit.*

Luke 2. 15, 16, 20.

*The shepherds said one to another, let us now go even to Bethle-
 hem, and see this thing which is come to passe, which the Lord hath
 made known to us. And they came with haste, & found Mary, and Jo-
 seph, and the babe lying in a manger. — And the shepherds returned,
 glorifying & praising God, for all the things that they had heard & seen.*

John 15. 1, 5. Psal. 85. 10, 11.

*I am the true Vine, and my Father is the Husbandman. — I am the
 Vine, ye are the branches. — Mercy and truth are met together,
 righteousness and peace have kissed each other; truth shall spring out
 of the earth and righteousness shall look down from heaven.*

Heb. 12. 2. 2 Cor. 3. 18. John 1. 14.

*Looking unto Jesus, the beginner and finisher of our faith. — We
 all with open face behold as in a glasse the glory of the Lord. — And
 the Word was made flesh, and dwelt among us, and we behold his
 glory,*

Looking

LOOKING UNTO JESUS

In his Birth.

Book IV. Part I.

CHAP. I. Sect. I.

Luke 2:15. *Let us now go even to Bethlehem, and see this thing.*

Of the tydings of Christ.



IN this period, as in the former, we shall first lay down the Object, and secondly direct you how to *look unto it*.

The Object is *Jesus*, carrying on the work of mans salvation in his first coming in the flesh, untill his coming againe. But because in this long period we have many transac-

tions, which we cannot with conveniency dispatch together, we shall therefore break it into smaller pieces, and present this Object, *Jesus Christ*. 1. In his birth. 2. In his life. 3. In his death. 4. In his resurrection. 5. In his ascension, session at Gods right hand, and mission of his holy Spirit. 6. In his intercession for

his Saints, in which businesse he now is, and will be employed till his second coming to judgement.

First, for the Transactions of *Jesus in his birth*, some things we must propound before, and somethings after his birth, so that we shall continue this period till the time of *Johns Baptisme*, or the exercise of his Ministry upon earth. Now in all the Transactions of this time we shall especially handle these; 1. The tydings of Christ; 2. The conception of Christ: 3. The duplicity of natures in Christ: 4. The real distinction in that duplicity. 5. The wonderful union notwithstanding that distinction; 6. The birth of Christ: 7. Some consequents after his birth, whilst yet a child of twelve years old.

The first passage in relation to his birth is the tydings of Christ: this appears *Luk. I. 26, 27, 28, &c.* *And in the sixth month the Angel Gabriel was sent from God, &c.* I shall a little insist on some of these words.

1. The Messenger is an Angel. Man was too meane to carry the newes of the conception of God: never any businesse was conceived in heaven, that did so much concern the earth, as the conception of the God of heaven in a womb of earth: no lesse therefore then an Angel was worthy to bear these tydings, and never Angel received a greater honour then of this Embassage. Angels have been sent to diverse, as to *Gideon, Manoah, David, Daniel, Eliah, Zachariah, &c.* And then the Angel honoured the message, but here's a message that doth honour the Angel, he was highly glorious before, but this added to his glory. Indeed the incarnation of God could have no lesse a reporter then the Angel of God; when God intended to begin his Gospel, he would first visit the world with his Angel, before he would visit the world with his Sonne; his Angel must come in the forme of man, before his Son must come in the nature of man.

Luke 1. 28.

This Angel salutes the Virgin, *hail thou that art highly favoured, the Lord is with thee, blessed art thou among women.* Many men and women have been and are the spiritual Temples of God, but never was any the material Temple of God, but only *Mary*, and therefore *blessed art thou among women*; and yet we cannot say that she was so blessed in bearing Christ, as she

she was in believing in Christ; her bearing indeed was more miraculous, but her believing was more beneficial to her soul: that was her privilege, but this was her happiness. Christians! if we believe in Christ, and if we obey the Word of Christ, we are the mothers of Christ, *whoever doth the will of my Father which is in heaven, he is my brother, and sister, and mother.* Mat. 12.50
Every renewed heart is another Mary, a spiritual Sanctuary of the Lord Jesus. It was the womans acclamation *blessed is the womb that bare thee, and the paps that gave thee suck:* true, said Christ, but that blessing extends onely to one; I will tell you how many are blessed, and rather blessed; *yea rather blessed are they that hear Gods Word and keep it,* blessed are they that so incarnate the written Word by doing it, as the blessed Virgin gave flesh to the eternal Word by bearing it; those that hear and keep Gods Word are they that *travel in birth again untill Christ be formed in them.* Luke 11.27
Hearing they receive the immortal seed of the Word, by a firme purpose of doing they conceive, by a longing desire they quicken, by an earnest endeavour they travaile, and when the work is wrought, then have they incarnate the Word, and Christ is formed in them. In this respect was Mary blessed; and I make no question but in this respect also the Angel calls her blessed, and Elizabeth calls her blessed, and Simeon calls her blessed, and she calls her self blessed, and all generations call her blessed, and God himself calls and makes her blessed; yea as Paul said, *cometh this blessednesse on the circumcision onely?* Gal. 4.9
so cometh this blessednesse on the Virgin onely? no, even blessed are the poor in spirit, blessed are they that mourn, and blessed are the meek; and blessed are they whose sinnes are not imputed. Rom. 4.9
Even these hath God blessed with spiritual blessings in heavenly places, and these shall Christ entertain witha, *come ye blessed of my Father.* Mat. 5.3,4,5. Pl. 3.2.2

3. This Virgin is troubled at this salute. She might well be troubled; for, 1. If it had been but a man that had come in so suddenly: when she expected none; or so secretly when she had no other company; or so strangely the doors being probably shut; she had cause to be troubled; how much more when the shining glory of the Angel so heightened the astonishment: 2. Her sex was more subject to fear; if Zachary were amazed with the sight of this Angel, how much more the Virgin? we flatter our selves

er 30.

how well we could endure such visions, but there is difference betwixt our faith, and our senses; to apprehend here the presence of God by faith, this goes down sweetly, but should a glorious Angel appear among us, it would amaze us all. But for this the Angel comforts her, *fear not Mary, for thou hast found favour with God.* The troubles of holy minds ever end in peace, or comfort; joy was the errand of the Angel, and not terror; and therefore suddenly he revives her spirit with a chearful excitation, *fear not q. d. let those fear who know they are in displeasure, or know not they are gracious; shine happy estate calls for confidence, and that confidence calls for joy; what should they fear who are favoured of him, at whom the Devils tremble? O Mary how should joy but enter into thy heart, out of whose womb shall come salvation.* I question not but these very words revived the Virgin; what remote corner of her soul was there into which these beames of consolation did not shine?

Luke 1.31

Mat. 31.32.33

4. Here is the foundation of her comfort and our happiness; *behold thou shalt conceive in thy wombe, and bring forth a Son and shalt call his Name Jesus.* Never was mortal creature thus honoured, that her womb should yeeld that flesh, which was personally united to the God-head, that she should beare him that upholds the world. There's one wonder in the conception, another in the fruit, both are marvelous, but the latter I take it is more mysterious, and fuller of admiration: the fruit of the womb is *Jesus*, a Saviour, *the Son of the highest*: a King, *God shall give him a throne*, and he shall reign for ever, for of his *Kingdome there shall be no end.* Here was a Son, and such a Son as the world never had before; and here was the ground of *Maries* joy; how could she but rejoyce to heare what her Son should be before he was? surely never was any mother so glad of her son born, as this Virgin was of her Son before he was conceived.

The ground of this joy lay more especially in that name, *Jesus*. Here Christians! here is the Object that you are to look unto; the first title that the Angel gives our Saviour, it is *Jesus*, a Saviour; O come! let us dwell a little here! without *Jesus* we had never known God our friend, and without *Jesus*, God had never known us, for any other then his enemies; This name *Jesus* is better to us then all the titles of God, indeed there is goodness

ness and greatness enough in the name *Jehovah*, but we merited so little good, and demerited so much evil, that in it alone there had been small comfort for us; but in the name *Jesus* there is comfort, and with the name *Jesus* there is comfort in the Name of God; in old times God was known by his Names of Power, and of Majesty, and of his Nature, but his Name of mercy was reserved till now; when God did purpose to pour out the whole treasure of his mercy by the mediation of his Son. And as this Name is exalted above all names, so are we to exalt his mercy above all his works. O it is an useful Name; in all depths, distresses, miseries, perplexities, we beseech God by the Name of *Jesus* to make good his own Name, not to bear it for nought, but as he is a Saviour, so to save us; and this is our comfort, that God will never so remember our wretched sinnes, as to forget his own blessed Name, and especially this Name *Jesus*. O it is the highest, the dearest, the sweetest Name to us of all the names of God.

The reason of this name was given by the Angel to *Joseph*, *thou shalt call his Name Jesus, for he shall save his people from their sinnes.* *Math. 1:21* But why from their sinnes? we seem rather willing to be saved from poverty, ignominy, plague, prison, death, hell, the Devil; sinne is a thing that troubles but a few; O how few? how very few be there that break their sleep for their sinnes? alas I alas! sinne (if we understand) is the very worst of evils: there is no poverty but sinne; there is no shame but sinne; there is no plague to that of sinne; there is no prison, but that prison is a Paradise without sinne; there is no death that hath any sting in it but for sinne; *the sting of death is sinne*, saith the Apostle; *Cor. 15:56* take out the sting, and you may put the Serpent in your bosome, nay, He say more, there is no hell but for sinne; sinne first kindled the fire of hell, sinne fuels it; take away sinne, and that tormenting flame goes out: and for the Devil, sinne is his Instrument whereby he works all mischief; how comes a man to be a slave to Satan but by sinne? but for sinne the Devil had no business in the world; but for sinne he could never hurt a soul.

What abundance of benefits are here in one word, *he shall save his people from their sinnes*? there is no evil incident to man, but it ceaseth to be evil when sinne is gone; if *Jesus* take away

away sin, he doth blesse our very blessings, and sanctifie our very afflictions; he fetcheth peace out of trouble, riches out of poverty, honour out of contempt, liberty out of bondage; he pulls out the sting of death, puts out the fire of hell; as all evils, are wrapt up in sin, so he that saves us from sin, he saves us from all evils whatsoever.

But is not *Christ* as precious a Name as *Jesus* is? I answer no; for, 1. *Christ* is not the Name of God, God as he is God cannot be anointed, but *Jesus* is the Name of God, and that wherein he more especially delights. 2. *Christ* is communicated to others, Princes are called *Christs*; but *Jesus* is proper to himself there is no Saviour but he. 3. *Christ* is anointed; to what end but to be a Saviour? *Jesus* is therefore the end, and the end is always above the means. — Why, this is that *Jesus*, the Son of Gods love, the Authour of our salvation, *in whom alone God is well-pleased*, and whom the Angel published afore he was conceived. *thou shalt conceive and bring forth a Son, and shalt call his Name Jesus.*

SECT. II.

Of the conception of Christ.

2. **T**HE conception of *Christ* was the conclusion of the Angels message; no sooner had the Virgin said, *be it to me according to thy Word*; but according to that Word it was: immediately the holy Ghost over shadowed her, and forms our Saviour in her womb: now Christians! now was the time of love; especially if we relate to his conception and birth, well may we say, now was it that the day brake up, that the Sun arose, that darknesse vanished, that wrath and anger gave place to favour and salvation; now was it that free grace came down from heaven, thousands of Angels waiting on her; the very clouds part (as it were) to give her way; the earth springs to welcome her; the floods clap their hands for joy; the heavenly Hosts sing as she goes along, *glory to God in the highest, peace upon earth, good will towards men*; truth and righteousness go before

before her, peace and prosperitie follow after her, pitie and mercy waites on either hand, and when she first sets her foot on the earth, she cries, *a Jesus a Saviour; heare ye sonnes of men! the Lord hath sent me down to bring you news of a Jesus; grace and peace be unto you, I will live with you in this world, and you shall live with me in the world to come.* O here was blessed news! why this is Gospel, pure Gospel; this is the glad tydings; free grace proclaimes a *Jesus*; and a *Jesus* is made up (as it were) all of free grace; O what eternal thanks do we owe to the eternal God? if there had not been a *Jesus* (to borrow that expression) made all of grace, of *grace it self*, we could never have had dealing with God; O how may we say with the Angels, *glory to God; Blessed be God for Jesus Christ!*

But in this conception of Christ are so many wonders, that ere we begin to speak them we may stand amazed, *without contraversion great is the mystery of godlinesse, God manifested in the flesh.* Say, is it not a wonder, a Mystery, a great Mystery, a great Mystery without all controverſie, that the Son of God should be made of a woman, even made of that woman which was made by himself? is it not a wonder that her womb then, and that the heavens now, should containe him whom the heaven of heavens cannot contain? concerning this conception of Christ I shall speak a little, and but a little; what man can conceive much of this conception, which was a conception without help of man? our greatest light we borrow from the Angel, who describes it thus, *the holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.* 1 Tim. 3. 16
Luce. 1. 35

Out of these words, observe, 1. The agent or efficient, 2. The fruit or effect, 1. The agent or efficient cause of Christs conception is the holy Ghost. This agrees with that speech of the Angel to Joseph, *that which is conceived in her is of the holy Ghost.* Here it may be demanded why the conception of Christ should be ascribed to the holy Ghost, which is common to all the actions in the Trinity? I answer, not to exclude the rest, but first to shew it was the free grace of God, which is often termed *the holy Ghost.* 2. Because the Father and the Son effected it by the holy Ghost, so was it his work immediately, and in a special manner; good reason have we to be thankful to all the three persons, to the Father for ordaining this garment, to the

Mat. 1. 20

holy Ghost for weaving it; to the Son for wearing it; to the whole Deity for cloathing us with it; and making us righteous by it.

Neither yet is the holy Ghost Christs Father; he did not beget him, but form him; he did not Minister matter from his own substance whereof Christ was made, but tooke a part of humane nature from the Virgin, and of that he made the body of Christ within her: away with all grosse opinions, and old heresies! this conception of Christ was not by any carnal effusion of feminal humour, but by way of manufacture, (i.) by handwork, or operation, or vertue of the holy Ghost; or else by the energetical command and ordination of the holy Ghost, or else by the benediction and blessing of the holy Ghost, whereby that part of the Virgins blood or seed whereof the body of Christ was to be framed, was so cleansed and sanctified, that in it there should be neither spot nor stain of original pollution.

2. The fruit or effect was the framing of Christs manhood, in which we may observe the matter and manner, 1. For the matter, observe we the matter of the body, and of the soul of Christ.

1. The matter of the body of Christ, it was the very flesh and blood of the Virgin: *he was made of a woman*, saith the Apostle (i.) of the flesh, and blood, and substance of the woman, and *he was made of the seed of David* (saith the Apostle) according to the flesh, otherwise he could not have been the Son of David according to the flesh; and if it be true which the Philosophers say, that the seed of the man doth not fall into the substance of the child, but onely doth dispose the seed of the woman (as a work-man frameth and disposeth his work) to make the same into the forme of a man, why then, I know not wherein the conception of Christ should differ in the matter at all from our conception; save onely in the agent, or worker of his substance, who was the Holy Ghost.

2. The matter of substance of the soul of Christ was not derived from the soul of the Virgin as a part thereof, but it was made as the sou's of other men be, (i.) of nothing, by the power of God; and so infused into the body by the hand of God, but of these things (of his body and soul, and humane nature) we shall speak more largely in the next Section.

2. For the manner of framing Christs humane nature, it was miraculous; the Angel ascribes two actions to the Holy Ghost in this

Gal. 4.4

Rom. 1. 3

this great work; the one to *come upon* the Virgin, the other to *over-shadow* her; by the first is signified the extraordinary work of the Holy Ghost in fashioning the humane nature of Christ; as it was said of *Sampson*, *the Spirit of the Lord came upon him* (1.) Judge 14 6 The Holy Ghost inspired him with an extraordinary strength; so the Spirit of the Lord came upon her, (1.) the Holy Ghost wrought in her in an extraordinary way. As for instance, in ordinary generation our substance and parts are framed successively by degrees, as first the seminal humour becomes an Embryo, then a body inorganical, then are fashioned the liver, heart, and brain, and then the rest one after another; and it is at least forty dayes before the body of a child be fully formed: now it was otherwise with the body of Christ, for in the very instant of his conception, he was made perfect in body and soul, void of sinne, and full of grace; in the very instant of his conception he was perfectly framed, and instantly united unto the eternal Word, perfect God and perfect man. Surely this was extraordinary, and this is the property of the holy Ghost *subito operari*, to work instantly, and perfectly, as soon as ever the flesh was conceived, it was presently united and made the flesh of the Son of God, it was suddenly made, perfectly made, holily made. *Aug. l. de fide ad p. c. 18.*

The second action ascribed to the holy Ghost, is adumbration, or *overshadowing* of the Virgin: this teacheth us that we should not search overmuch into this great mystery, alas! it is too high for us: if the course of ordinary generation be a secret, how past all comprehension is this extraordinary operation? the holy Ghost did cast a shadow over the Virgin, and withall a shadow over this mystery; why should we seek a clear light, where God himself will have a shadow? *I know the Word was made flesh, (saith Chrysostome) but how he was made I know not.*

*Chrys. hom. 9
1. M. f.*

1. In way of confutation; this word *conception* is the bane of diverse heresies, 1. That of the Manichee who held he had no true body; if so, as one sayes well, that had been *virgo decipiet*, not *concipect*, rather a deceiving of us, then a conceiving of him. 2. That of the *Valentinian* revived lately in the Anabaptist, who hold that he had a true body but made in heaven, and sent into the Virgin here on the earth; and if so, that had been *virgo recipiet*, not *concipect*, rather a receiving, then conceiving; yet I cannot but wonder how confidently the Anabaptists tells us,

M m 2

that

that the flesh of Christ came down from heaven, and passed through the Virgin *Mary* as water through a conduit-pipe, without taking any substance from her: Their objections are raised out of these Texts. —

Joh 3. 13

1. *No man ascends into heaven, but he that came down from heaven, even the Son of man which is in heaven.* I answer, first this speech must be understood, firstly in respect of his God-head, which may be said in some sort to descend, in that it was made manifest in the man-hood here on earth. 2. This speech may be understood truly of the whole person of Christ, to whom the properties of each nature (in respect of the communication of properties) may be fitly ascribed; but this doth no way prove that his flesh which he assumed on earth, descended from heaven.

1 Cor. 15. 47, 48

2. *The first man is of the earth, earthy: the second man is the Lord from heaven, — heavenly.* I answer, 1. This holds forth that Christ was heavenly-minded as sometimes he told the Jewes, *you are from below; I am from above; you are of this world, I am not of this world;* Christ was not worldly-minded, or swayed with the lusts of the flesh, or any way earthly affected; as sometimes he could tell his Apostles, *ye are not of the world,* so much more might he say of himself, that he was not of this world, but his conversation was in heaven. Or, 2. this holds forth that Christ was heavenly or from heaven in respect of the glorious qualities which he received after his resurrection; and not in respect of the substance of his body, many glorious qualities was Christ endowed with after he was raised (I shall not now dispute them) which he had not before, and in respect of these he might be called heavenly, or from heaven. 3. This holds forth that Christ also was in some sort heavenly, or from heaven in his humane nature, in that the humane nature was united to the divine, and withall in that the humane nature was formed by the holy Ghost; so *Johns* Baptisme is said to be from heaven; though neither he, nor the water wherewith he baptized descended from heaven, but because he received it from God who is in heaven. Christ was conceived (as you heard) by the holy Ghost, and in that regard, his generation was divine and heavenly, or from heaven.

Joh 8. 23

Jph 15. 19

3. *He*

2. In way of comfort and encouragement, Christ was thus conceived

ceived that he might sanctifie our conceptions; as the first *Adam* was the root of all corruption, so is the second *Adam* the root of all sanctification: Christ went as far to cleanse us, as ever *Adam* did to defile us; what? where our very conceptions defiled by *Adam*; in the first place Christ takes course for this; you see he is conceived by the holy Ghost; and he was not idle whiles he was in the womb; for even then and there he eat out the core of corruption, that cleaved close to our defiled natures; so that now God will not account evil of that nature, that is become the nature of his own dear Son; O the condescensions of our Jesus! O that ever he would be conceived in the womb of a Virgin! O that he would run through the contumelies of our sordid nature, that he would not refuse that which we our selves are in some sort ashamed of! some think it a reason why the Anabaptists, and some others run into such fancies, and deny this conception of Christ, onely to decline those foul indignities (as they take them) for the great God of heaven to undergo, but certainly this was for us, and for our sakes; and therefore far be it from us to honour him the less, because he laid down his honour for our sakes, no no, let us honour him more, & love him more: the lower he came for us, the dearer & dearer let him be unto us, consider in all these transactions Christ was carrying on the great work of our salvation, otherwise he had never been conceived, never had assumed to his person, humane nature, never had been man.

SECT. III.

Of the duplicity of natures in Christ.

3. **T**HE duplicity of natures in Christ appeares in that he was truly God; and truly man. *To us a child is borne*, saith the Prophet, there is a nature humane; and *he shall be called the mighty God*, there is a nature divine; *God sent his Son*, saith the Apostle, therefore truly God; and *this Son made of a woman*, therefore truly man; one would have thought this truth would never have

2 Tim. 3. 1.

Zech. 12. 8.

Dan 12. 4.

come into contraversion in our dayes; but these are the last dayes, and that may take off the wonder; *in the last dayes shall come perilsous times.* — Men shall resist the truth, &c. In the last dayes I know there will be abundance of truth revealed, *the knowledge of the Lord shall be as the waters that cover the sea, and every child shall be as David.* And the book that was sealed must be opened, and knowledge shall be increased; but Satan even then will be as busie to sow his tares, as God is in sowing of his wheat, then is Satan active to communicate errors, when he sees God begin to discover truths; he hopes in the heate of the market, to vent his own wares, & I beleve this is one reason why now the Diuel sets on foot so many dangerous errors, that so he may prejudice the hearts of Gods people in the receiving & entertaining of many glorious truths. But that we may not passe over such a fundamental error as this, some saying with *Martian*, that he is God, but not man; and others with *Arius* that he is man but not God; I shall therefore confirm this truth of the two natures of Christ against the adversaries of both sides.

And, 1. That Christ is true God, both apparent Scriptures, and unanswerable reasons drawn from Scriptures do plainly evince.

Dan 12. 4.

John 1. 1.

Heb. 1. 8.

John 20. 28.

Act. 20. 28.

1 John 3. 16.

1 John 5. 20.

1 Tim. 3. 16.

1. The Scriptures call him God. *In the beginning was the Word, and the Word was with God, and the Word was God.* — And unto the Sonne he saith, *thy Throne O God is forever.* And *Thomas* answered and said unto him, *my Lord, and my God;* and take heed to your selves and to all the flock. — *To feed the Church of God which he hath purchased with his own blood.* And hereby perceive we the love of God, because he layed down his life for us. And we know that the Sonne of God is come. — *This is the true God, and eternal life.* And without contraversion great is the mystery of godliness, *God was manifested in the flesh.*

2. Unanswerable reasons drawn from Scriptures, prove him God: thus it appeares. —

1. From those incommunicable properties of the Deity which are properly ascribed unto him, He is eternal as God, *Rev. 1. 17.* He is infinite as God; *Mat. 82. 20.* He is omniscient as God, *Mat. 9. 4.* He is omnipotent as God. *He that cometh from above is above all.* — *He is able to subdue all things unto himself.* — *He hath the keys of hell and of death.*

John 3. 31.

Phil. 3. 21.

Rev. 1. 18.

2. From

2. From these relations he hath with God, as to be the only begotten Sonne of God, *John* 1. 18. The image of the Father, *1 Cor.* 4. 4. *Col.* 1. 15.

3. From those acts ascribed to him which are only agreeable to the divine nature, as to be the Author of our Election, *John* 13. 18. To know the secrets of our hearts, *Mat.* 9. 4. To hear the prayers of his people, *John* 14. 14. To judge the quick and dead, *John* 5. 22. And thus he creates as God, *John* 1. 4. He commands as God, *Mat.* 8. 26. He forgives as God, *Mat.* 9. 6. He sanctifies as God, *John* 1. 12. He glorifies as God, *John* 10. 28.

4. From all those acknowledgements given to him by the Saints, which are only proper unto God; and thus he is believed on as God, *John* 3. 18. He is loved as God, *1 Cor.* 16. 22. He is obeyed as God, *Mat.* 17. 5. He is prayed to as God, *Acts* 7. 59. He is praised as God, *Rev.* 5. 13. He is adored as God, *Heb.* 1. 6. *Phil.* 2. 10. Surely all these are strong demonstrations, and prove clearly enough that Christ Jesus is God. But why was it requisite that our Saviour should be God? I answer, 1. Because none can save souls, nor satisfy for sin but God alone; *there is none* (saith the Psalmist) *that can by any means redeem his brother, or give God a ransom for him. — but God will redeem my soul from the power of hell.* 2. Because the satisfaction which is made for sin must be infinitely meritorious: an infinite wrath cannot be appeased, but by an infinite merit; and hence our Saviour must needs be God, to the end that his obedience & sufferings might be of infinite price and worth. — 3. Because the burthen of Gods wrath cannot be endured and run through by a finite creature: Christ therefore must be God, that he might abide the burthen, and sustaine the manhood by his divine power. 4. Because the enemies of our salvation were too strong for us! how could any creature overcome Satan, death, hell, damnation? Ah! this required the power of God; ther's none but God that could destroy him that had the power of death, that is, the Devil.

2. As Christ is God, so he is true man, he was born as man, and bred as man, and fed as man, and slept as man, and wept as man, and sorrowed as man, and suffered as man, and dyed as man; and therefore he is man.

But more particularly, 1. Christ had a humane body; wherefore when he came into the world, he said, sacrifice and offering thou wouldst.

Heb. 10. 5. *wouldest not, but a body hast thou prepared me.* And when the Apostles thought they had seen a phantasm, or a spirit, he said
 Luke 14. 39. *unto them, handle me and see, because a spirit hath not flesh and bones as you see me have.* Her's a truth clear as the Sun, and yet, O wonder! Some in our times (as *Cochleus* witnesseth) do now avouch, that he had but an imaginary body, an aerial body, a phantisme, only in shew, and no true body.

2. Christ had an humane reasonable soul. *My soul is heavy unto death*, said Christ; and againe *Father into thy hands I commend my spirit*. Surely (saith *Naxianzene*) either he had a soul, or he wil not save a soul. The *Arrians* opposed this, saying, *Christ had no humane soul, but only a living flesh*; because the Evangelist saith that *the Word was made flesh*, but this is a *Synechdoche*, very usual in Scripture, to put the part for the whole; and signifieth as much as tha the had said, *the Word was made man*. I know some reasons are rendred why the Evangelist saith, *he was made flesh*, rather then *he was made man*; as 1. To shew what part of Christ was made of his Mother, not his Deity, nor his soul, but only his flesh. 2. To expresse the greatnesse of Gods love, who for our sakes would be contented to be made the vilest thing, *flesh*, which is compared to grasse. *All flesh is grasse*. 3. To shew the greatnesse of Christs humility, in that he would be named by the meanest name, and basest part of man; the soul is excellent, but the flesh is base. 4. To give us some confidence of his love and favour towards us, because our flesh, which was the part most corrupted, is now united to the Sonne of God.

Iia 40. 6.

3. Christ had all the properties that belong either to the soul or body of a man: nay more then so, Christ had all the infirmities of our nature, sin only excepted: I say the infirmities of our nature, as cold, and heat, and hunger, and thirst, and wearinesse, and weaknesse, and paine, and the like, but I cannot say that Christ took upon him all our personal infirmities; infirmities are either natural, common to all men, or personal, and proper to some men, as to be born lame, blind, diseased, as to be affected with melancholy, infirmity, deformity; how many deformed creatures have we amongst us? Christ was not thus; his body was framed by the holy Ghost of the purest Virgins blood, and therefore I question not, it was proportioned in a most equal symetry and correspondencie of parts, *He was fairer then the sonnes of men*; his countenance

nance carried in it, *an hidden veiled starre* — *like brightnesse* (saith Jerome) *which being but a little revealed, it so ravished his Disciples hearts, that at the first sight thereof they left all, and followed him: and it so astonished his enemies, that they stumbled, and fell to the ground.* So then he had not our personal infirmities, but onely our natural, and good reason, for indeed he took not upon him an humane person, but onely an humane nature united to the person of his God-head.

But why was it requisite that our Saviour should be man? I answer, 1. Because our Saviour must suffer and dy for our sins, which the God-head could not do. 2. Because our Saviour must performe obedience to the Law, which was not agreeable to the law-giver; the God-head certainly is free from all manner of subjection. 3. Because our Saviour must satisfie the justice of God in the same nature wherein it was offended, *for since by man came death, by man came also the resurrection of the dead.* 4. Because by this means we might have free accesse to the Throne of grace, and might find help in our necessities, *having such an high Priest as was in all things tempted like unto us, and was acquainted with our infirmities in his own person.* Heb. 4. 15. 5. 2.

Cor. 5. 21

SECT. IV.

Of the distinction of the two natures in Christ.

4. **A** Real distinction of these two natures is evident, 1. In regard of essence, the God-head cannot be the man-hood, nor can the man-hood be the God-head. 2. In regard of proprieties, the God-head is most wise, just, omnipotent, yea wisdom, justice, omnipotency it self, and so is not the man-hood neither can it be. 3. They have distinct wills, *not my will, but thy will be done O Father.* plainly differencing the will of a creature from the will of a creator. 4. The very actions in the work of redemption are indeed inseparable, and yet distinguishable, *I lay down my life and take it up again;* to lay it down was the action of man, not of God; and to take it up was the action of God, not of man; in these respects we say each na-

Joh. 10. 18

N n

ture-

ture remaines in it self entire, without any conversion, composition, commixion, or confusion: there is no conversion of one into the other, as when he changed water into wine; no composition of both, no abolition of either, no confusion at all. It is easie to observe this real distinction of his two natures from first to last; as first he was conceived as others, and so he was man; but he was conceived by the holy Ghost as never man was, and so he is God. 2. He was born as others, and so he was man, but he was born of a Virgin as never man was, and this speaks him a God. 3. He was crucified, he died, and was buried, and so he was man; but he rose again from the dead, ascended into heaven, and from thence shall come at last to judge the quick and the dead, and so he is God. — Or if from the Apostles symbols we go to the Gospel, which speaks both natures at large; we finde there, 1. He was born of his mother, and wrapped in swaddling clouts as being a man, but the starre shines over him, and the wise men adore him, as being a God. 2. He was baptized in Jordan as being a man; but the holy Ghost from heaven descended upon him; as being a God. 3. He is tempted of Satan as being a man, but he overcame Satan, and dispossessed Divels, as being a God. 4. He travelled, and was thirsty, and hungry, and weary, as being a man, but he refreshed the weary, and fed the hungry, and gave drink, even water of life to the thirsty, as being a God. 5. He slept in the ship, and his Disciples awoke him, as being a man; but he rebuked the winds, and stilled the raging of the tumultuous Seas, as being a God. 6. He was poor and needy, had not an house to put his head in, as being a man; but he was, and is rich and mighty, and cannot be contained in the heaven of heavens, as being a God. 7. He was sorrowful, and sad, he wept and he prayed as being a man; but he comforts the sorrowful, and heareth the prayers of all his Saints, as being a God. 8. He was whipped, and rent, and torn, and crucified, as being a man; but he rent the vail of the Temple, and caused the Sun to hide his face for shame when he was crucified, as being a God. 9. He cryed out on the Crosse, *Eloi, Eloi, Lamazabachani*, as being a man; but he could say to the thief, *to day shalt thou be with me in Paradise*, as being a God. 10. He dyed and was buried, and lay in the grave, as being a man; but he overcame death, and destroyed the Divil, and

and raised up himself to life again, as being a God. 17. After his resurrection he appeared to his Disciples, and ate with them, and talked with them, as being a man; but he provided meat, and vanished out of their sight, as being a God. 18. He ascended into heaven; and the heavens now contain him as he is man; but he sustains the heavens, and commands all therein; and rides on the same, as being a God. Thus we see all along two real distinct natures still continuing in Christ; God being become man, the Deity was not abolished, but the humane nature was adjoyned; according to the old distick, *Sum quod eram, nec eram quod sum*, &c. I am that I was, but I was not that I am. You will say, how then is it said *the Word was made flesh*, or God became man? I answer, one thing may become another either by way of change, as when the water was turned into wine; but thus was not Christ, the God-head was for a time concealed, but it was never cancelled: or one thing may become another by way of union, as when one substance is adjoyned unto another; and yet is not transferred or changed into the nature of the other; thus a Souldier putting on his Armour, is an armed man; or a man wearing on his garments, is no more a naked, but a clothed man; and yet the Armour and the Souldier, the man and his apparel are distinct things, and thus was it with Christ; the flesh is said to be deified, and the Deity is said to be incarnate, not by the conversion of either into the nature of the other, but by assuming and adjoyning the humane nature to the divine, and yet still the humane nature and the divine are distinct things; both the natures in Christ do remain entire, and unconfused; indeed the humanity is much magnified by the divinity; but the divinity is nothing altered by the humanity; thus much for the distinction of his two natures.

SECT. V.

Of the union of the two natures of Christ in one and the same person.

5. **T**HE union of two natures of Christ in one and the self-same person, is that great wonder which now we must

speak as we are able, but alas, how should we speak this union, and not be confounded in our selves? it is a great mystery, a secret, a wonder, many wonders have been since the beginning of the world, but all the wonders that ever were, must give place to this, and in respect thereof cease to be wonderful: neither the creation of all things out of nothing, nor the restitution of all things into their perfect being, I mean neither the first work, nor the last work of God in this world (though most admirable pieces) may be compared with this. This union of the two natures of Christ into one person is the highest pitch (if any thing may be said highest in that which is infinite) of Gods wisdom, goodnesse, power, and glory; well therefore said the Angel to Mary, *the power of the highest shall overshadow thee*: and if God did overshadow this mystery with his own veil, how should we presume with the men of *Bethsaim* to look into it? Christians! if you will needs put it to the question, *how that wonderful conjunction of two so infinitely differing natures, in the unity of one person should be effected?* I must answer you with the Apostle, *who is sufficient for these things?* certainly these are the things which the Angels desire to stoop, and look into, it is an inquisition fitter for an angelical intelligence, then for our shallow capacity; and yet as Moses could not choose but wonder, though he must not draw nigh to the bush burning with fire, and not consumed; so though we dare not draw too nigh to see this great sight, *how poor dust and ashes should be assumed into the unity of Gods own person, and that in the midst of this everlasting burning the bush should remain unconsumed, and continue fresh and green for evermore*; yet what doth hinder, but we may stand aloof off, and wonder at it? this is one piece of our duty, to recite all the long-fare-past acts and benefits of God (as well as we may, Scripture still going along) that thereby we may admire, and adore, and expresse our love, and thankfulness unto God.

For the untying of this knot I cannot but wonder, what a world of questions have been tossed in schooles. As

1. Whether the union of the word incarnate was in the nature?
2. Whether the union of the word incarnate was in the person?
3. Whether the humane nature was united to the Word by way of accident?
4. Whether the union of the divine and humane nature be something created?

1 Pet. 1. 12

Ex. 3. 14

ted — 5. Whether the union of the word incarnate be the same with assumption? — 6. Whether the union of the two natures of Christ be the chief of all unions? — 7. Whether the union of the two natures of Christ was made by grace? — 8. Whether it was convenient for the divine person to assume a created nature? — 9. Whether a divine person could assume the nature humane? — 10. Whether more persons divine could assume one nature humane? — 11. Whether it was more convenient that the person of the Son should assume humane nature, then any other of the persons in the God-head? — 12. Whether the humane nature was more assumptible by the Son of God then any other nature? — 13. Whether the Son of God did not assume the person of man? — 14. Whether the Son of God assumed the humane nature in all its individuals, or as abstracted from all individuals? — 15. Whether the Son of God assumed a true body, soul, and all its intellects? — 16. Whether the Son of God in respect of nature, though not of time, did first assume the soul, and then the body of man? — 17. Whether the Son of God in humane nature assumed all the defects of the body? — 18. Whether the Son of God assumed all the defects of the soul of man? — 19. Whether by vertue of this union those things which are agreeable to the Son of man may be predicated of the Son of God; and *converso*? — 20. Whether Christ be one, or two? and whether in Christ be one, or two wills? one or more operations? these and many other like questions are raised, that in their discussions make up larg volumes, but I shall leave them all to the Schooles.

In the explication of this union, that which I shall insist on (as the most necessary for our understanding) is, 1. The union it self. 2. The effects, or benefits of it.

1. For the union it self we shall discusse, 1. Of the sorts of union, and of what sort this is, 2. Of the very thing it self where in this union consists, 3. Of the Scriptural texts that confirme this union. 4. Of the similitudes that hold forth this union. 5. Of the person assuming, and of the nature assumed; and of the reason of this way. And of these as briefly as I may; I would rather say much in a little, then a little in much.

1. Union is of diverse sorts, as natural and mystical, accidental & substantial; essential and integral. But I shall passe these by; and speak onely of these sorts. 1. When one of the things united is turned into the other, as when a drop of water is poured into a vessel of wine. 2. When both the things united are changed in nature and essence, as when the elements are united to make mixt or compounded bodies. 3. When there is no change of things united, but the constitution of a third nature out of them both, as is the union of the soul and body. 4. When there is neither a change of the natures united, nor constitution of a third out of them both, but onely the founding, setting, and staying of the one of the things united in the other, and the drawing of it into the unity of the personal being, or subsistence of the other: so the branch of a tree being put upon the stock of another tree, it is drawn into the unity of the subsistence of that tree into which it is put: and whereas if it had been set in the ground, it would have grown as a separate tree in it self, now it groweth in the tree, into which it is grafted, and pertaineth to the unity of it: and this kind of union doth of all others most perfectly resemble the personal union of the two natures of God and man in Christ; where in the nature of man that would have been a person in it self, if it had been left to it self, is drawn into the unity of the divine person, and subsisteth in it, being prevented from subsisting in it self by this personal union and assumption.

2. For the thing wherein this union of two natures consists; we say that this union consists in that dependance of the humane nature on the person of the Word and in that communicating of the person, or subsistence of the Word with the humane nature that is assumed; so that it is an hypostatical, or a personal union, that is such an union as that both natures do make but one person of Christ; for the better understanding of this, we must consider what the difference is betwixt *nature* and *person*, and what makes an individual *nature* to be a *person*; briefly thus: to be this, or that, we say, is an individual nature; to be this, or that in and for it self, is a person or subsistence; to be this, or that in and for another, is to pertain to the person or subsistence of another. Now amongst those created things which are naturally apt to make a personal being, or to subsist in and for themselves, there is a very great difference: for, —

I. Some

1. Some things of this kind may become parts of another more entire thing of the same kind; as we see in all those things wherein every part hath the same nature that the whole hath; as every drop of water is water, and being left to it self it is a subsistence in it self, and hath it's quality, nature, and being in, and for it self, but if it be joyned to a greater quantity of water, it hath now no being, quantity, nor operation; but in and for that greater quantity of water into which it is poured.

2. Other things of this kind cannot naturally put themselves into the unitie of any other thing, and yet by the help of some forreigne cause they may be united; as the branch of a tree of one kind (which put into the ground would be an entire, distinct tree in it self) may by the hand of a man be put into the unity of a tree of another kind; and so grow, move, and beare fruit, not distinctly in, and for it self, but joyntly in, and for that tree into which it is planted.

3. Other things of this kind cannot by force of natural causes, nor by the help of any forreigne thing, ever become parts of any other created thing, or pertain to the unity of the subsistence of any such thing; as the nature of man, and the nature of all living things; and yet by divine and supernatural working, it may be drawn in to the unity of the subsistence of any of the persons of the blessed Trinity, wherein the fulnesse of all being, and the perfection of all created things is in a more eminent sort then in themselves; for though all created things have their own being, yet seenig God is nearer to them then they are to themselves, and they are in a better sort in him, then they are in themselves, there is no question but that they may be prevented, and stayed from being in, and for themselves, and caused to be in, and for one of the divine persons of the blessed Trinity.

So that as one drop of water, that formerly subsisted in it self, if it be poured into a vessel containig a greater quantity, it becomes one in subsistence with the greater quantity of water; and as a branch of a tree that being set in the ground, and left to it self, would be an entire and independent tree, becomes one in subsistence with that tree into which it is grafted, so the individual nature of man assumed into the unity of one of the persons of the blessed Trinity, it loseth that kind of being, that naturally left to it self, it would have had, and it becomes one with the person.

person; for now it is not in, and for it self, but hath got a new relation of dependance and being, in another.

But you will say, all the creatures in the world have their being in God, and dependance on God; and therefore all creatures, as well as man, may pertain to the person, or subsistence of God?

Act. 7. 28

I answer, it is not a general being in, and dependance on God, but a strict dependance on mans part, and a communicating of the subsistence on Gods part that makes up this union. Hence we say that there are foure degrees of the presence of God in his creatures; the first is his general presence, whereby he preserves the substances of all creatures, and gives unto them *to live, and to move, and to have their being*, and this extends it self to all creatures good and bad.

The second degree is the presence of grace whereby he doth not only preserve the substance of his creature, but also gives grace unto it, and this agrees to the Saints, and Gods people on earth. The third degree is the presence of glory peculiar to the Saints and Angels in heaven, and hereby God doth not only preserve their substances, and give them plenty of his grace, but he also admits them into his glorious presence, so as they may behold him face to face. The fourth and last degree is that whereby the God head of the Son is present with, and dwells in the Manhood, giving unto it in some part his own subsistence, whereby it comes to passe that this Manhood assumed is proper to the Son, and cannot be the Manhood of the Father, or of the holy Ghost, or of any creature whatsoever. And this is a thing so admirable, and unspeakable, that though we may find some similitudes, yet there cannot be found another example hereof in all the world.

Hence it follows that in the manhood of Christ, consisting of body and soul, there is a nature only, and not a person; because it doth not subsist alone as other men, *Peter, Paul and John* do, but it wholly depends on the person of *the Word*, into the unity whereof it is received; and this dependance of the humane nature on the person of *the Word*, and the communicating of the person or subsistence of *the Word* with the humane nature is the very thing it self wherein this union consists.

3. For the Scriptural Texts that confirm this union; you see the Well is very deep, but where is our bucket? what Texts of Scripture have we to confirm this wonderful union of two natures in one person? amongst many I shall only cite these.

When Christ asked his Apostles, *whom do men say that I the Sonne* Mat 16. 13. *of man am?* — *Simon Peter answered, thou art the Christ the Sonne of the living God;* now, if but one Christ, then surely but one person; and if the Sonne of man be the Sonne of the living God, then surely there is two natures in that one person: observe how the Sonne of man, and the Sonne of God, very man, and very God concenter in Christ, as the soul and body make but one man, so the Sonne of man and the Sonne of God make but one Christ; *thou art Christ,* saith Peter, *the Sonne of the living God.*

So Paul, speaking of *Jesus Christ the Sonne of God*; he tells us Rom. 1. 3. 4. *that he was made of the seed of David according to the flesh, and declared to be the Sonne of God with Power according to the Spirit.* 1. *Made of the seed of David,* of the substance of the Virgin, who was *David's* posterity; 2. *Declared to be the Sonne of God;* not made the Sonne of God, as he was made the Sonne of man, but declared to be the *Sonne of God*: the Word in the Original signifies a declaration by a solemn sentence or definitive judgement. *I will declare the Decree, the Lord hath said unto me, thou art my Sonne.* Psal 2. 7. That which I point at, he is the *sonne of David*, *Kata sarka* in respect of his manhood; and he is the *Sonne of God*, *Kata theon* in respect of his Godhead; here be the two natures: but in the words before, these two natures make but one Sonne, *Jesus Christ* our Lord, and in the very words themselves he is declared to be the *Sonne of God*; he doth not say, *Sonnes*, as of two; but *his Sonne Jesus Christ*, first before, & then after, to shew unto us, that as before his making, so after his making, he is still but one Sonne, or one person of the two distinct natures subsisting.

To the same purpose is that same text, *in him dwelleth all the* Col. 2. 9. *fulnesse of the Godhead bodily*; by the union of the divine nature with the humane in the unity of his person, the Godhead dwelleth in Christ as the soul in the body: *it dwelleth in him bodily*; not seemingly, but really, truly, and indeed: not figuratively, and in a shadow, as he dwelleth in the Temple; not by power and efficacy, as he dwells in all the creatures; not by grace, as in his

people, nor by glory as in the Saints above, but essentially substantially, personally, the humane nature being assumed into union with the person of the Word. Observe the passages; he in whom that fulnesse dwels, is the person; that *fulnesse*, which doth so dwell in him, is the nature; now there dwells in him not only the fulnesse of the Godhead, but the fulnesse of the manhood also; for we beleeve him to be both perfect God, begotten of the substance of his Father before all worlds, and perfect man made of the substance of his Mother in this world, only he in whom the fulnesse of the Godhead dwelleth is one, and he in whom the fulnesse of the manhood dwelleth, is an other; but he in whom the fulnesse of both these natures dwelleth, is one and the same *Immanuel*, and consequently one and the same person; in him, (i.) in his person dwelleth all the fulnesse of the Godhead, and all the fulnesse of the manhood; in him dwelleth all the fulnesse of the Godhead bodily.

4. For the similitudes that resemble, or set forth this mystery, many are given, but for our better understanding let us consider these few.

The first is of the soul and body that make but one man; as the soul and body are two distinct things, and of several natures, yet being united by the hand of God; they make one person; so the Godhead and manhood are two distinct things, and of several natures, yet being united by the hand of God. they make but one person. Indeed herein is the similitude defective; first, in that the soul and body being imperfect natures, they concur to make one full and perfect nature of a man: Secondly, in that the one of them is not drawn into the unity of the subsistence of the other, but both depend of a third subsistence, which is that of the whole.

The second is of the light and Sun; as after the collection and union of the light with the body of the Sun, no man can pluck them asunder, nor doth any man call one part the Sun. and another part the light, but both of them joyntly together we call the Sun; even so after the union of *flesh* with that true light the Word, no man doth call the Word apart to be one Sonne of God, and the Sonne of man another Sonne of God, but both of them joyntly together we call one and the self same Christ, I know in this similitude are many defectives, yet if hereby we be not altogether able

able to attain the truth of this great mystery, certainly we have herein a most excellent similitude, which will greatly help and contentedly suffice the gaily and moderate searchers of this divine truth.

*Justin Martyr
de recta confess
de Consensu
Trinit.*

The third is of a fiery and flaming sword: as the subsistences of the fire and sword are so nearly conjoynd, that the operations of them for the most part concur; for a fiery sword in cutting burneth, and in burning cutteth; & we may say of the whole, that this fiery thing is a sharp piercing word, & that this sharp piercing sword is a fiery thing even so in the union of the two natures of Christ there is a communication of properties from the one of them to the other, as shall be declared, if the Lord permit, only this similitude is defective in this, in that the nature of the iron is not drawn into the unity of the subsistence of fire, nor is the nature of the fire drawn into the unity of the subsistence of iron, so that we cannot say, this fire is iron, or this iron is fire.

The fourth is of one man having two qualities, or accidental natures, as a man that is both a Physician and a Divine; he is but one person, and yet there are two natures concurring and meeting in that same one person, so that we may rightly say of such a one, this Physician is a Divine, & this Divine is a Physician; this Physician is happy in saving souls, and this Divine is careful in curing bodies: even so is Christ both God and man, and yet but one Christ; and in that one Christ according to the several natures are denominations of either part, as that this man is God, and this God is man; or that this man made the world, and this God dyed upon the crosse, but in this similitude is this defect, in that the different natures are accidental, and not essential or substantial.

The fifth and last is of the branch and tree into which it is ingrafted; as suppose a vine-branch, and an olive-tree, now as this olive-tree is but one, but hath two different natures in it, and so it beareth two kinds of fruit, and yet between the tree and the branch there is a composition, not *hujus ex his*, but *hujus ad hoc*, (i.) Not of a third thing out of the two things united, but of one of the two things united or adjoynd to the other; even so Christ is one, but he hath two different natures, and in them he performs the different actions pertaining to either of them; and yet between the different na-

tures (the divine and the humane nature) there is a composition, not *hujus ex his*, but *hujus ad hoc*, not of a third nature arising out of these, but of the humane nature added, or united to the divine, in unity of the same person: so that now we may say, as this Vine is an Olive-tree, and this Olive-tree is a Vine; or as this Vine bears Olives, and this Olive-tree bears grapes; so the Son of man is the Son of God, and the Son of God is the Son of man; or this Son of man laid the foundation of the earth, and this Son of God was born of *Mary*, and crucified by the Jewes. This similitude (I take it) is the aptest, and fullest of all the other, though in some things also it doth faile; for the branch hath first a separate subsistence in it self, and losing it after, then it is drawn into the unity of the subsistence of that tree into which it is implanted; but it is otherwise with the humane nature of Christ, it never had any subsistence of its own, untill it was united to the person, or subsistence of the Son of God.

5. For the person assuming, and the nature assumed, and for the reason of this way; we say, 1. That the person assuming was a divine person, it was not the divine nature that assumed an humane person, but the divine person that assumed an humane nature; and that of the three divine persons it was neither the first, nor the third, neither the Father nor the holy Ghost that did assume this nature, but it was the Son, the middle person, who was to be the middle one, that thereby, 1. He might undertake the meditation between God and us. 2. He might better preserve the integrity of the blessed Trinity in the Godhead. 3. He might higher advance mankind by means of that relation which the second person, the Mediatour did bear unto his Father: for this very end, saith the Apostle, *God sent his own Son made of a woman, that we might receive the Adoption of sonnes; wherefore thou art no more a servant but a son, and if a son, then an heire of God through Christ*; intimating thereby, that what relation Christ hath unto God by nature, we being found in him have the very same by grace: he was Gods Son by nature, and we are his sons by grace; he was in a peculiar manner *the first borne among many brethren*; and in him, and for him, the rest of the brethren by grace of Adoption are accounted as first-

Gal. 4. 4, 5, 6

Rom. 8. 29

Ezod. 4. 22, 23. *born*, Heb. 12. 23.

2. The nature assumed was the seed of Abraham; for verily he took not on him the nature of Angels; but he took on him the seed of Abraham; elsewhere the Apostle calls it the seed of David, he was made of the seed of David according to the flesh; and elsewhere it is called the seed of the woman, *I will put enmity between thee and the woman, and between thy seed and her seed; and when the fulnesse of time was come, God sent forth his Son made of a woman; no question she was the passive and material principle of which that precious flesh was made, and the holy Ghost the agent and efficient; that blessed womb of hers was the Bride-chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity; the Son of God assuming into the unity of his person that which before he was not, even our humane nature. O with what astonishment may we behold our dust and ashes assumed into the unity of Gods own person!*

Heb. 2. 16

Rom. 1. 3

Gen. 3. 15

Gal. 4. 4

3. For the reason of this way; why did the person assume a nature? or rather, why did not the person of the Son of God joyn it self to a perfect person of the Son of man? I answer,

1. Because then there could not have been a personal union of both natures, and so Christ had not been a perfect Mediator.

2. Because then the work of each of the natures of Christ could not have been counted the works of the whole person; whereas now by this union of both natures in one person the obedience of Christ performed in the man-hood is become of infinite merit, as being the obedience of God; and thereupon God is said to have purchased the Church with his own blood.

Act. 10. 28

3. Because, if the person of the Son of God had been joyned to the person of man, there should have been four persons in the Trinity. It is very observable how for the better preservation of the integrity of the blessed Trinity in the Godhead, the humane nature was assumed into the unity of the second person; for if the fulnesse of the Godhead should have dwelt in any humane person; there should then have been a fourth person necessarily added unto the Godhead; and if any of the three persons besides the second had been born of a woman, there should then have been two sonnes in the Trinity; whereas now the Son of God and the Son of man being but one person, he is consequently but one

Son, and so no alteration at all made in the relations of the persons of the Trinity, but they are still one Father, one Son, and one holy Ghost.

These are the deep things of God, and indeed so exceedingly mystical, that they can never be perfectly declared by any man. Bernard compares this ineffable mystery of the union of two natures, with that incomprehensible mystery of the Trinity in unity; In the Trinity is three persons, and one nature, in Christ is two natures, and one person; that of the Trinity is indeed the greatest, and this of the incarnation, is like unto it; they both far exceed mans capacity, *for his way is in the Sea, and his path in the great waters, and his foot-steps are not known.*

Pf. 77. 19

2. For the effects and benefits of this hypostatical union; they are either in respect of Christ, or in respect of Christians.

1. Those in respect of Christ, are 1. An exemption of all sin. 2. A collation of all graces. 3. A communication of all the properties.

Isa. 53. 12

1 Pet. 2. 22

Heb. 7. 26

1. We finde that although Christ appeared as a sinner, and that he was *numbered among the wicked, or with the transgressours*, Isa. 53. 12. Yet in very deed and truth *he did no sinne, neither was any guile found in his mouth*, 1 Pet. 2. 22. The Apostle tells us, *he was holy, harmlesse, undefiled, and separate from sinners*: he assumed the nature of man; yet by reason of his pure conception, and of this hypostatical union he was conceived, and born, and lived without sinne: he took upon him the seed of man, but not the sin of man, save onely by imputation; but on this point I shall not stay.

2. The graces collated unto the humanity of Christ by reason of this union are very many; I shall instance in some; As —

1. That the manhood hath his subsistence in the second person of the Trinity, whereof it self (as of it self) is destitute.

2. That the manhood is a peculiar Temple for the Deity of Christ to dwell in; it is the place wherein the Godhead shews it self more manifestly, and more gloriously then in any other creature whatsoever; it is true, that by his providence he shews himself in all his creatures, and by his grace in his Saints, but he is only

only most gloriously, eternally, according to the fulness of his Deity, and by an hypostatical union in the humanity of Jesus Christ, *in him dwelleth all the fulness of the Godhead bodily.* Some are of opinion, that as now in this life *no man cometh unto God but by Christ,* so hereafter in the next life, *no man shall see God but in the face of Jesus Christ.* Colos. 1:9

3. That the manhood is in a neerer familiarity with the Godhead than any other creature, whether men or Angels: as sometimes he said, *my Father and I are one:* (1.) one essence; so he may as truly say, the manhood and I are one, (i.) one person for ever.

4. That the manhood of Christ according to its measure is a Partner with the Godhead in the work of redemption and mediation: as he is *Immanuel* in respect of his person, so he is *Immanuel* in respect of his office. He must needs be man as well as God, that he might be able to send this comfortable message to the sons of men, *go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God.* I as *John 10:17* man am in the work of redemption, and in the work of mediation, as well as God; *my flesh is indeed the bread of life.*

5. That the manhood of Christ together with the Godhead is adored and worshipped with divine honour; as in like case, the honour done to the King redounds to the Crown upon his head; not that we worship the manhood alone, as merely a creature; but that we adore the person of Christ which consisteth of the manhood and of the Godhead.

6. That the manhood hath an extraordinary measure, without measure, of habitual graces, poured into it; in this he excels the very Angels; for to them was given grace only by measure; but to the humanity of Christ was given grace without measure, even so much as a creature is any way capable of. I know it is said that *Jesus increased in wisdom, and stature, and in favour with God and man;* but this increase or growth in *wisdom* is not to be understood in respect of the essence or extension of the habit (for that he had from the beginning, even from the first moment of his incarnation, and he brought it with him out of the womb) but in respect of the act and use of it, or in respect of his experimental knowledge, so he increased, and not otherwise; never was there any but Christ, whose graces were

no way stinted, and that was absolutely full of grace; Divine tell us of a double grace in Christ; the one of union, and that is infinite: the other of unction (which is all one with grace habitual) and that is in a sort infinite; for howsoever it be but a finite and created thing, yet in the nature of grace it hath no limitation, no bonds, no stint, but includeth in it self whatsoever any way pertaines to grace, or that cometh within the compasse of it. The reason of this illimited donation of grace bestowed on the nature of man in Christ, was, for that grace was given to it as to the universal cause, whence it was to be derived unto all others, he is the fountain of grace, *and of his fulnesse we receive grace for grace.*

Joh. 1. 16

3. For the communication of the properties. It is a kind, or phraze of speech peculiar to the Scriptures, when the properties of either nature of Christ considered singly and apart, are attributed to the person of Christ, from which soever of the natures they be denominated; for the understanding of this, observe, 1. That words are either abstractive, or concretive; the former speaks the nature of things, the latter speaks the person that hath that nature; as the Godhead, and God; the manhood, and man; holinesse, and holy. 2. Observe that abstractive words noting precisely the distinct natures, cannot be affirmed one of the other; we cannot say, the Godhead suffered; or the manhood created; but we may truly say, that God suffered, and man created; because the person which these concretive words imply, is one; and all actions, passions, and qualities agree really to the person, though in respect sometimes of one nature, and sometimes of another; thus *God purchased the Church with his own blood*; not that the Godhead shed blood, but the person which was God; and thus the *Son of man* talking with *Nicodemus* is said to be in heaven, not that the manhood was in heaven while he was on earth, but the person of the Son of man. Thus we may say that God was born of a Virgin, and that God suffered, and God was crucified; not simply in respect of his Godhead, but in respect of his person, or in respect of the humane nature which God united to himself; because *God* here is a concrete word, and not an abstract; and signifieth the person of Christ, and not the divine nature of Christ. And thus we may say, that the man Christ is Almighty, omniscient, omnipresent, yet not simply

Act. 20. 28
Joh. 3. 13

simply in respect of its manhood, but in respect of the person, which is the same God and man; or in respect of the divine nature of the man Christ Jesus, for that here also *man* is a concrete word and not an abstract, and signifieth the whole person of Christ, and not the humane nature;—but on the contrary, we may not say, that the Godhead of Christ was born of a Virgin, or suffered, or was crucified; nor may we say, that the manhood of Christ is Almighty, omniscient, omni-present, because the Godhead and manhood are abstract words, (i.) such words as note to us the two natures of Christ, the one divine, and the other humane, and not the person of Christ.

And this I think is the mind of *Luther* and his followers, and yet (O wonder) what a deal of objections are made to the multiplying of needlesse and fruitlesse contentions; the Lutherans confesse (however they hold the ubiquitary presence of the humanity of Christ) that his body is onely in one place locally:

*If we ask them (saith * Zanchius) whether Christs body be every where? they answer, that locally it is but in one place, but that personally it is every where; now if they mean (saith he) that in respect of essence, his body is finite, and confined to one certain place, but in respect of the being of subsistence, or of his person, it is infinite, and every where, they say the truth; and there is no difference amongst us. Happy are the reconcilers of dissenting brethren: unto their Assembly mine honour be thou united.*

* Zanchius. in
iudicio de dis-
dio cana dor
minica.

2. The effects or benefits of this hypostatical union in respect of Christians, or their spiritual union and communion with God and Christ.

1. There is a spiritual union of Christians with God in Christ; O the wonder of these two blessed unions; first, of the personal or hypostatical union, secondly, of this spiritual or mystical union in the personal union it pleased God to assume and unite our humane nature to the Deity; in this spiritual union it pleased God to unite the person of every believer to the person of the Son of God. This union is mystical, and yet our very persons, natures, bodies, soules are in a spiritual way conjoynd to the body and soul of Christ; so that we are members of the body of Christ, and of the flesh of Christ, and of the bones of Christ; and as this conjunction is immediately made with his humane nature

Ephes. 5. 30

2. Pet. 1. 4.

so thereby we are also united to *the divine nature*; yea, the person of the believer is indissolubly united to the glorious person of the Son of God.

Now concerning this union, for our better understanding observe these four things.

1. It is a most real union, it is not a meer notional and intellectual union, that consists onely in the understanding, and without the understanding is nothing, it is not an imaginary thing, that hath no other being but onely in the brain; no, no, it is a true, real, essential, substantial union; In natural unions I confesse there may be more evidence, but there cannot be more truth; spiritual Agents neither have, nor put forth lesse vertue, because sense cannot discern their manner of working; even the load-stone, though an earthen substance, yet when it is out of sight, whether under the Table, or behind a solid partition, it shirreth the needle as effectually as if it were within view. Shall not he contradict his senses, that will say, *it cannot work, because I see it not*? Oh my Saviour! thou art more mine, then my body is mine, my sense feels that present, but so as that I must lose it; but my faith so feels, and sees thee present with me, as that I shall never be parted from thee.

2. It is a very neare union; you will say how near? if an Angel were to speak to you, he cannot fully satisfie you in this, only as farre as our understanding can reach it, and the creatures can serve to illustrate these things, take it thus. Whatsoever by way of comparison can be alledged concerning the combination of any one thing with another; that, and much more may be said of our union with Jesus Christ. To give instance out of the Scripture; see what one stick is to another being *glewed together*; see what one friend is to another, as *Jonathan and David*, who were said to be *woven*, and *kint* each one to other; see how neer the Father and the child are; how near the *husband and the wife* are; see what union is between the *branches and the Vine*, the members and the head; nay, one thing more: see what the soul is to the body; such is Christ, and so near is Christ, and nearer to the person of every true believer, *I live, yet not I* (saith Paul) *but Christ liveth in me*, q. d. as the soul is to the body of a natural man, that acts and enlivenes it naturally, so is Jesus Christ to my soul and body. O there is a marvellous nearnesse in this mystical union.

1. Cor. 6. 17.

1 Sam. 18. 1

Isa. 62. 5.

Joh 15. 5.

1. Cor. 12. 13.

Gal. 2. 20.

3. It is a total union; (i.) whole Christ is united to the whole believer soul and body. If thou art united to Christ, thou hast all Christ; thou art one with him in his nature, in his name; thou hast the same image, grace, and Spirit in thee, as he hath; the same precious promises, the same access to God by prayer as he; thou hast the same love of the Father; all that he did, or suffered, thou hast a share in it; thou hast his life and death; all is thine: so on thy part he hath thee wholly, thy nature, thy finnes, the punishment of thy finnes; thy wrath, thy curse, thy shame; yea, thy wit and wealth, and strength, all that thou art or hast, or canst do possibly for him. It is a total union, *my beloved is mine, and I am his*; whole Christ from top to toe is mine, and all that I am, have, or can do for evermore is his.

4. It is an inseparable union, it can never be broken. *I will Jer. 31 40*
make (saith God) an everlasting Covenant with them, and I will not turn away from them to do them good, I will put my fear in their hearts, that they shall not depart from me. This a glorious promise, some poore soules may say, true Lord, thou wilt not turn away from me, I know thou wilt not; Oh but I fear I shall turn away from thee; Oh alas, I turn every day towards sin and Satan! nay, saith God I will put my fear in thy heart, that thou shalt not turn away from me; q. d. We shall be kept together for evermore, and never be separated. Hence Paul triumphantly challenges all enemies on earth, (or rather in hell) to do their worst to break this knot, *who shall separate me from the love of God in Christ? shall tribulation, distresse, famine, nakednesse, perill, Rom. 8.35*
or sword? Come all that can come, and see if that blessed union betwixt me and Christ shal ever be broken, by all that you can do. Thus for this union.

2. There is a spiritual communion with God in Christ. Both these are the effects of Christs personal or hypostaticall union; first, union to his person; and then communion with his benefits; union in proper speaking is not unto any of the benefits flowing to us from Christ; we are not united to forgivenesse of finnes, holinesse; peace of conscience, but unto the person of the Son of God himself; and then secondly, comes this communication of all the benefits, arising immediatly from this union to the Lord Jesus; that as Christ was Priest, Prophet, and King, so we al-

so by him are after a sort Priests, Prophets, and Kings; for being made one with him, we are thereby possessed of all things that are his, as the wife is of the wealth of her husband, *now all things are yours* (saith the Apostle) *whether Paul, or Apollo, or Cephas or the world, &c.* —

1. Cor. 3. 21, 23

Hitherto we have took a view of Christ in his mothers womb, and O what marveiles there! did ever womb carry such a fruit? Well might the Angel say, *blessed art thou amongst women?* and well might Elizabeth say, *blessed is the fruit of thy womb;* but the blessing is not onely in conceiving, but in bearing, and therefore we proceed.

SECT. VI.

Of the birth of Christ.

6. **T**HE birth of Christ now follows. Now was it that the Son of righteousness should break forth from his bed, where nine months he had hid himself, as behind a fruitful cloud: this was the worlds wonder; a thing so wonderful that it was given for a signe unto believers seven hundred and fourty years before it was accomplished: *therefore the Lord himself shall give you a signe, behold a Virgin shall conceive, and bear a Sonne.* A wonder indeed, and great, beyond all comparison; that the Son of God should be born of a woman; that he who is the true Melchizedech, without father, and without mother, must yet have a mother-Virgin: that he that is before Abraham was, should yet be born after Abraham a matter of two thousand yeares; that he who was Davids Sonne, and therefore borne in Bethlehem, should yet be Davids Lord; *wonderful things are spoken of thee, O thou Son of God;* before he was born the Prophets sing, the Sybills prophecy, the Patriarchs typifie, the Types foretell, God promiseth, and the Son of God performeth; when he was borne Angels run errands, Gabriel brings tydings, the glory of heaven shines, a starre displays, and wise men are the Heralds, that proclaime his birth. But come yet a little nearer, *let us go to Bethlehem* (as the shepherds said) *and see his thing*

Isa. 7. 14.

Heb. 7. 3.

thing which is come to passe! if we step but one step into his lodging, heavens wonder is before our eyes, now look upon Jesus! Luke 2.15. look on him as in fulnesse of time he carried on the great work of our salvation; here now you may read the meaning of Adams Covenant, Abrahams promise, Moses revelation, Davids succession; these were but vailles, but now shall we draw aside the Curtaines? come take a view of the truth it self, O wonder of wonders! whom finde we in this lodging? a babe in a cratch; a mother-maid? a father-Virgin? is this the babe whom we look unto as our Jesus? is this a mother (as Austin) scarce fourteen yeares of age? is this the father that knew her not, untill she had brought forth her first born Son? what a strange birth is this? look Mar. 1.25 on the babe there is no cradle to rock him, no nurse to lull him, no linnens to swaddle him, scarce a little food to nourish him; look on the mother, there's no midwives help, no downy pillowes, no linnen hangings, scarce a little straw where she is brought abed: look on Joseph the reputed father, he rather begs then gives a blessing, poor Carpenter, that makes them a chamber of an Oxes stall, and carves him a cratch to be his cradle; Mary that tees with her eyes, and ponders all in her heart, how doth-modest shamefastnesse change her colours so often as her imagination works? she must bear a Son; an Angel tells her, the holy Ghost overshadowes her, the dayes are accomplished, and she is delivered, each circumstance is enough to abash a modest Virgin, but who will not wonder? a maid believes, a maid conceives, a maid brings forth, and a maid stil remains; how might we descant on this subject? but I shall contract my self and reduce all wonders to this word, *I am the Vine.*

Joh. 15.5

It is a blessed Parable; in which under the shadow of a Vine Christ elegantly sets forth himself. Christ in many resemblances is a precious Vine; but why a Vine, rather then a Cedar, Oak, or some of the strongest, tallest trees? many reasons are given; as 1. Because of all trees the Vine is lowest, it grovells as it were on the ground. 2. Because of all trees the Vine is weakest hence they that have Vines, have also their Elmes to support them, and hold them up. 3. Because of all trees the Vine hath the meanest bark, and outside, it is of little worth, or reputation. 4. Because of all trees the Vine is fruitfulest, and therefore it

Pl 128.3

Phil 2.7

is called *the fruitful Vine*. In every of these respects Christ is called a *Vine*, who by his incarnation took upon him the lowest condition, and *made himself* by emptying himself of *no reputation*: but he was the fruitfulest Vine that ever the earth bore, and in this respect no Vine, nor all the Vines on the earth were worthy to be compared with him, or to be so much as resemblances of him. I shall not prosecute the resemblances throughout, for, so I might passe from his birth to his life, and from his life to his death; when the blood of the grapes was pressed out; onely for the present wee'll take a view of this Vine. 1. In its plant, 2. In its bud, 3. In its blossome, 4. In its fruit, and so an end.

Ber. de passione
Dom.

1. For the plant: the way of Vines is not to be sowed, but planted; that thus translated they might better fructifie: so our Jesus, first sprung from his Father, is planted in a Virgins womb; God from God, coeternal with God, but by his incarnation made that he was not, and yet remaining that he was; God of his father, and man of his mother; before all time, yet since the beginning, Bernard tells us, *that this Vine sprung of the Vine, is God begotten of God, the Son of the Father, both coeternal and consubstantial with the Father, but that he might better fructifie, he was planted in the earth; (i) he was conceived in a Virgins womb.* There is indeed a resemblance in this, yet in this resemblance we must be careful to observe that communication of properties; of which I told you; we may truly say, that God was planted, or conceived, but not the Godhead; God is a concrete word, and signifies the person of Christ, and his person was planted or conceived, not simply as God, but in respect of the manhood united to it; and thus he that is infinite was conceived; and he that is eternal, even he was born; the very fulnesse of all perfection, and all the properties of the divine essence are by this communication given to the nature of man in the person of the Son of God; no wonder therefore that we say, that this Vine (the Son of God) is planted in *Mary*; I know some would have the plant more early, and therefore they say, That Christ was a Vine planted in *Adam*, budded in *David*, and flourished in *Mary*; but I take this but for a flourish; all before *Mary* were but types, now was the truth; now in *Mary* was Christ planted, and not before, as in the beginning *there was not a man to*

till

till the ground, but out of the ground the Lord made to grow every tree; and a river went out of Eden to water the garden: so there was no man that tilled this ground but out of this ground (the Virgin) the Lord made to grow this plant, watering it by his Spirit; the holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: of this conception and of the holy Ghosts efficiency, I believe, spake the Prophet, when there was such longing after Christs coming in the flesh, drop down ye heavens from above, and let the He poure down righteousness, let the earth open, and bring forth salvation. But of this conception before. Luke 1.35

2. For the bud, the nature of Vines is to bud, before it blossome or bring forth its fruit; so was it said of Christ before he came, truth shall bud out of the earth, now what was this budding of truth out of the earth, but Christ born of a woman? what was the truth (saith Irenaeus and Augustine) but Christ? and what the earth but our flesh? and what truth budding but Christ being born? here let us stay awhile; surely it is worth the while (as the Spouse said in another case) to get up early to the Vineyards, and to see how the Vine did flourish, and how the tender grape did open. Iren. 1.3.c.5. Ps 85.11

In Christs carrying on the great work of our salvation before all worlds; we told you of Gods Counsels, as if he had been reduced to some straits and difficulties by the crosse demands of his several Attributes, but wisdom found out a way, how to reconcile these differences by propounding a Jesus; and in him mercy and truth met together, righteousness and peace kissed each other. That reconciliation was in the counsel of God from all eternity; but for the execution of this counsel it was now in the fulness of time, even at this time when Christ was borne? now indeed and in truth in execution and performance, was the reconciliation of all differences; and of this time was the I salmists prophecy more especially meant, mercy and truth shall meet together, righteousness and peace shall kisse each other: truth shall bud out of the earth, and righteousness shall lock down from heaven. Ps 85.10, 11

In these words we find first a meeting of Gods blessed Attributes, and secondly this meeting at a birth, the birth of truth; at which meeting, thirdly, was that glorious effect, that righteousness

reousnesse looked down, and indeed came down from heaven, I desire a little to invert the words, and shall first speak to Christs birth; secondly, to the effects of his birth, of righteousness looking down from heaven. Thirdly, to the meeting and agreement of all Gods Attributes as the issue and effect of all; when mercy and truth met together, and righteousness and peace kissed each other.

Joh. 14. 6

Isa. 45. 8

Gen. 1. 26

Joh. 1. 14

1. For his birth, our Vine doth bud; *truth shall bud out of the earth.* (1.) Christ shall be born upon the earth, or Christ shall be born of a woman, for *truth is Christ, bud is born, and she earth* is a woman. 1. *Truth* is Christ, *I am the way and truth* said Christ; he is the truth of all types, and the truth of all prophecies, and the truth of all promises, for in him are all the promises, *Yea and Amen.* 2. *Bud* is borne; the Vine budding, is the first putting forth of the grape, so Christ being born was truth budding out of the earth, he then first shewed himself to the world, and was first seen (like the Vine springing forth) above ground. 3. *The earth* is the woman, thus sooner render that text, *let the earth bring forth a Saviour*; look how the field-flowers spring forth of themselves without any seed cast in by the hand of man, so the Virgin brings forth Christ. It is observable that in the creation of *Adam* was laid the prognosticks of this future birth: begin with the first man *Adam*, and you may see him paralleld in this second *Adam*, Christ. *Adam* was created of the Virgin-earth, Christ was born of a Virgin-mother, the earth had no husband, man yet brought forth without seed, *Mary* had no husband, yet brought forth without seed of man; in the creation God said, *let us make man*, and now saith the Holy Ghost *the Word is made flesh*, or the Word is man indeed, those were but types, but Christ is the truth; he is the Vine that buds, the Messias born; the Angels own him, the star designes him, the Prophets fore-shew him, the Devils confesse him, his miracles declare him, the Sages seeke him, and heaven and earth rings with the newes, that *truth is budded out of the earth.*

2. For the effect of this birth; *righteousnesse shall look down from heaven.* No sooner Christ born, but righteousness looked down from heaven; she cast her eye upon earth, and seeing truth freshly sprung there, she looked and looked again; certainly it

was

was a sight to draw all the eyes of heaven to it : it is said of the Angels that *they desired to look into these things* ; they looked wish-ly at them ; as if they would look through them ; no question but *righteousnesse* looked as narrowly and as piercingly as the Angels : some observe that the Hebrew word, *she looked down*, signifies that *she beat out a window* ; so desirous was *righteousnesse* to behold the sight of *the Vine budding*. Of Christ being born, that she could not hold, but she beats out a window in heaven : before this time she would not so much as *look down* towards earth ; *righteousnesse* had no prospect, no window open this way ; she turned away her eyes ; and clap to the casement, and would not abide so much as to look on such sinful wretches, forlorne sinners as we are ; her eye was purer then to behold iniquity, she abhorred it, and us for it, and therefore would not vouchsafe us once the cast of her eye. O but now the case is altered ; no longer doth our *Vine bud upon the earth*, but she is willing to condescend, and so willing that she breaks a window through the walls of heaven to look down upon this bud ; and no marvel, for, what could *righteousnesse* desire to see, and satisfy her self in, that was not to be seen in *Jesus Christ* ? he was all righteous, there was not the least spot of sinne to be found in him ; his birth was clean, and his life was holy, and his death was innocent ; both his soul and body were without all sinne ; both his Spirit and his mouth were without all guile ; whatsoever satisfaction *righteousnesse* would have, she might have it in him, *lay judgment to the line, and righteousness to the ballance*, and there is nothing in *Jesus* but streight for the line, and full weight for the ballance.

3. For the meeting and agreement of all Gods Attributes, as the issue and the lost effect of this budding Vine, the verse before tells us, that *mercy and truth are met together, righteousness and peace have kissed each other* ; this meeting presupposeth a distance before they met, for they that meet come from diverse coasts ; here then are two things considerable ; first, the distance, and secondly, the meeting. But you will say, how came this distance ? are they not all the Attributes of Gods undivided essence ? are they not all four in the bosome of God from all eternity ? I answer, yes : they are undivided in themselves, but they were divided about us ; it was *Adams* sinne, and ours in him, that

first divided heaven, yea the very Attributes of God, and in a sort God himself; I shall speak to both these, that you may first see the differences, and then the agreement and blessed harmony of these glorious Attributes.

1. The difference; immediately after the fall, the great question (which before you heard of in the decree and counsels of God) was actually propounded, *what should be done with sinful man?* in this case we must speak of God after the manner of men; and I hope you will give me the liberty that others (I suppose warrantably) take: *come, saith God, what shall be done with sinful man?* he hath violated my Law, broken my Command, and as much as lies in him, unpind the fabrick of the world, Spoiled my glorious work of heaven, and earth, and Sea, & all therein; undone himself for ever and ever, and ever. *O what shall be done with this sinful, rebellious, forlorn, unhappy creature, man?* Silence being awhile in heaven, and all struck into amaze to see the great God of heaven stirred up in wrath, at last *mercy and peace* stand up, and they seek with sweet gentle intreaties to pacifie Gods anger; but *righteousnesse and truth* are on the contrary side, and they provoke God Almighty to go on, and to manifest himself (as he is indeed) a *consuming fire*, a *sinne-reven-geing God*. The plea is drawn up, and reported at large by *Ber-nard, Andrewes*, and others.

1. Mercy began, for out of her readinesse to do good, she is ever foremost; her inclination is to pity, or rather she her self is an inclination to pity those that are in misery; and if she can but relieve them, let them deserve what they will, be sure she will relieve them; for she looks not to the party what he is, nor what he hath done, nor what he deserved; but (which is the comfort of us miserable sinners) she looks at what he suffers, & in how woful and wretched a case he is. Her plea was thus; *What Lord, hast thou made all men in vain? wilt thou now destroy him for whom thou mad'st the world? shall the house-holder be cast out, and thrown into prison, and there remain till he hath paid the utmoſt farthing? shall all the men and women in the world, from first to last, be damned for ever and ever? alas! what profit is in their blood? what wilt it availe to crowd men and Divels together in hell flames? will not those Divels, the grand enemies of God, rejoyce at this? and what then will become of thy great Name on earth? is not this thy Name? the Lord, the Lord, merciful*

merciful, and-gracious, long-suffering, and abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sinnes? what will the Lord undo his Name? will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? will he be no more entreated? hath God forgotten to be gracious? hath he in anger shut up his tender bowels? with these and such like holy whisperings, or mutterings did mercy enter into Gods bowels, and make them yearn, and melt again into compassions.

But 2. Truth must be heard as well as mercy; and she layes in matter of exception, and her plea was thus; what is God but his Word? now this was thy word to Adam, in the day that thou eatest thereof thou shalt dye the death; and this was thy word to all the sons of Adam, the soul that sinneth, that soul shall dye. And God may not falsifie his Word; his Word is truth; falsifie truth? that may not be; all men are liars, but God is true, even truth is self. ——— This plea of truth is seconded by righteousness: and thus she speaks God, shall not the Judge of all the world do right? thou hast declared thy self over and over to be just and righteous; O Lord God of Israel thou art righteous: ——— righteous art thou O Lord, Ezr. 3. 9. 15. and upright are thy judgments. ——— Thou art righteous O Lord Ps. 119. 13. which art, and wast, and shall be; ——— even so Lord God Almighty, Rev. 16. 5. 7. true and righteous are thy judgments, ——— yea the Lord is righteous in all his wayes, and holy in all his workes; and wherein consists this righteousness, but in rendering to every one according to his due? and what is the sinners due, but death? the wages of sin is death; what shall not these sinners dye the death? that were (as before) to make truth false, so here to do right, wrong. P. 145. 17. Rom. 6. 13.

These were the contraverfies at that time; so that peace could not tell how to speak a prevailing word amongst them: nay, the contraverfie grew so high, that they made it their own cases, what shall become of me (said mercy) if God spare not sinners? and what shall become of me (said justice) if God do spare sinners? what shall become of me (said mercy?) if God will shew no mercy? and what shall become of me (said justice) if God will do no justice? why, alas I perish (said mercy) if thou wilt not pity; if man dye, I die also: and I perish (said justice) if thou wilt have mercy; surely I die, if man die not. To this it came, and in these termes brake up the Assembly, and away they went one from another; truth

went to heaven, and was a stranger upon earth, *righteousnesse* went with her, and would not so much as look down from heaven: *mercy*, she stayed below still, for where should *mercy* be if not with the miserable? as for *peace* she went between both, to see if she could make them meet againe in better termes: in the mean while our salvation lyes a bleeding; the plea hangs, and we stand as prisoners at the bar, and know not what shall become of us; for though two be for us, yet two are against us, as strong, and more stiffe then they; so that much depends upon this meeting, for either they must be at peace between themselves, or they cannot be at peace with us, nor can we be at peace with God.

Hcb. 10. 5.

Many means were made before Christs time for a blessed meeting, but it would not be, *sacrifice and burnt offering thou wouldst not have*: these means were not prevalent enough to cause a meeting; where stuck it, you will say? surely it was not long of *mercy*, she was easie to be intreated; she looked up to heaven, but *righteousnesse* would not look down; and indeed here was the businesse, *righteousnesse* must, and will have satisfaction, or else *righteousnesse* should not be righteous; either some satisfaction for sin must be given to God, or she will never meet more; better all men in the world were damned, then that the *righteousnesse* of God should be unrighteous. And this now puts on the great transaction of our Saviours birth.

Luke 1. 78.

Well then our Saviour is born; and this birth occasions a gracious meeting of the attributes; such an attractive is this birth, this *bud of Christ*, that all meet there; indeed they cannot otherwise but meet in him in whom all the blessed attributes of God do meet. It is Christ is *mercy*, and Christ is *truth*, and Christ is *righteousnesse*, and Christ is *peace*; 1. Christ is *mercy*, thus *Zacharias* prophesied. That *through the tender mercy of our God, the day spring* (or branch,) *from an high hath visited us*. And God the Father of Christ, is called the Father of mercies; as if *mercy* were his Sonne, who had no other Sonne but his dearly beloved Sonne in whom he was well pleased. 2. Christ is *truth*, I am

2 Cor. 1. 3

John 14 6

Psal. 57. 3.

64. 7.

Exod. 34. 6.

the way, & the truth, and the life. That *truth* in whom is accomplished whatsoever was prefigured of the Messiah. God shall send forth his *mercy*. and his *truth*, And, O prepare *mercy* and *truth*. And this is his Name, the Lord, the Lord. — Abundant in goodness and truth.

truth. He is a God of truth saith Moses plentiful in mercy and truth, *Deur. 32. 4.* saith David, full of grace and truth, saith John; for the Law was given by Moses, but grace and truth came by Jesus Christ. *John 1. 14. 17* He is Truth by name, and Truth by nature, and Truth by office. — 3. Christ is righteousness. This is his Name whereby he shall be called the Lord our righteousness. And unto you that feare my Name shall the Sonne of righteousness arise with healing under his wings. And, Christ of God is made unto us wisdom, righteousness, and sanctification, and redemption. And according to his type Melchisedech, this was his style. King of righteousness. *Eph. 2. 14, 2 Thes. 3 16*

4. Christ is peace. This is his Name wherewith he is called, wonderful Counsellor, the mighty God the everlasting Father, the Prince of peace. And Christ is our peace who hath made both one, and hath broken down the middle wall of partition between us. And therefore prays the Apostle, now the Lord of peace himself. (Or the Lord himself who is peace,) give you peace alwayes by all meanes. And according to his type Melchisedech, as he was King of righteousness, so also he was King of Salem, which is King of peace. *Heb. 7. 2.*

Thus Christ is mercy, and Christ is truth, and Christ is righteousness, and Christ is peace; now where should all these meet but in him who is them all? Surely there they meet, and at the meeting they all ran first and kissed the Sonne, and that done, truth ran to mercy and imbraced her, and righteousness to peace and kissed her, they that so long had been parted, and stood out in difference, now they meet and are made friends againe, O the blessed effect of this birth of Christ! it is Christ that reconciled them, and that reconciled us and them; he reconciled all things, (saith the Apostle,) whether they be things in earth, or things in heaven. Now is heaven at peace with it self, and heaven and earth at peace with one another; and that which glues all, and makes the peace, is this birth of Christ: the budding of this Vine. Truth shall bud out of the earth and then mercy and truth shall meet together, &c. *Col. 1. 20.*

3. For the blossome the nature of vines is in its season, to blossom, or to bear sweet flowers. Pharaohs Butler you know dreamed of a vine, that not only budded, but blossomed, her blossomes shot forth: and thus Christ, our Vine, both budded and blossomed; he was full of the sweetest flowers; now what were these flowers and blossoms of Christ, but his vertues and blessed graces? In this

Bern. de passio
ne Domin.

only Christ differs from the vine, in that in him was seen not only one sort or kind of flowers, but every kind. *Bernard* reckons up the violet of humility, the lily of chastity, the rose of patience, the saffron of abstinence; I may not so far enlarge my self; but in reference to his birth, I cannot but admire at his humility, patience and infinite condescensions, that the Creator should become a creature, though an Angel, it were a great gulf which no created understanding could measure, but that he should reject Angels, and take the seed of *Abraham*; that he should be made lower then the Angels; who is God over all, that he would be conceived, who is the uncreated wisdom, in the dark prison of the womb, who is the light of the world; and that of a woman the weaker, first sinning sex, who is the holy one and power of God, that he would be born, who beareth all things; the Lord of all, of a lowly handmaid, in fulnesse of time, who is eternity, in the night time who is the *Sonne of righteousness*; in the winter, who gives life and heat; in a time of publick taxation, who is Lord of Lords; and that not at *Rome*, the Lady of nations, nor at *Jerusalem*, the glory of the East, but at *Bethlehem* the least of the thousands of *Judah*; not in a Palace prepared, nor in his mothers house, but in an *Inne*; not in the best room, nor in any room of the house, but in a stable of beasts; not attended there with a royal guard, but with *Joseph* and *Mary*; not adorned in robes, but swaddled in clouts; not stately enthronized, but laid in a manger; nor lastly his birth proclaimed by the Kings at *Armes*, but by poore shepheards.

That the Word should be an infant not able to speak a word; that life should be mortal; that power should be subject to a poore Carpenter; that the Lord of the covenant should be circumcised; that the God of the Temple should be presented in the Temple, that wisdom should be instructed, infinitnes should grow in stature; that the feeder of all things should be fed, that all these are preludes, and but beginnings of his sufferings, O wonderful condescension! O admirable patience! O rare humility! how strange are the blooming blossomes of this vine?

4. For the fruit: the nature of Vines is to cast sweet favours, but to bear sower grapes: Christ that was blamelesse before God and man, yet bore the heavy burthen of our sin. O the sweetness
of

of his favours! *because of the savour of thy good ointments, thy Name is an ointment poured forth*; whether by favours, we mean his words, the very officers of the *Jewes* can say, *never man spake like this man*: or whether by favours, we mean his deeds, his very enemies confesse him a just man, so *Pilates* wife could send her husband word, *have thou nothing to do with that just man*: the wise men that brought their offerings, *give him gold, frankincense, and myrrhe*; gold is given him as to a potent King, frankincense as to a gracious God, and myrrhe as to an holy Priest; He is a King to rule, a God to save, and a Priest to mediate; thus far he casts sweet favours; but digest them better, and they prove sower grapes, a King he was, but mockt with the title, *Haile King of the Jewes*; a God he was, but he emptied himself, *he made himself of no reputation*; an holy Priest he was, but such a Priest as must offer up himself for a sacrifice, the wise men that came from the East, they saw his infirmity, yet adore his power; they saw his infancy, yet adore his wisdom; they saw his poverty, yet adore the riches of his mercy; they saw him whom they enquired after, *Where is he that is born King of the Jewes?* The very title casts sweet favours, but it bears sower grapes; he is a King that's a title of honour; but he is *King of the Jewes*, that's a words of reproach.

All along his life you may see these two, *sweet savours, but sower grapes*, *vidisti vilia, audi mirifica*, said *Ambrose*; the things you see are mean, but the things you see and heare are wonderful; mean it was to see a sort of shepherds, wonderful it is to see a troop of Angels: mean it was to heare one say *laid in the cratch below*, wonderful it is to here many sing, *glory to God on high*; mean it was to see him man, wonderful it is to know him God. Here's a little child fainting and groaning, yet a powerful God ruling and commanding; hungry himself to shew our nature, yet feeding five thousand to shew his power; dying on the crosse as the Sonne of Adam, disposing of Paradise as the Sonne of God. As it was said of *Bethlehem*, *minima, & non minima*; the least of the thousands, *Mich. 5. 2.* Not the least of thousands, *Mat. 2. 6.* So we say of this *Bethlehemite*, *minimus, & non minimus*, *he shall sit upon the Throne of David*, *Isa 9. 7.* Yet he hath born our griefes, and carried our sorrows, *Isa 53. 4.* His kingdom is an everlasting kingdom, *Dan. 7. 27.* Yet his end shall be, and he shall have nothing

Cant. 1. 3.

John 7. 46.

Mar. 27. 19.

Mat. 2. 11.

Mar. 27. 19.

Phil. 2. 7.

Mar. 2. 2.

Mich. 5. 2.

Mat. 2. 6.

Isa 9. 7.

Isa 53. 4.

Dan. 7. 27.

9. 26.

nothing, Dan: 9. 26. Thus all along from his cratch to his Crosse; sweet favours, but *fewre grapes*; at last indeed the grapes grew to a ripenesse, and then he was pressed, and his dearest heart blood runne out in abundant streames; this was the sweet juice of our garden-Vine, God planted it, the heavens water it; the Jewes prune it, what remains now but that we abide in it? but of that when we come to the directions how we are to look.

SECT. VII.

Of some consequents after Christs birth.

7. **SOME** consequents after the birth of Christ may be touched, whilst yet he was but a child of twelve yeares old.

As

1. When he was but eight dayes old, he was circumcised, and named *Iesus*. As there was shame in his birth, so there was pain in his circumcision; a sharp razor passeth through his skin presently after he is born; not that he needed to this ceremony, but that for us he was content to be legally impure; in this early humiliation he plainly discovers the riches of his grace; now he sheds his blood in drops, and thereby gives an earnest of those rivers which he after poured out for the cleansing of our nature, and extinguishing the wrath of God; and for a further discovery of his grace, at this time his name is given him, which was *Iesus*: this is the name which we should engrave in our hearts, rest our faith on, and place our help in, and love with the overflowings of charity, and joy, and adoration, above all things we had need of a *Iesus*, a Saviour for our soules, and from our finnes, and from the everlasting destruction which sinne will otherwise bring upon our soules; hence this name *Iesus*, and this signe *circumcision* are joyned together, for by the effusion of his blood he was to be our *Iesus*, our Saviour: *without shedding of blood is no remission of sinnes*? no salvation of soules. *Circumcision was the seal*; and now was it that our *Iesus* was under Gods great seal to take his office, we have heard how he carried on the great

Heb. 9. 22
Rom. 6. 11

work

work of our salvation from eternity; this very name and office of *Iesus*, a *Saviour*, was resolved on in Gods fore-counsel, and given forth from the beginning, and we have heard of late how it was promised and foretold, by an Angel, but now it is signed and sealed with an absolute commission and fulnesse of power, *him hath God the Father sealed*, Joh. 6. 27. It is his office and his very profession to save, that all may repaire unto him to that end; *come unto me all ye that are weary, & him that cometh unto me I will in no wise cast out*; in which respect he is called *the Saviour of the world* (i. e. of Samaritans, Jewes, Gentiles, Kings, shepherds; and of all sorts of men. Joh. 6. 27
Mar 11. 28
Joh 6. 37
Joh. 4 42

2. When he was fourty dayes old, *he was brought to Jerusalem and presented to the Lord*; as it is written in the Law of the Lord, *every male that openeth the womb shall be called holy to the Lord*: Luke 2. 22, 23
O wonder! there was no impurity in the Son of God, and yet he is first circumcised, and then he is brought and offered to the Lord; he that came to be sinne for us, would in our persons be legally unclean, that by satisfying the Law he might take away our uncleannesse; he that was above the Law, would come under the Law, that he might free us from the Law, we are all born sinners; but O the unspeakable mercy of our *Iesus*; that provides a remedy as early as our sinne: first, he is conceived, and then he is born, to sanctifie our conceptions, and our births; and after his birth he is first circumcised; and then he is presented to the Lord, that by two holy acts, that which was naturally unholy might be hallowed unto God; Christ hath not left our very infascy without redresse, but by himself thus offered, he cleanseth us presently from our filthinesse. — Now is Christ brought in his mothers armes to his own house, the Temple; and as man, he is presented to himself as God, Ohow glorious did that Temple seem, now the owner was within the walls of it? now was the houre, and guest come, in regard whereof the second Temple should surpasse the first; this was the house built for him, and dedicated to him, there had he dwelt long in his typical presence, nothing was done there whereby he was not resembled; and now the body of these shadows is come, and presents himself, where he had ever been represented. You will say, what is this to me, or to my soul? O yes! *Jerusalem* is now every where; there is no Church-Assembly, no Christian heart

Gal. 3. 4. 5

which is not a Temple of the living God; and there is no Temple of God wherein Christ is not presented to his Father. Thus we have the benefit of Christs fulfilling the Law of righteousness; God sent his Son, made of a woman, made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of sons. It is as if the Father should have said to Christ, come my dear Son, here are certain malefactors under the Law to suffer and to be executed; what say you to them? why, I will become under the Law. (saith Christ) I will take upon me their execution and suffer for them, and to this purpose he is first circumcised, and then he is presented to the Lord.

Euseb. de de.

monst. l. 6. c. 20

I. 2. 19. 1

3. When he was yet under one year old, as some; or about two, as others, he fled into Egypt. As there was no room for him in Bethlehem, so now there is no room for him in all Judea; no sooner he came to his own, but he must fly from thence, what a wonder is this? could not Christ have quit himself from Herod a thousand wayes? what could an arme of flesh have done against the God of spirits? had Jesus been of the spirit of some of his Disciples, he might have commanded fire from heaven on those that should have come to have apprehended him; but hereby he taught us to bear the yoke even in our youth, thus would he suffer, that he might sanctifie to us our early afflictions, he flies into Egypt the slaughter-house of Gods people, the sink of the world, the furnace of Israels ancient afflictions; what a change is here? Israel, the first-born of God flies out of Egypt into Judea; and Christ the first-born of all creatures flies out of Judea into Egypt; Eusebius reports that the child Jesus arriving in Egypt, and being by designe carried into a Temple, all the statutes of the Idol-gods fell down like Dagon at the presence of the Ark; and to this purpose he cites Isaiahs Prophecy, behold, the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his presence. Now is Egypt become the Sanctuary, and Judea the inquisition-house of the Sonne of God; surely he that is every where the same, knows how to make all places alike to his; he knows how to preserve Daniel in the Lions den; the three children in a fiery furnace; Jonah in a Whales belly; and Christ in the midst of Egypt.

4. When he was now some five yeares old, say some; or but two yeares and a quarter old, say others; An Angel appears again

gain in a dream to Joseph, saying, *arise and take the young child and his mother; and return again into the Land of Israel, for they are dead which sought the young child's life.* Herod, that took away the lives of all the infants in or about *Bethlehem*, is now himself dead, and gone to his own place, and by this means the coast is clear for the return of that holy family; O the wonderful dispensation of Christ in concealing of himself from men! all this while he carries himself as an infant, and though he know all things, yet he neither takes, nor gives any notice of his removal, or disposing, but appoints that to be done by his Angel, which the Angel could not have done but by him. As Christ was pleased to take upon him our nature, so in our nature he was pleased to be a perfect child, for that is the word, *take the young child and his mother*; he suppress the manifestation and exercise of that Godhead; whereto the infant-nature was conjoyned; as the birth of Christ, so the infancy of Christ was exceeding humble; Oh how should we magnifie him, or deject our selves for him, who himself became thus humble for our sakes?

5. When he was twelve years old, *he with his parents go up to Jerusalem after the custome of the Feast.* This pious act of his younger years intends to lead our first years into timely devotion; but I shall not insist on that; I would rather observe him *sitting in the midst of the Doctours, both hearing them, and asking them questions*; whiles the children of his age, were playing in the streets, he is found of his parents sitting in the Temple; not to gaze on the outward glory of that house, of the golden candlesticks, or tables, or cherubims, or the pillars, or the molten sea, or the Altar of gold, or the vessels of pure gold; no, no, but to hear and oppose the Doctours. He, who as God, gave them all the wisdom they had, doth now as the Sonne of man hearken to the wisdom he had given them; and when he had heard, then he asks, and after that, no doubt he answers; his very questions were instructions; for I cannot think that he meant so much to learn, as to teach those Doctours of *Israel*. Surely these Rabbins had never heard the voice of such a Tutor; they could not but see the very wisdom of God in this child, and therefore saith the Text, *they all wondered, or they were all astonished at his understanding and answers*; their eyes saw nothing but a child, but their eares heard the wonderful things of Gods Law; betwixt

Isa 56.

what they saw, and what they heard they could not but be distracted, and amazed. But why did ye not (*O ye Jewish teachers*) remember now the Star, and the Sages, and the Angels, and the shepherds? why did ye not now bethink your selves of *Herod*, and of his inquiry, and of your answer, that in *Bethlehem of Judaea* *Christ should be born*? you cited the Prophets; and why did you not mind that prophesie now, that, *unto us a child is born, and unto us a Son is given, and his Name shall be called Wonderful, Counsellour, the mighty God, the everlasting Father, the Prince of peace*? fruitlesse is the wonder that endeth not in faith; no light is sufficient, where the eyes are held through unbelief, and prejudice.

Luke 2. 51

6. After this, from twelve to the thirtieth year of his age we read nothing of the acts of Christ, but that *he went down with his parents unto Nazareth, and was subject to them*; as he went up to *Jerusalem* to worship God, and in some sort to shew himself God; so now he goes down to *Nazareth* to attend his particular calling. This is the meaning of those words, *and he was subject to them*; Christs subjection to his parents extends to the profession, and exercise of his life; certainly Christ was not all that time from twelve to thirty years, idle, as he was educated by his parents, so of his reputed father he learnt to be a Carpenter; this I take it is plain in these words, *is not this the Carpenter, the Son of Mary?* it appears (say our English Annotations) that Christ exercised that trade in his younger yeares. I know *Matthew* renders it thus, *is not this the Carpenters sonne?* *is not his mother called Mary?* but mark thus, *is not this the Carpenter, &c.* Some comment thus, that while *Joseph* was alive Christ wrought with him in the trade of a Carpenter, and when *Joseph* died, which happened before the manifestation of *Jesus* unto *Israel*, he wrought alone, and was no more called the Carpenters Son; but the Carpenter himself; here's comfort for men of the meanest callings, as husbandry was honoured in the person and condition of the first *Adam* before his fall; so now the handycraft. O the poverty, humility, severity of *Jesus*! it appears at this time especially in his labouring, working, hewing of wood or the like; here's a sharp reproof to all those that spend their time in idlenesse; or without a particular calling; that take no paines at all, unlesse in pursuit after vain, foolish, superfluous, sinful things;

Mark 6. 3

Mat. 13. 55

things; what? are they wiser then Christ? our Jesus would not by any meanes thus spend his time. Indeed for the while he did nothing famous, or of publick note; but neither was this without a mystery, *in doing nothing publick, saith one, he Nihil faciendo achieved great and sumptuous, and praise-worthy acts, there fecit magnificia.* is a season and time to every purpose under heaven: as *there is a time of silence, and a time to speak,* so there is a time for publick, and a time for private negotiations; as yet Christ conceals his vertues, and conforms himself to the conversation of men, that the mystery of his incarnation might not be thought a phantasme; then he would have his vertues and graces to shine out; when men usually come to their vigour and strength both of body and mind, And besides as it was said of a Divine, that *he would never preach a Sermon but he would first endeavour to practise it himselfe*, Mr. Bolton, so I am sure did Christ; he would not teach the world, saying, *learn of me, for I am meek and lowly in heart*, but *Mat. 11. 29* first he would practise; first do, and then teach; as *Luke* tells *Theophilus*, *he had writ of all that Jesus began both to do and teach.* A. 1. 1

But concerning this time of his youth, because in Scripture there is so deep a silence: I shall therefore passe it by.

Thus farre I have propounded the object we are to look unto: it is *Jesus* in his first coming, or incarnation, whiles yet a child of twelve years old; our next worke is to direct you in the Art or Mystery, how we are to look unto him in this respect.



CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our salvation in his birth.



That *Looking*] comprehends, you have heard before: And that we may have an inward experimental *look on him*, whom our souls pant after, let us practice all these particulars. As —

1. Let us *know Jesus*, Carrying on the great work of our salvation in his first coming, or incarnation. Come, let us learne what he did for us, when he came amongst us. There is not one passage in his first appearing, but it is of mighty concernment unto us: Is it possible that the great God of heaven and earth should so infinitely condescend (as we have heard) but on some great designe? and what designe could there be, but only his glory, and the creatures good? O my soul! if thou hast any interest in Christ, all this concernes thee; the Lord Jesus in these very transactions had an eye to thee; he was incarnate for thee; he was conceived, and borne for thee; look not on these things as notionals, or generals; look not on the bare history of things, for that is but unprofitable; the maine duty is in eying the end, the meaning, and intent of Christ; and especially as it relates to thee, not to others, but to thy selfe. Alas! what comfort were it to a poor prisoner, if he should heare that the King or Prince of his meere grace and love visited all the prisoners in this & that dungeon, and that he made a goale-delivery, and set all free, but he never came near the place where he poor wretch lies bound in fetters, and cold Irons? or suppose he gives a visit to that very man, and offers him the tenders of grace and freedome, if he will but accept of it, and (because of his waywardnes) perswades, intreats, commands him to come out, and take his liberty, and yet he will not regard, or apply it to himselfe, what comfort can he have? what fruit, what benefit

benefit shall he receive? Deare soul, this is thy case, if thou art not in Christ, if thou hast not heard the offer, and embraced and closed with it, then what is Christs incarnation, conception, nativity unto thee? Come! learne! not meerely as a scholar to gaine some notional knowledge, but as a Christian, as one that feesles vertue coming out of Christ in every of these respects, study close this great transaction in reference to thy self. I know not how it happens, whether out of the generality of some Preachers handling this subject, or whether out of the superstition of the time wherein it usually hath been handled, it either favours not with some Christians, or it is seldome thought of by the most; O God forbid we should throw out of the doores, such a blessed necessary truth! if rightly applyed, it is a Christians joy, behold *I bring you glad tydings of great joy that shall be to all people, for unto you is borne in the City of David, a Saviour, which is Christ the Lord.* Sure the birth of Christ is of mighty concernment unto thee, *unto us a child is borne, unto us a Son is given,* there is not any piece of this transaction, but 'tis of special use, and worth thy paines. How many break their braines, and waste their spirits in studying Arts and Sciences, things in comparison of no value; whereas *Paul otherwise determined not to know any thing among you but Jesus Christ?* to know Jesus Christ in every piece and point, whether in birth, or life, or death, it is saving knowledge: O stand not upon cost, whether paines or study, teares or prayers, peace or wealth, goods or name, life or liberty, sell all for this pearle: Christ is of that worth and use, that thou canst never over-buy him, though thou gavest thy selfe and all the world for him; the study of Christ is the study of studies; the knowledge of Christ is the knowledge of every thing that is necessary, either for this world, or for the world to come. O study Christ in every of the foresaid respects.

Luk. 2. 10, 11.

Isa. 9. 6.

1 Cor. 1. 2.

SECT. 2.

Of considering Jesus in that respect.

2. **L**ET us consider *Jesus*, carrying on this great work of our Salvation at his first coming, or incarnation. It is not enough

Prov. 4. 13.

enough to study, and know these great mysteries, but according to the measure of knowledge we have, we must muse, and meditate, and ponder, and consider of them. Now this consideration brings Christ nearer and closer to the soul; *Consideration* gathers up all the long-fore-passed acts and monuments of Christ, and findes a deal of sweetnesse and power to come flowing from them; consideration fastens Christ more strongly to the soul, and as it were rivets the soul to Jesus Christ, and fastens him in the heart; a soul that truly considers and meditates of Christ, thinks and talks of nothing else but Christ; it takes hold and will not let him go. *I will keep to thee (saith the soul in meditation) for thou art my life.* Why thus, O my soul consider thou of Christ, and of what he did for thee when he was incarnate! and that thou mayest not confound thy selfe in thy meditations, consider apart of these particulars. — As —

Luke 1. 31.

1. Consider Jesus in his fore-runner, and the blessed tidings of his comming in the flesh: now the long-looked for time drew neare, a glorious Angel is sent from heaven, and he comes with an olive branch of peace; first he presents himself to *Zacharie*, and then to *Mary*; to her he imparts the message on which God sent him into this heathen world, *behold, thou shalt conceive in thy womb, and bring forth a Sonne and shalt call his Name Jesus.* Till now humane nature was lesse then that of Angels, but by the Incarnation of the Word, it was to be exalted above the Cherubims. What sweet newes? What blessed tidings was this message? the decree of old must now be accomplished, and an Angel proclaimes it upon earth; heare O ye sonnes of *Adam*, this concernes you as much as the Virgin; were ye not all undone in the loynes of your first father? was not my soul, and thy soul in danger of hell fire? was not this our case and condition, that after a little life upon earth, we should have been thrown into eternal torments; where had been nothing but weeping, wayling, and gnashing of teeth? and now that God and Christ should bid an Angel tell the newes, *ye shall not dye; loe here a Virgin shall conceive and beare a Sonne, and he shall be your Jesus; he shall save you from this hell, and death, and sin: he shall deliver your souls, he shall save you to the utmost, his name is Jesus, and he shall not beare his name for naught, believe in him, and you shall live with him in glory.* O blessed newes! men may talke what they

they will of this and that newes, every one gapes after it; but there's no newes so welcome to one even now ready to perish, as to hear of a Saviour; tell a man in sicknesse of one that will make him well againe; tell a man in captivity of one that will rescue him, and set him free againe; tell a man in prison condemned to dye of one with a pardon that will save his life; and every one of these will say, this is the best newes that ever was heard; O then if it be good tydings to hear of a Saviour, where is only a matter of losse of life, or of this earth, how much more when it comes to the losse of heaven, to the danger of hell, when our souls are at stake, and likely to be damned for evermore? what glad tydings would that be to heare of one that could save our souls from that destroyer? is not such a Saviour worth the hearkening after? were not the birth of such a one good newes? O my soul, ponder on these words, as if an Angel seeing thee stand on the brim of hell, should speak to thee, even to thy soul.

2. Consider *Iesus* in his conception, no sooner the newes heard, but Christ is conceived by the holy Ghost in the Virgins wombe; this conception is worthy our consideration; what, that the great God of heaven should condescend so far as to take our nature upon him, and to take it in the same way, and after the same manner that we do? the wombe of the Virgin was surely no such place, but he might well have abhorred it; true, but he meant by this to sanctifie our very conceptions: and to that purpose he is conceived in an holy manner even by the holy Ghost; we must not be too curious to enquire after the manner of the holy Ghosts operation, who therefore overshadowed the Virgin: this is work for our hearts and not meerly for our heads; humble faith, and not curious inquisition shall find the sweetness of this mystery. It was *Dauids* complaint, *Behold I was shapen in iniquity, and in sinne did my mother conceive me.* O my soul this was thy case in thy very first being, or beginning, and hadst thou dyed in that condition, the word is expresse that *nothing defiled nor unclean shall enter into the City of glory*; but here's the remedy, thy sinful conception is sanctified by Christs holy conception: the holiness of thy *Iesus* serves as a cover to hide thy Original pollutions from the eyes of God. O consider of this! *Iesus* Christ was not conceived in vaine; he was not idle, doing nothing,

thing, whiles he was in his mothers womb; he that from all eternity began, he was then carrying on the great work of our salvation for us; O consider this conception thus, till thou bring'st it neare and close to thy soul; till thou seelest some sweetesse and power, coming and flowing from Jesus in the womb.

Joh. i. 14.

Gal. 4. 4.

Heb. 9. 23

3. Consider the duplicity of natures in Jesus Christ: *the Word was made flesh*; no sooner was he conceived, but he was God-man, man-God; he was perfectly framed, and instantly united to the eternal Word: *God sent his Sonne*, there's the nature divine; *made of a woman*, there's the nature humane. Certainly great is this mystery, that the Word is made flesh; that the Son of God is made of a woman; that a starre gives light to the Sun; that a branch doth beare the Vine; that a creature gives being to the Creatour; that the mother was younger then what she bare, and a great deale lesser then what she contained. Admire O my soul at this! but withal consider, that all this was for us, and our salvation: he was man that he might dye for us, and he was God, that his death might be sufficient to save us; had he been man alone, not God, he might have suffered, but he could never have satisfied for sin, he could not have been *Jesus* a Saviour of souls; and had he been God alone, not man, he had not been of kin to our nature offending, and so he could not have satisfied the justice of God in the same nature wherein it was offended; neither could he as God alone have dyed for sin; and the Decree was out, that our Redeemer must dye for sin, *for without shedding of blood there is no remission*; and no shedding of blood, no passion could possibly befall the Godhead of Jesus Christ. I shall not dispute the power of God, whether he was able to lay down another kinde of way of mans redemption, then by the incarnation of the Son of God: without contraverſie this was the will of God, and he appointed no other way, because he would not. O my soul consider of this in relation to thy selfe, he is God-man, that he might suffer and satisfie for thy sins; he is God-man that he might be able, and fit most fully to finish the work of thy salvation; as God he is able, and as man he is fit to discharge the office of a Mediatour; as God he is able to beare the punishment of sin, and as man he is fit to suffer for sin; O the wisdom of God in this very way? mans nature can suffer death,

death, but not overcome it; the divine nature can overcome death and all things, but he cannot suffer it; and hence there is a duplicity of natures in Jesus Christ; O muse on this, it is a matter worthy of thy serious consideration.

4. Consider the real distinction of these two natures in Christ. As the unapproachable light of the Godhead was put into the dim, and dark Lanthorn of humane flesh, so these two natures remained entire without any conversion, commixtion, or confusion; they were not as wine and water that become one by mixing, there is no such blending the divine and humane nature; they were not as snow and water, that become one by dissolving of the snow into the water; there is no such changing of the humane nature into the divine, or of the divine nature into the humane; some say indeed that the Godhead was more plentifully communicated with the manhood after his resurrection, then now at his conception; but howsoever, it did not then swallow up the truth of his manhood, as a whole Sea would swallow up one drop of oyle; look as at first moment of his conception he was God and man, so these two natures continued still, distinct in substance, properties, and actions. Why, consider this O my soul in reference to thy self. O there's comfort in this! by this means thou hast now free access unto the throne of grace, that thou maiest find help in thy necessities; and as thou hast free access, so thou mayst boldly draw near; his Deity indeed confounds, but his humanity comforts faint and feeble soules; his divine nature amazeth, but his humane nature encourageth us to come unto him; even after his resurrection he was pleased to send this comfortable message to the sonnes of men, *go to my brethren, and say unto them, I Joh. 10. 17* ascend to my Father and your Father, and to my God and your God; now as long as he is not ashamed to call us brethren, *God is not ashamed to be called our God. O the sweet fruit that we may gather of this tree, the real distinction of two natures in Christ. As long as Christ is man as well as God, we have a motive strong enough to appease his Father, and to turn his favourable countenance to- wards us; here is our happinesse that there is one Mediatour between God and man, the man Christ Jesus.* *Heb. 1. 16. 1 Tim. 2. 5*

5. Consider the union of the two natures of Christ in one and the same person, as he was the branch of the Lord, and the fruit of the earth, so these two natures were tyed with such a

Gordian knot, as sinne, hell, and the grave were never able to unty; yea, though in the death of Christ there was a separation of the soul from the body, yet in that separation, the hypostatical union, remained firme, unshaken and indissoluble: in this meditation thou hast great cause, O my soul to admire and adore; wonderful things are spoken of thee O Christ! he is God in a person of a Godhead, so as neither the Father, nor the Holy Ghost were made flesh; and he is man in the nature of man, not properly the person; the humane nature of Christ never having any personal subsistence out of the Godhead; this is a mystery that no Angel, much lesse man, is able to comprehend: we have not another example of such an union (as you have heard) onely the nearest similitude or resemblance we can finde, is that of the branch and tree into which it is ingrafted; we see one tree may be set into another, and it groweth in the stock thereof, and becometh one and the same tree, though there be two natures or kinds of fruit still remaining therein; so in the Son of God made man, though there be two natures, yet both being united into one person, there is but one Son of God and one Jesus Christ. If thou wilt consider this great mystery of godlinesse any further, review what hath been said in the object propounded, where this union is set forth more largely and particularly; but especially, consider the blessed effects of this union in reference to thy self; as our nature in the person of Christ is united to the Godhead, so our persons in and by this union of Christ are brought nigh to God. Hence it is that God doth set his Sanctuary and Tabernacle among us; and that he dwells with us, and which is more, that he makes us houses and habitations, wherein he himself is pleased to dwell by his holy Spirit. *Ye are the Temple of the living God, as God hath said I will dwell in them, and walk in them, and I will be their God and they shall be my people,* 2 Cor. 6. 16. Was not this Christs prayer in our behalf? *I pray not for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* By reason of this hypostatical union of Christ, the Spirit of Christ is given to us in the
very

Joh. 17. 10

21.

22.

23.

very moment of our regeneration, *And because ye are sonnes, God* Gal. 4. 6.
hath sent forth the Spirit of his Son into your hearts, crying Abba
Father; and hereby we know that we dwell in him and he in us, be-
cause he hath given us of his Spirit. As the members of the body
 how soever distinct amongst themselves, and all differing from
 the head, yet by reason of one soul informing both the head and
 members, they all make one *compositum*, or man; so all be-
 lievers in Christ, howsoever distinct persons amongst themselves,
 and all distinct from the person of Christ, and especially from
 the Godhead which is incommunicable, yet by one and the same
 spirit abiding in Christ and all his members, they become one,
there is one body and one spirit; he that is joynd to the Lord is Eph. 4. 6.
one Spirit. O my soul, consider of this; and in considering, be-
 lieve thy part in this, and the rather, because the meanes of this
 union on thy part is a true and lively faith; faith is the first effect
 and instrument of the Spirit of Christ, disposing and enabling thy
 soul to cleave unto Christ, and for this cause *I bow my knees unto*
the Father of our Lord Jesus Christ — that Christ may dwell in your Eph. 3. 14, 17.
hearts by faith.

6. Consider the birth of Christ, this man-God, God-man
 who in his divine generation was the Son of God, in his humane
 generation was borne in a stable, for the saving of the children of
 men who were as the ox and mule having no understanding.
 It were a fruitful meditation to consider over and over that sweet
 resemblance of Christ being a *Vine*; me-thinks I heare the voyce
 of my beloved, *rise up my love---the fig-tree putteth forth her* Cant. 2. 10, 13.
greene figges, and the vine with the tender grapes gives a good smell;
arise my love, my faire one and come away; if Christ knocks at the
 dore, who will not awake, and arise? if Christ comes in view,
 who will not look unto Jesus? if Christ the Vine calls us to come
 see the Vine with the tender grape, who will not taste the good-
 nesse, smell the sweetnesse? and after a little taste of that good-
 nesse, and sweetnesse that is in him, who would not long after
 more, till we come from the first-fruits to the last-fruits of the
 spirit, even to those visions and fruitions of Christ in glory?
 Consider O my soul of this Vine till thou hast brought Christ
 neare and close unto thy selfe. Suppose thy heart the garden
 wherein this Vine was planted, wherein it budded, blossomed, and
 bare fruit; suppose the holy Ghost to come upon thee, and to
 forme.

Gal. 2. 20.

forme and fashion in thee Jesus Christ; (thus *Paul* bespeaks the *Galathians*, my little children of whom I travel in birth again until Christ be formed in you;) would not this affect? would not the whole soul be taken up with this? come, receive Christ into thy soul, or if that work be done, if Christ be formed in thee, O cherish him! (I speak of the spiritual birth) O keep him in thy heart! let him there bud, and blossom, and bear fruit; let him fill thy soul with his divine graces; O that thou couldst say it feelingly, *I live, yet not I, but Christ liveth in me*: O that this were the issue of thy meditation on Christs birth! even whilst thou art going with the shepherds to *Bethlehem*, and there findest thy Saviour lying in a cratch, that thou wouldst bring him thence, and make thy heart to be his cradle! I would not give a farthing for a meditation meerly on the History of Christs birth; either draw vertue from him, by feeling him within, or thy meditation will be fruitlesse.

7. Consider those few consequents after Christs birth; every action of Christ is our instruction; here are many particulars, but none in vaine; Christ is considered under much variety of notion, but he is still sweet under all. Is it possible, O my soul, that thou shouldst tyre thy selfe in the contemplations of Jesus Christ? if one flower yeeld thee not pleasure, or delight, go to a second, a third; observe how the Bees gather honey, after a while that they have sucked one flower they go to another, so for a while observe the circumcision of Jesus Christ, and suck there, and gather some honey out of that flower; Christ had never been circumcised but that the same might be done to our souls, that was done to his body; O that the same Christ would do that in us, that was done to him for us. Againe, observe Christs presentation in the Temple, this was the Law of those that first opened the womb, now Christ was the first-borne of *Mary*, and indeed the first-borne of all creatures; and he was consecrate unto God, that by him we might be consecrate, and made holy; and that by him we might be accepted, when we are offered unto the Lord. Againe, observe Christs flight into *Egypt*; though the infancy is usually most quiet, and devoyd of trouble, yet here life and toyle, began together; and see how speedily this comes after Christs dedication unto God: alas! alas! we are no sooner borne againe, then we are persecuted; if the Church travel, and
bring

bring forth a male, she is in danger of the dragons streams. Again, observe Christs returne into *Judea*; he was not sent but to the lost *Mai. 15. 24.* sheep of the house of *Israel*; with them alone he was personally to converse in his ministry; in which respect he was called a *Minister of circumcision.* And where should he be trained, and shew himselfe, but amongst them to whom God had sent him? the Gospel first began there, and as a preparation to it, Christ now in his childhood returnes thither. Again, observe Christ disputing with the Doctours in the Temple; in his very nonage Christ gives a taste of his future prooffe, see how early his divine graces put forth themselves, in him were hid (saith the Apostle) all the treasures of wisdom and knowledge; all the treasures were hid in him, and yet some of those treasures appeared very early betimes: his wisdom in his very infancy is admired at, nor is it without our profit, for of God he is made wisdom unto us. Again, observe how he spent the remainder of his youth, in all his examples he meant our instructions, he went down with his Parents, and was subject to them, he was not idely bred, but serves his generation in the poore way of a Carpenter; it is every way good for a man to beare Gods yoke even from his infancy. Christ is enured betimes to the hardship of life, and to the strict observation of the Law both of God and nature. *Rom. 15. 8.*
Col. 2. 3.
1 Cor. 1. 38.
Lam. 3. 27.

See O my soul what a world of matter is before thee to consider of, here is *Jesus* under many a notion, here's the annuntiation of *Jesus*, the conception of *Jesus*, the duplicity of natures in *Jesus*, the real distinction, the wonderful union, the nativity of *Jesus*, together with some consequents after it. Go over these with often and frequent thoughts, give not over till thou feelest thy heart begin to warme; true meditation is as the bellows of the soul that doth kindle and inflame holy affections, and by renewed, and more forcible thoughts, as by renewed and stronger blasts it doth renew and increase the flame.

SECT. III.

Of desiring after Jesus in that respect.

3. **L**et us desire after Jesus, carrying on the great work of our salvation at his first coming, or incarnation. It is not enough to know, and consider, but we must desire. Now what is desire, but a certain motion of the appetite, by which the soul darts it self towards the absent good, purposely to draw neare, and to unite it selfe thereunto? The incarnation of Christ according to the letter, was the desire of Nations; so the Prophet, *I will shake all Nations, and the desire of all Nations shall come.* O how they that lived before Christ, desired after this comming of Christ! Abraham desired to see that day two thousand yeares and more before it came: it was the expectation of all the patriarchs, *O when will that day come?* and surely the incarnation of Christ in the fruit, or efficacy, or application is, or should be the desire of all Christians. There is merit, and vertue in Jesus Christ, in every passage of Christ, in his conception; incarnation; in his birth, and in those consequents after his birth; now to make these ours, that we may have our share, and part, and interest in them; we must here begin; O my soul do thou desire, do thou seek to possesse thy selfe of Christ, set thy desire (as the needle point) aright, and all the rest will follow: never will union be with the absent good, but the soul by desire must first dart it-selfe towards it. True it is, and pity it is, millions of souls stand at a distance from Jesus Christ, and why? they have no desire towards him: but O that my soul, and thy soul (whosoever thou art that readest) would desire! O that we could desire, and long after him until we languish, and be compelled to cry out with the spouse, *stay me with flaggons, and comfort me with apples, for I am sick of love.*

Is there not good reason for it? what is there in Christ that is not desirable? view over all those excellencies of his conception; of his two natures, really distinguished, and yet wonderfully united; of his birth; of those few consequents after his birth: but above all, see the fruit of all; he was conceived that our conceptions might be sanctified: he was the son of man that he might

might

Hag. 2. 7.

Can. 2. 5.

might suffer for us, and the Sonne of God that he might satisfie divine justice: he was God and man in one person, that we might be one with him, *members of his body, and of his flesh, and of his bones*; he was borne of the Virgin, that there might be a spiritual conception and birth of Christ in our Virgin-hearts; or he was conceived and borne that we might conceive the grace of Christ in our hearts, and bring it forth in our lives; what? are not these desirable things? never tell me of thy present enjoyments, for never was Christ so enjoyed in this life, but thou halt cause to desire yet more of Christ; It is worth thy observation, that *spiritual desires after Christ, do neither load, nor cloy the heart, but rather open, and enlarge it for more and more*; who was better acquainted with God then *Moses*? and yet who was more importunate to know him better? *I beseech thee shew me thy glory*: and who was more acquainted with Christ then *Paul*? and yet who was more importunate to be with him nearer? *I desire to be dissolved, and to be with Christ*; further, and further union with Christ, and communion with Christ are most desirable things, and are not these the fruits of his incarnation? the effects of his hypostatical, personal union? more and more peace, and love, and reconciliation betwixt God and us are desirable things; and are not these the fruits of Christs birth, the effects of his budding out of the earth, was it not then that *righteousnesse looked down from heaven? that mercy and truth met together, and righteousnesse and peace kissed each other? an higher degree of holinesse, sanctification, likenesse to God and Christ are desirable things*; and are not these the fruits of his circumcision, and presentation to the Lord? the effects of all those consequents that follow after his birth? come, soul, and stir up thy desires; true desires are not wavering and dull, but resolute and full of quicknesse; observe how the nature of true desires in Scripture is set forth by the most pathetical and strong similitudes of *hunger, and thirst*, and those not common neither, but by the *panting of a tyred Hart after the rivers of waters, and by the gaping of dry ground after some seasonable showers*. O then how is it that the passages of thy desires are so narrow, and almost shut up? nay, how is it that thy vessels are so full of contrary qualities, that there is scarce any roome in thy soul for Christ, and all his traine? will not the desires of the Patriarchs witnesse against thee? how cried they

Eph. 5. 30.

Exod. 33. 18.

Phil. 1. 23.

Plal. 144. 5.
Iſa. 64. 1.

Iſa. 45. 8.

2 Cor. 3. 18.

Judg. 7. 20.

after Christs coming in the flesh, bow the heavens O Lord, and come down, Psalm 144. 5. *Oh that thou wouldest rent the heavens, that thou wouldest come down, Iſa. 64. 1. Drop down ye heavens from above, and let the skies pour down righteousness, let the earth open and bring forth salvation, Iſa. 45. 8.* is it possible that their desires should be more vehement after Christ then ours? they lived on the dark-side of the cloud, but we on the bright-side; the vaile was upon their hearts; which vaile is done away in Christ, they saw Christ afar off, and their sight was very dim, and darker, *but we all wish open face, as in a glasse, behold the glory of the Lord.* One would think, the lesse any thing is known, the lesse it should be desired; O my soul, either thou art more ignorant of Christ then the Patriarchs of old, or thy heart is more out of frame then theirs; suspect the latter, and blame thy heart, it may be thy turpid and slugish nature hath layed thy desires asleep; if an hungry man will sleep, his hunger will sleep with him, but O stir up, and awake thy desires! present before them that glorious object, *the incarnation of Jesus Christ*; it is an object which the very *Angels desire to look into*, and art not thou more concern'd in it then the Angels? is not the fruit of the incarnation thine, more especially thine? come then, stir up those motions of thy appetite, by which the soul darts it self towards the absent good; draw nearer, and nearer till thou comest to union and enjoyment, cry after Christ, *why is his chariot so long in coming? why tarry the wheelles of his chariots?*

SECT. 4.

Of hoping in Jesus in that respect.

4. **L**et us hope in Jesus, carrying on the great work of our salvation at his first coming, or incarnation. Only here remember, I speak not of every hope, but only of such an hope as is grounded on some certainty and knowledge; this is the maine question, whether Christs incarnation belongs unto me? the Prophet tells us, that *unto us a child is borne, and unto us a son*

Iſa. 9. 6.

is given. But how may I hope that this child is borne to me? and that this sonne is given to me? what ground for that? out of these words of the Prophet I shall draw a double evidence, which may be instead of all: our first evidence from the former words, *unto us a child is borne*; our second evidence from the latter words, *unto us a sonne is given*. 1. From the former words I lay down this position, *unto us a child is borne*, if we are new borne; the surest way to know our interest in the birth of Christ, it is to know Christ borne in us, or *formed in us*, as the Apostle speaks. The new birth is the effect of Christs birth, and a sure signe that Christ is borne to us. Say then O my soul, art thou borne a new? is there in thee a new nature, a new principle? is the image of God and of Christ in thy soul? so the Apostle likes it, *the bearing of the image of the heavenly*; why then was Christ incarnate for thee, if thy new birth be not cleare enough, thou mayst try it further by these following rules.

Gal. 4. 19

Cor. 15. 49

1. Where this new birth is, there is new desires, new comforts, new contentments. Sometimes with the prodigal thou wast content with huskes, but now nothing will satisfie thee but thy Fathers mansion, and thy Fathers feasts; sometimes thou mindest only earthly things, but now the favour of God; the light of his countenance, society with him, and enjoying of him, are thy chiefe desires; this a good signe! *Dauids heart and flesh, and all breathed after God*; *my soul longeth, yea even fainteth for the Courts of the Lord*; *my heart and my flesh cryeth out for the living God*. Men truly regenerate do not judge it so happy to be wealthy, great, and honoured in the world, as to have the light of Gods favour shine upon them; O my soul dost thou see the glory of the world, and thou fallest down to worship it? dost thou say in the increase of worldly comfort, it is good to be here? then feare thy selfe; but if these things compared with Christ, are vaine, and light, and of poore, and meane esteem, then hope well, and be assured that thou art borne againe, and that Christ is formed in thee.

Psal. 84. 2

2. Where this new birth is, there is new words, new works, new affections; a new conversation, *old things are passed away, behold, all things are become new*. Paul once a persecutor, but *behold now he prayeth*. And such were some of you, but now ye are washed,

2 Cor. 5. 17.

Act 9. 11

2 Cor. 6. 11

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Gal. 2. 20

washed, now we are sanctified, now we are justified in the Name of the Lord Jesus, and by the Spirit of our God; As every man is, so is he affected, so he speaks, and so he lives; if thy life be supernatural, so is thy affections, so is thy words, so is thy conversation; Paul lived a life once of a bloody persecutor, he breathed out threatenings against all the Professours of the Lord Jesus, but now it is otherwise, *the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me.* O my soul, hast thou the old conversation, the old affections, the old discourse, the old passions thou usedst to have? what, is thy heart a den of lusts, a cage of unclean imaginations? then feare thy selfe, there cannot from a sweet fountaine come forth bitter streames, there cannot from a refined spirit, as refined, come forth corrupted actions or imaginations; *a thorne cannot send forth grapes*, saith Christ; so neither can a Vine send forth thornes say we. I know there is in the best, something of flesh, as well as of the spirit; but if thou art new borne, then thou canst not but strive against it, and wilt endeavour to conquer it.

1 Pet. 3. 4.
2 Pet. 1. 4.
Rom. 7. 21.
2 Cor. 5. 17.

3. Where this new birth is, there is a new nature, a new principle; Peter calls it *the hidden man of the heart, the divine nature.* Paul calls it *the inward man, the new creature*, it is compared to a roote, to a fountaine, to a foundation, and for want of this foundation, we see now in these sad times so much inconstancy, and unsetlednesse in some professours themselves, many have gotten new and strange notions, but they have not new natures, new principles of grace; if grace were but rooted in their hearts, though the winds did blow, and stormes arise, they would continue firme and stable, as being founded upon a rock. Never tell me of profession, shew, outward action, outward conversation, outward duties of Religion; all this may be, and yet no new creature; you have some brutes that can act many things like men, but because they have not an humane nature, they are still brutish; so many things may be done in away of holiness, which yet come not from this inward principle of renovation, and therefore it is but copper and not gold; mistake not O my soul in this, which is thy best and surest evidence: though I call the new birth *a new creature*, my meaning is not as if a new faculty were infused into him that is new borne, a man when he

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is regenerate hath no more faculties in his soul then he had before his regeneration; only in the work of regeneration those abilities which the man had before, are now improved, and made spiritual; and so they work now spiritually, which before wrought naturally. As in the resurrection from the dead, our bodies shall have no more, nor other parts and members then they had before, only those parts and members which now are natural, shall then by the power of God be made spiritual, *it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;* so the same faculties, and the same abilities which before regeneration were but natural, are now spiritual, and work spiritually; they are all brought under the government of the Spirit of Christ, a lively resemblance of this change in the faculties of the soul, we may discern in those natural and sensitive faculties, which we have common with beasts, as to live, to move, to desire, to feel, the beasts having no higher principle then sense, use them sensually; but a man enjoying the same faculties under the command of a reasonable soul, he useth them rationally: so is it in a regenerate man; his understanding, will, and affections, when they had no other command but reason, he only used them rationally, but now being under the guiding of the Spirit of Christ, they work spiritually; and he useth them spiritually; and hence it is that a regenerate man is every where in Scripture said to *walk after the Spirit; to be led by the Spirit, to walk in the Spirit*, the Spirit Gal. 5. 18, 25. (by way of infusing or shedding) gives power, an ability, a seed, a principle of spiritual life, which the soul had not before; and from this principle of spiritual life planted in the soul, flows or springs those spiritual motions and operations (as the Spirit leads them out) according to the habite, or principle of the new creature, the divine nature, the spiritual life infused. Come then, look to it O my soul, what is thy principle within? consider not so much the outward actions, the outward duties of Religion, as that root from whence they grow, that principle from whence they come: are they fixed ones, settled ones by way of life in thee? Clocks have their motions, but they are not motions of life, because they have no principles of life within. Is there life within? then art thou borne again, yea even unto thee a child is borne. This one evidence.

2. From the latter words I lay down this position; *that as a sonne is given if we are Gods sonnes.* The best way to know our interest in the Sonne of God, it is to know our selves to be Gods sonnes by grace; as Christ was Gods Sonne by nature, Christians to whom Christ is given, are coheires with Christ, only Christ is the first-borne and hath the preheminence in all things; our sonneship is an effect of Christs sonship, and a sure signe that *unto us a sonne is given.* Say then, O my soul, art thou a sonne of God? dost thou resemble God (according to thy capacity) being holy, even as he is holy. Why then, Christ was incarnate for thee, he was given to thee, if thy sonship be not cleare enough, thou mayst try it further by these following rules.

Mal. 1. 6.

1. The sonnes of God, feare God. *If I be a Father, where is my honour? (saith God) if I be a Master where is my feare?* if I be a sonne of God, there will be an holy feare and trembling upon me in all my approaches unto God. I know there is a servile mercenary feare, and that is unworthy, and unbecoming the Sonne of God; but there is a filial feare, and that is an excellent check and bridle to all our wantonnesse; what son will not feare the frownes and anger of his loving Father? *I dare not do this (will he say) my Father will be offended, and I, whether shall I go?* agreeable to this is the Apostles advice, *if ye call on the Father, passe your sojourning here with feare.*

I Pet. 1. 17

Heb. 11. 16.

2. The sonnes of God love God, and obey God out of a principle of love. Suppose there were no heaven, or glory to bestow upon a regenerate person, yet would he obey God out of a principle of love, not that it is unlawful for the child of God to have an eye unto the recompence of reward; *Moses* reason of esteeming the reproach of Christs greater riches than the treasure of Egypt, was, for that he had respect unto the recompence of reward, he had respect; in the original, *he had a fixed intent eye*; there was in him a love of the reward, and yet withal a love of God, and therefore his love of the reward was not mercenary: but this I say, though there were no reward at all, a child of God hath such a principle of love within him, that for loves sake he would obey his God; he is led by the Spirit, and therefore he obeyes; now the Spirit that leads him is a Spirit of love, and as many as are led by the Spirit of God, are the sonnes of God.

Rom 8. 14

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3. The sonnes of God imitate God in his love and goodnesse to all men. Our Saviour amplifies this excellent property of God, *he causeth his sun to shine upon good and bad; and thence he concludeth, be ye perfect as your heavenly Father is perfect.* Goodnesse to bad men is the highest degree of grace, and as it were the perfection of all: O my soul canst thou imitate God in this? consider how thy Father beares it; though the wicked provoke him day by day, yet for all that he doth not quickly revenge; vengeance indeed is only his, and he may in justice do what he will that way; and 'tis the opinion of some, that if the most patient man in the world should but sit in Gods throne one day, and see and observe the doings and miscarriages of the sonnes of men, he would quickly set all the world on fire; yet God seeth all, and for all that he doth not make the earth presently to gape, and devour us; he puts not out the glorious light of the sun, he doth not dissolve the work of the creation, he doth not for mans sin presently blast every thing into dust: what an excellent patterne is this for thee to write after? canst thou but forgive thy enemies? do well to them that do evil to thee? O this a sure signe of grace and sonship! it is storied of some heathens, who beating a Christian almost to death, asked him, *what great matter Christ did ever do for him?* even this (said the Christian) *that I can forgive you, though you use me thus cruelly; here was a childe of God indeed: it is a sweet resemblance of our Father, and of our Saviour Jesus Christ, to love our enemies, to blesse them* Mat. 5. 44. *that curse us, to do good unto them that hate us, to pray for them that despitefully use us, and persecute us.* O my soul look to this, consult this ground of hope; if this law be written in thy heart; write it down amongst thy evidences, that thou art Gods sonne, yea that even unto thee a Son is given.

To revive the grounds: what? is a child borne to me? and a sonne given to me? what? am I indeed new borne? am I indeed Gods son, or daughter? do I upon the search finde in my soul new desires, new comforts, new contentments? what? are my words, and works, and affections, and conversation new? is there in me a new nature, a new principle? hath the Spirit by way of infusing or shedding given me a new power, a new ability, a seed of spiritual life which I had not before? do I upon the search finde that I feare God, and love God, and imitate God in
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some good measure in his love and goodnesse towards all men? can I indeed and really forgive an enemy, and according to opportunity and my ability do good unto them that do evil unto me? why should I not then confidently and comfortably hope that I have my share and interest in the birth of Christ, in the blessed incarnation, and conception of Jesus Christ? away, away all despaires, and dejections, and despondencies of spirit! if these be my grounds of hope, it is time to hold up head, and heare, and hands, and all with cheerfulness and confidence, and to say with the Spouse, *I am my beloveds, and my beloved is mine.*

SECT. 5.

Of beleeving in Jesus in that respect.

LET us beleeve on Jesus, carrying on the great work of our salvation at his first coming or incarnation. I know many staggerings are oft in Christians, *what is it likely that Christ should be incarnate for me? that such a God should do such a thing, for such a sinful, woful, abominable wretch as I am?* ah my soul, put thy propriety in Christs incarnation out of dispute, that thou mayst be able to say, *as God was manifest in the flesh, and I may not doubt it; so God is manifest in me, and I dare not deny it.*

But to help the soul in this choyce duty, I shall first propose the hinderances of faith. 2. The helps of faith in this respect. 3. The manner how to act our faith. 4. The encouragements to bring on the soul to believe its part in this blessed incarnation of Jesus Christ.

For the first there are but three things that can hinder faith; As—

1. The exceeding unworthinesse of the soul; and to this purpose are those complaints, *what? Christ incarnate for me? for such a dead dog as I am? what King would dethrone himselfe, and become a toade to save roades? and am not I at a greater distance from God, then a toade is from me? hath not sinne made my soul more ugly in Gods eye, then any loathsome roade can be in my eye? O I am less* then

when the least of all Gods mercies, I am fitter for bell and devils, then for union and communion with God and Christ, I dare not, I cannot beleieve, +

2. The infinite exactnesse of divine justice which must be satisfied; a soul deeply and seriously considering of this, it startles thereat, and cries, O what will become of my soul? one of the least sinnes that I stand guilty of, deserves death and eternal wrath, *the wages of sinne is death*: and I cannot satisfie; though I have trespassed to many millions of talents, I have not one mite of mine own to pay; O then how should I beleieve? what thoughts can I entertaine of Gods mercy and love to me-ward? Gods Law condemns me, my own conscience accuseth me, and justice will have its due.

3. The want of a Mediatour, or some suitable person, which may stand between the sinner and God. If on my part there be unworthinesse, and on Gods part exact and strict, and severe justice; and withall I see no Mediatour, which I may go unto, and first close withall before I deale with the infinite glory of God himselfe, how should I but despaire, and cry out? *O wretched that I am! O that I had never been! or if I must needs have a being, Oh that I had been a roade, or serpent, or any venomous creature rather then a man; for when they dye they perish, and there's an end of them, but the end of a reprobate sinner is torments without end: O wo and alas! I cannot beleieve, there's no roome for faith in this case!* these are the hindrances.

2. The helps of faith in this sad condition are these.

1. A consideration that God is pleased to passe by, and to overlook the unworthinesse of his poore creatures; this we see plaine in the very act of his incarnation; himselfe disdaineth not to be as his poore creatures, to weare their own flesh, to take upon him humane nature; and in all things to become like unto man, sin only excepted.

2. A consideration that God satisfies justice, by setting up Christ who is justice it selfe; now was it that *mercy and truth met together, and righteousness and peace kissed each other*; now was it that free grace and merit, that fulnesse and nothingnesse were made one; now was it that all things became nothing, and nothing all things; our nature which lay in raggs, was enriched with the unsearchable treasures of glory; now was it that God

was made flesh, and so that flesh which was so weak, as not able to save its own life, was now enabled to save millions of souls, and to bring forth the greatest designs of God; now was it that truth ran to mercy and embraced her, and righteousness to peace and kissed her, in Christ they meet, yea in him was the infinite exactness of Gods justice satisfied.

3. A consideration that God hath set up Christ as a Mediator: that he was incarnate in order to reconciliation, and salvation of souls, but for the accomplishment of this designe Christ had never been incarnate; the very end of his uniting flesh unto him, was in order to the reconciliation of us poore souls; alas we had sinned and by sin deserved everlasting damnation, but to save us, and to satisfie himselfe, God takes our nature and joynes it to his Son, and calls that *Christ a Saviour*: this is the Gospel-notion of Christ, for what is Christ, but *God himselfe in our nature, transacting our peace*? in this Christ is that fulness, and righteousness, and love, and bowels to receive the first acts of our faith; and to have immediate union and communion with us; indeed we pitch not our faith first or immediately on God himselfe; yet at last we come to him, and our faith lives in God (as one saith sweetly) before it is aware, through the sweet intervention of that person which is God himselfe, only called by another name *the Lord Jesus Christ*, and these are the helps of faith in reference to our unworthiness, Gods justice, and the want of a Mediatour betwixt God and us.

3. The manner how to act our faith on Christ incarnate is this—

1. Faith must directly go to Christ: we finde indeed in the Bible some particular promises of this and that grace: and in proper speaking the way to live by faith, it is to live upon the promises in the want of the thing, or to apprehend the thing it selfe contained in the promise: but the promises are not given to the elect immediately without Christ; no, no, first Christ and then all other things, *encline your eares, and come unto me*; 1. Come unto Christ, and then *I will make an everlasting Covenant*, (which contains all the promises) *even the sure mercies of David*. As in marriage, the woman first consents to have the man, and then all the benefits that necessarily follow; so the soul by faith, first pitcheth upon Christ himselfe, and then on the

privileges that flow from Christ. Say soul, dost thou want any temporal blessing? suppose it be the payment of debts, thy daily bread, health, &c. Why, look now through the Scripture for promises of these things, and let thy faith act thus, *if God hath given me Christ, the greatest blessing, then certainly he will give me all these things so far as they may be for my good*: in the twenty third Psalm we finde a bundle of promises, but he begins thus, *the Lord is my shepherd*, saith David, and what then? *therefore I shall not want*; the beleiving Patriarchs through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lyons, did wonders in the world; but what did they chiefly look to in this their faith? surely to the promise to come, and to that better thing, Christ himselfe; and therefore the Apostle concludes, *having such a cloud of witnesses, that thus lived and died by faith, let us look unto Jesus, the Author and finisher of our faith*. Psalm. 23. 1.

2. Faith must directly go to Christ as God in our flesh; some think it a carnal apprehension of Jesus Christ, to know him as in flesh; I confesse to know him only so, and absolutely so; to consider Jesus no other way, but as having flesh, and going up and down in weakness; it is no better then a carnal apprehension; but to consider Christ as God in flesh, and to consider that flesh animated by God, and filled with God, it is not a carnal, but a true and spiritual apprehension of Jesus Christ; and hither is faith to be directed immediately, and in the first place; suppose a case of danger by some enemies, and I finde a promise of protection from my enemies, I look on that; but in the first place thus I argue, if the Lord hath given me Christ (God in the flesh) to save me from hell, then much more will he save me from these fleshly enemies. Thus Judah had a promise that *Siria* should not prevaile against *Judah*, they doubted of this, but how doth the Lord seek to assure them? why thus, *a virgin shall conceive, and beare a son, and his name shall be Immanuel*, this seems a strange reason to flesh and blood; I knew one turne infidel, and to deny Jesus Christ upon this very argument. *Ab* (thought he) *what a grand imposture is this, that Christs conception, and Christs birth many years after should be a present signe of the ruine of Rezin King of Aram, and of the preservation of Ahaz King of Judah?* alas poore soul, he was not acquainted with this art of living by faith; he Heb. 11. 33.

IIa 9. 4, 6.

might have seen the very same reason elsewhere, *the yoke of their burden and the staffe of their shoulder, and the rod of their oppressor shall be broken* — for unto us a child is borne, and unto us a Sonne is given; if their faith had not first respected Christ incarnate, they could never have expected any temporal deliverance by that promise of deliverance first laid down; But in this way they might, and so may we. — you will say what's this to us? they looked for Christ to come in the flesh, but now he is come, and that time and designe is gone and past many a year since; I answer no, the time is gone, but the designe is not; Christ remains God in the flesh to this very day; he came not as once to manifest himselfe in flesh, to satisfie Gods justice in the flesh for sinne, and so to lay it down againe; that flesh remaines, and shall remaine; nor is it without use, for all the spirit and life which the Saints now have, or which the Saints shall have unto the end of the world, it is to be conveyed through that flesh, yea the Spirit it selfe dwells in it, and is conveyed through it, and therefore if they had so much Gospel-Spirit in the time of the Old Testament (which indeed was rare) how much more should we go to Christ as God in the flesh, and look upon it as a standing ordinance, and beleve perfectly on it?

3. Faith must go and lye at the feet of Christ; faith must fixe and fasten it selfe on this God in our flesh: some go to Christ and look on Jesus with loose and transient glances, they bring in but flashy, secondary, ordinary actings of faith, they have but course and common apprehensions of Jesus Christ. Oh but we should come to Christ with solemn serious spirits; we should look on Jesus piercingly, till we see him as God is in him, and as such a person thus and thus qualified from heaven; we should labour to apprehend what is the riches of this glorious mystery of Christs incarnation; we should dive into the depths of his glorious actings; we should study this mystery above all other studies; nothing is so pleasant, and nothing is more deep; that one person should be God and man, that God should be man in our nature, and yet not assume the person of a man; that blessednesse should be made a curse, that heaven should be let down into hell, that the God of the world would shut himselfe up (as it were) in a body; that the invisible God should be made visible to sense; that all things should become nothing, and make it self

of no reputation; that God should make our nature, which had sinned against him, to be the great ordinance of reconciling us unto himselfe, that God should take our flesh, and dwell in it with all his fulnesse, and make that flesh more glorious then the Angels, and advance that flesh into oneness with himselfe, and through that flesh open all his counsels and rich discoveries of love and free grace unto the sons of men, that this man-God, God-man should be our Saviour, Redeemer, Reconciler, Father, Friend; Oh what mysteries are these! no wonder if when Christ was borne, the Apostle cries, *we saw his glory, as of the only begotten Son of God*; noting out, that at first sight of him, so much glory sparkled from him as could appeare from none, but a God walking up and down the world. O my soul set not such a treasury be unlookt into; set faith on work with a redoubled strength; surely we live not like men under this great designe, if our eye of faith be not firmly and stedfastly set on this. O that we were but insighted into these glories! that we were but acquainted with these lively discoveries? how blessedly might we live by the faith of the Son of God who loved us, and gave himself for us? *John 1.14. Gal. 2.20?*

4. Faith must look principally to the end and meaning of Christ as God coming in the flesh. Now what was the designe and meaning of Christ in this? the Apostle answers, *Rom. 8. 3. Rom. 8. 3. God sent his Son in the likeness of sinful flesh, to condemn sinne in the flesh.* (i.) God the Father sent into the world his eternal and only begotten Son, whom in his eternal counsel he had designed to the office of a Mediatour, to take away or abolish in the first place original sin. Marke these two words, *he condemned sin in the flesh*; the first word *condemned* is by a metonymy put for that which followes condemnation, namely for the abolishing of sin; as condemned persons used to be cut off, and to be taken out of the world, that they may be no more; so Christ hath condemned or abolished this sin. For the second word, *in the flesh* is meant that humane nature which Christ assumed: he abolished sinne altogether in his own nature; and that flesh of his being perfectly holy, and the holinesse of it being imputed unto us, it takes away our guilt in respect of the impurenesse of our nature also. Some may object, if this were so, then were we without original sin? I answer, the flesh or the nature which Christ took upon him,

him, was altogether without sin, and by imputation of it, we are in proportion freed from sin; Christ had not the least spot of Original sin; and if we are Christs, then is this sin in some measure abolished and taken out of our hearts. But howsoever the filth of this sin may remain in part, yet the guilt is removed: in this respect the purity of Christs humane nature is no lesse reckoned to us for the curing of our defiled nature, then the sufferings of Christ are reckoned to us, for the remission of our actual sins. O my soul, look to this end of Christ as God in the flesh; if thou consider him as made flesh and blood, and laid in a manger, think with all, that his meaning was to condemn sin in our flesh; there flowes from the holinesse of Christs nature such a power, as countermands the power of our Original sin, and acquits and discharges from the condemnation of the same sin: not only the death, and life, but also the conception and birth of Christ hath its influence into our justification. Oh the sweet that a lively faith may draw from this head!

4. The encouragements to bring on souls to beleve on Christ incarnate, we may draw —

1. From the excellency of this object. This very incarnation of Christ is the foundation of all other actings of God for us; it is the very hinge, or Pole on which all turne; it is the Cabinet wherein all the designs of God do lye; Election, Redemption, Justification, Adoption, Glorification, are all wrapt up in it; it is the highest pitch of the declaration of Gods wisdom, goodness, power, and glory; Oh what a sweet object of faith is this: I know there are some other things in Christ which are most proper for some acts of faith, as Christ dying is most proper for the pardon of actual sin, and Christ rising from the dead is most proper for the evidencing of our justification: but the strongest purest acts of faith are those which take in Christ as such a person, layd out in all this glory. Christs incarnation is more general then Christs passion, or Christs resurrection, and (as some would have it) includes all; Christs incarnation holds forth in some sort Christ in his fulnesse, and so it is the full and compleat subject of our faith; or if it be only more comprehensive, why then it requires more comprehensive acts of faith, and by consequence we have more enjoyments of Christ this way, then any other way; Come poore soul, I feele, I feele thy eyes are running to
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and fro the world, to finde comforts and happines on earth. O come! cast thy eyes back, and see heaven and earth in one object! look fixedly on Christ incarnate! there is more in this then in all the variety of this world, or of that world to come. Here is an object of faith, and love, and joy, and delight; here is a *compendium* of all glories; here is one for an heart to be taken with to all eternity. O lay thy mouth to this fountaine, suck and be satisfied with the breasts of his consolation, milke out and be delighted with the brightnesse of his glory. Isa. 66. 11.

2. From the suitablenesse of this object. Christ incarnate is most suitable for our faith to act upon. We are indeed to believe on God, but God essentially is the utmost object of faith; we cannot come to God but in and through Christ, alas God is offended, and therefore we cannot finde ground immediately to go to God; hence you heard that *saith must directly go to Christ as God in our flesh*. O the infinite condescensions of God in Christ! God takes up our nature, and joynes it to himselfe as one person, and layes out that before our faith; so that here is God, and God suited to the particular state and condition of the sinner. Oh now with what boldnesse may our souls draw nigh to God? why art thou strange poore soul? why standest thou afar off, as if it were death to draw nigh? of whom art thou afraid? Is God come down amongst men, and canst thou not see him, lest thou dye and perish? Oh look once more, and be not discouraged! See, God is not come down in fire, God is not descended in the armour of justice and everlasting burnings; no, no, he is cloathed with the garments of flesh, he sweetly desires to converse with thee after thine own forme; he is come down to beseech thee, to see with thine owne eyes thy eternal happinesse, *g. d. Come poore soul, come, put in thy hands, and feele my heart how it beats in love towards thee*. O the wonder of heaven! it is the cry of some poore souls, *Oh that I might see God!* loe here God is come down in the likenesse of man, he walks in our own shape amongst us; it is the cry of others, *O that I might have my heart united to God!* why, he is come down on this very purpose, and hath united our nature unto himselfe. Surely God hath left all the world without excuse: Oh that ever there should be an heart of unbelief, after these sensible demonstrations of divine glory and love? why soul, wilt thou now stand off? tell me
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what wouldst thou have God do more? can he manifest himselfe in a more taking, alluring, suitable way to thy condition? is there any thing below flesh wherein the great God can humble himself for thy good? come, think of another, and a better way, or else for ever belevee. Me-thinks it is sad to see beleevvers shy in their approaches to God, or doubtful of their acceptance with God, when God himselfe stoops first, and is so in love with our acquaintance, that he will be of the same nature that we are. O let not such a rock of strength be sleighted, but every day entertaine sweet and precious thoughts of Christ being incarnate; inure thy heart to a way of beleiving on this Jesus, as he carries on the great work of thy salvation at his first coming or incarnation.

3. From the Gospel-tenders and offers of this blessed object to our souls. As Christ is come in our nature to satisfie; so he comes in the Gospel freely and fully to offer thee tearmes of love; therein are set out the most rich and alluring expressions that possibly can be; therein is set out that this incarnation of Christ was Gods own acting, out of his own love, and grace, and glory; therein is set out the birth, and life, and death of Christ, and this he could not do but he must be incarnate: God takes our flesh, and he useth that as an Organ, or instrument whereby to act; he was flesh to suffer, as he was Spirit to satisfie for our sinnes. Me-thinks I might challenge unbeliefe, and bid it come forth, let it appeare if it dare before this consideration: what? is not God incarnate, enough to satisfie thy conscience? come nigh poore soul! here the voyce of Christ inviting, *come unto me all ye that are weary, and heavy laden with sinne*; and O let these rich and glorious openings of the heart of Christ overcome thy heart: suppose the case thus; what if God should have done no more then this? had he only looked down from heaven, and hearing sinners cry out, *O woe! woe unto us for ever! we have broke Gods Law, incurr'd the penalty, damned our own souls*; O who shall deliver us? who will save us from the wrath to come? who will keep us out of hell, our deserved dungeon, where the fury of the great Judge burnes in a fiery brimstone, and his revenge boyles in a fiery torrent limitlesse and unquenchable. In this case, if God bearing sinners thus crying out, had he I say only looked down and told them in sweet language, *poore souls I will pardon your sinnes by mine own prerogative*

Mat. 11. 28.

perpetrator. I made the Law, and I will dispence with it; feare not, I have the Keyes of life and death, and upon my word you shall not perish. What soul would not have been railed up even from the bottome of hell at this very voyce? I know a poore soul would have scrupled at this, and have said, *what then shall become of infinite justice? shall that be dishonoured to save my soul?* this would have been a scruple indeed, especially considering that great contraverſie (as we have heard) of *mercy and truth, and righteousness and peace*: but to remove all contraverſies, God hath not only spoken from heaven by himselfe, but he himselfe is come down from heaven to earth to speak unto us: O see this miracle of mercy! God is come down in flesh, he is come as a price, he himselfe will pay himselfe according to all the demands of his justice and righteousness before our eyes; and all this done, now he offers and tenders himselfe unto thy soul. Oh my soul, why shouldst thou feare to cast thy selfe upon thy God? I know thy objection of vileness; notwithstanding all thy vileness, God himselfe offers himselfe to lead thee by the hand; and to remove all doubts, God himselfe hath put a price sufficient in the hands of justice to stop her mouth: or if yet thou fearest to come to God, why come then to thy own flesh, go to Christ as having thy own nature, it is he that calls thee; how? go to flesh? go to thy own nature? what can be said more to draw on thy trembling heart? if God himselfe, and God so fitted, and qualified (as I may say) will not allure, must not men dye and perish in unbelief? what? O my soul? (give me leave to chide thee) is God come down so low to thee? and dost thou now stand questioning whether thou shouldst go, or come to him? what is this but to say, all that God is, or does, or sayes, is too little to perswade me into faith? I cannot tell, but one would think that unbelief should be strangled, quite slaine upon this consideration; all this O my soul thou hearest in the Gospel; there is Christ incarnate set forth to the life; there is Christ suing thy loves, and offering himselfe as thy beloved in thy own nature; there it is written that God is come down in flesh, with an olive branch of eternal peace in his hand, and bids you all be witnesses, he is not come to destroy, but to save. Oh that this encouragement might be of force to improve Christs glorious designe to the supplying of all thy

wants, and to the making up of all thy losses! beleeve, Oh beleeve thy part in Christ incarnate!

SECT. 6.

Of loving Jesus in that respect.

6. **L**ET us love *Jesus*, as carrying on the great work of our salvation at his first coming, or incarnation. Now what is *love*, but an expansion or egress of the heart and spirits to the object loved, or to the object whereby it is drawn or attracted? Marke O my soul, whatsoever hath an attractive power, it is in that respect an object, or general cause of love; and canst thou possibly light on any object more attractive than the incarnation of Jesus Christ? if love be the loadstone of love, what an attractive is this before thee? me-thinks the very sight of Christ incarnate is enough to ravish thee with the apprehension of his infinite goodnesse: see how he calls out, or (as it were) draws out the soul to union, vision, and participation of his glory! O come, and yeeld up thy self unto him; give him thy self, and conforme all thy affections and actions to his will: O love him, not with a divided, but with all thy heart.

But to excite this *love*, I shall only propound the object, which will be argument enough. Love causeth love; now as Gods first love to man was in making man like himselfe; so his second great love, was in making himselfe like to man; stay then awhile upon this love, for (I take it) this is the greater love of the two; Nay, if I must speak freely, I beleeve this was the fullest visible demonstration of Gods love that ever was; the Evangelist expresseth it thus, *God so loved the world, that he gave his only begotten Sonne;* he gave him to be incarnate, to be made flesh, and to suffer death; but the extension of his love lyes in that expression, *he so loved*. So? how? why so fully, so fatherly, so freely, as no tongue can tell, no heart can think; In this love God did not on'y let out a mercy, give out a bare grace in it selfe, but he took our nature upon him. It is usually said, that it is a greater love of God to save a soul, then to make a world; and I think it

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was a greater love of God, to take our nature, then simply to save our souls; for a King to dispense with the Law, and by his own prerogative to save a murdherer from the gallows, is not such an act of love and mercy as to take the murdherers cloaths, and to weare them as his richest livery? why, God in taking our nature hath done thus, and more then thus; he would not save us by his mere prerogative, but he takes our cloaths, our flesh, and in that flesh he personates us, and in that flesh he wil dye for us, that we might not dye, but live through him for evermore. Surely this was love, that God will be no more God (as it were) simply, but he will take up another nature, rather then the brightnesse of his glory shall undo our souls.

It will not be amisse (whilest I am endeavouring to draw a lynce of Gods love in Christ, from first to last in saving souls) that here we look back a little, and summarily contract the passages of love from that eternity before all worlds, unto this present.

1. God had an eternal designe to discover his infinite love to some besides himselfe, O the wonder of this! was there any need or necessity of such a discovery? though God was one, and in that respect alone (as we may imagine) yet God was not solitary, *Deus unus licet solus, non solitarius.* in that eternity within his own proper essence or substance, there were three divine persons, and betwixt them there was a blessed communication of love; Christ on earth could say, *I am not alone, because the Father is with me;* and then before earth was, might the Father say, *I am not alone, for the Sonne is with me;* and the Son might say, *I am not alone, for the Father is with me;* and the holy Ghost might say, *I am not alone, for both the Father and the Sonne are with me;* though in that eternity there was no creature to whom these three persons should communicate their love, yet was there a glorious communication, and breaking out of love from one to another; before there was a world, the Father, Son, and holy Ghost, did infinitely glorifie themselves, *Joh. 17. 5.* Surely they loved one another, and they rejoyced in the fruition of one another, *Prov. 8. 30.* what need then was there of the discovery of Gods love to any one besides himselfe? O my soul, I know no necessity for it, only thus was the pleasure of God; *Even so Father, for so it seemed good in thy sight:* such was the love of God, that it would not containe it selfe within

that infinite ocean of himselfe, but it would needs have rivers and channells, into which it might run and overflow.

2. God in prosecution of his designe creates a world of creatures; some rational, and only capable of love; others irrational, and servicable to that one creature, which he makes the top of the whole creation; then it was that he set up one man *Adam*, as a common person, to represent the rest; to him he gives abundance of glorious qualifications, and him he sets over all the work of his hands, as if he were the very darling of love; if we should view the excellency of this creature either in the outward, or the inner man, who would not wonder? his body had its excellency, which made the Psalmist say, I will praise thee, for I *Pl. 139. 14, 15* am fearfully and wonderfully made, — and curiously wrought in the lowest part of the earth. It is a speech borrowed from those who work Arras-work; the body of man is a peece of curious Tapestry, or Arras-work, consisting of skin, bones, muscles, sinewes, and the like; what a goodly thing the body of man was before the fall, may be guessed by the excellent gifts found in the bodies of some men since the fall; as the completion of *David*, *1 Sam. 16. 12.* the swiftness of *Hazaël*, *2 Sam. 2. 18.* the beauty of *Abshon*, *2 Sam. 14. 25.* if all these were but joynd in one, as certainly they were in *Adam*, what a rare body would such a one be? but what was this body in comparison of that soul? the soul was it, that was especially made after the image of God; the soul was it that was tempered in the same mortar with the heavenly spirits; the soul was Gods sparkle, a beame of his divine glory, a ray, or emanation of God himselfe; as man was the principal part of the creation, so the soul was the principal part of man: here was it that Gods love and glory were centred for the time; here was it that Gods love set and fixt it selfe in a special manner, whence flowed that communion of God with *Adam*, and that familiarity of *Adam* with God.

3. Within a while this man, the object of Gods love, fell away from God; and as he fell, so all that were in him, even the whole world fell together with him; and here upon Gods face was hid, not a sight of him but in flaming fire ready to seaze on the sons of men. And yet Gods love would not thus leave the object;

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he had yet a further reach of love, and out of this dark cloud he lets fall some glimpses of another discovery: these glimpses were sweet, but alas they were so dark that very few could spell them, or make any sense, or comfortable application of them: but by degrees God hints it out more, he points it out with the finger by types and shadows, he makes some models of it in outward ceremonies, and yet so hid and dark, that in four thousand years, men were but guessing, and hoping through promises for a manifestation of Gods love; this is the meaning of the Apostle, who tells us of *the mystery that was hid from ages, and from generations, but now is made manifest to his Saints*: this love of God was hid in the breast of God from the sons of men for many an age, so that they knew not what to make of this great designe; I speak of the generality of men, for in respect of some particulars as to *Adam*, and *Abraham*, and *Moses*, and *David*, and the Patriarchs, you have heard the Lord made his loves clear to them in a Covenant way; and still the nearer to Christ, the clearer and clearer was the Covenant of grace.

4. At last God fully opens himselfe; in the fulnesse of time God takes the flesh of those poore sinners which he had so loved, and joynes it to himselfe, and he calls it Christ, a Saviour. O now was it that God descended, and lay in the womb of a Virgin; now was it that he is borne, as we are borne; now was it that he joyned our flesh so nigh to himselfe, as that there is a communication of properties betwixt them both, that being attributed to God which is proper to flesh, as to be borne, to suffer; and that being attributed to flesh which is proper to God, as to create, to redeem: who can choose but wonder when he thinks of this phrase, that a piece of flesh should be called God? and that God should be made flesh and dwell amongst us? that flesh should infinitely provoke God, and yet God in the same flesh should be infinitely pleased? that God should veile himselfe and darken his glory with our flesh, and yet unweile at the same time the deepest and darkest of his designes in a comfortable way to our souls? O my soul how shouldst thou containe thy selfe within thy selfe? how shouldst thou but leap out of thy selfe (if I may so speak) as one that is lost in the admiration of this love? surely God never manifested himselfe in such a streine of love.

love as this before; therein was love manifested and commended indeed, that God would come down in our nature to us. One observes sweetly, that God did so love the very nature of his Elect, that though for the present he had them not all with him in heaven, yet he must have their picture in his Sonne to see them in, and love them in; in this respect I may call Christ incarnate, a statue and monument of Gods own infinite love unto his Elect for ever.

Well, hitherto we have followed the passages of his love; and how we see it in the spring, or at full sea: if any thing will beget our love to God, surely Christ incarnate will do it: Come then; O my soul, I cannot but call on thee to love thy *Jesus*; and to provoke thy love, O fix thy eye on this lovely object; come, put thy candle to this flame; what? doth not thy heart yet burne within thee? dost thou not at least begin to warme? why, draw yet a little nearer; consider, what an heart of love is in this designe? God is in thy own nature, to take upon him all the miseries of thy nature; marke it well, this is none other then Gods heart leaping out of it selfe into our bosomes, *q. d.* *poore souls I cannot keep from you, I love your very nature, I will be nothing; so you may be something; my glory shall not hinder me, but I will vail it rather then it shall hurt you; so I may but shew my selfe kinde and tender to you, and so I may but have communion with you, and you with me, I care not if I become one with you, and love with you in your very flesh.* Oh my heart, art thou yet cold in thy loves to *Jesus Christ*? canst thou love him but a little, who hath loved thee so much? how should I then but complaine of thee to Christ? and for thy sake beg hard of God, *Oh thou sweet Jesus, that cloashest thy selfe with the clouds as with a garment, and as now cloashest thy selfe with the nature of a man, O that thou wouldst inflame my spirit with a love of thee, that working but thy selfe might be deare unto me, because it is so pleased thee to villifie thy selfe, thine own selfe for my sake.*

SECT. 7.

Of joying in Jesus in that respect.

7. **L**ET us joy in Jesus, as carrying on the great work of our salvation for us at his first coming or incarnation. If it be so that by our desire, and hope, and faith, and love, we have indeed, and truth reached the object which our souls pant after, how then should we but joy and delight therein? the end of our motion is to attaine quiet and rest, now what is joy, but a sweet and delightful tranquillity of minde, resting in the fruition and possession of some good? what? hast thou in some measure attained the presence and fruition of Christ (as God incarnate) in thy soul? it is then time to joy in Jesus; it is then time to keep a Sabbath of thy thoughts, and to be quiet and calme in thy spirit; but you will say, how should this be before we come to heaven? I answer, there is not indeed any perfection of joy whiles we are here, because there is no perfection of union on this side heaven; but so far as union is, our joy must be; examine the grounds of thy hope, and the actings of thy faith, and if thou art but satisfied in them, why, then lead up thy joy, and bring it up to this blessed object, here is matter for it to work upon; if thou canst possibly rejoyce in any thing at all, *O rejoyce in the Lord, and again, I say rejoyce.*

Is there not cause? reade, and spell, what's the meaning of the Gospel of Christ? what is Gospel, but good spell; or good tydings? and wherein lyes the good tydings according to its eminency? is it not in the glorious incarnation of the Son of God? behold I bring you a Gospel, so it is in the Original, or, behold I bring you good tydings of great joy which shall be to all people; for unto you is borne this day in the City of David a Saviour, which is Christ the Lord. The birth of Christ to them that have but touched hearts, is the comfort of comforts, and the sweetest balme and confection that ever was. Oh my soul, what ayles thee? why art thou cast down, and disquieted within me? is it because thou art a sinner? why, unto thee is borne a Saviour, his Name is Saviour, and therefore Saviour, because he will save his people from their sinnes. Come then, and bring out thy sinnes and weigh them to the utmost aggravation.

Luke 3. 10, 11.

aggravation of them, and take in every circumstance both of Law and Gospel, and set but this in the other scale that *unto thee is borne a Saviour*, surely all thy iniquities will seem lighter then vanity, yea they will be as nothing in comparison thereof; my soul doth magnifie the Lord (said Mary) and my spirit rejoiceth in God my Saviour. Her soul, and her spirit within her joyed at this birth of Christ; there is cause that every soul, and every spirit should rejoyce that has any interest in this birth of Christ; O my soul, how shouldst thou but rejoyce if thou wilt consider these particulars?

Luk. 1. 46, 47.

Zech. 9. 9.

1. God himselfe is come down into the world; because it was impossible for thee to come to him, he is come to thee; this consideration made the Prophet cry out, *Rejoyce greatly O daughter Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee*; he is called a King, and therefore he is able, and he is thy King, and therefore he is willing, but in that *thy King cometh unto thee*, here is the marvellous love and mercy of God in Christ; Kings do not usually come to visit, and to wait upon their subjects, it is well if poore subjects may come to them, and be admitted into their presence to waite on them, O but see the great King of heaven and earth, the King of Kings, and Lord of Lords stooping, and bowing the heavens to come down to thee; surely this is good tidings of great joy, and therefore *rejoyce greatly O daughter of Zion*. A little joy is too scant and narrow for this newes; hearts should be enlarged, the doores and gates should be set wide open for this King of glory to come in; as Balaam laid of Israel, *God is with him and the shout of a King is amongst them*? so now may we say, *God is with us and the shout of a King is amongst us*, *rejoyce Zion, shout O daughter of Jerusalem*.

Numb. 23. 21.

2. God is come down in flesh, he hath laid aside, as it were, his own glory, whiles he converseth with thee; when God manifested himselfe as on mount Sinai, he came down in thunder and lightening, and if now he had appeared in thunder and lightening, if now he had been guarded with an innumerable company of Angels, all having their swords of vengeance and justice drawn, well might poore souls have trembled, and have run into corners, for who could ever be able to endure his coming in this way? but lo poore soul, God is come down in flesh, he

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hath made his appearance as a man, as one of us, and there is not in this regard the least distance betwixt him and us. Surely this is fiewel for joy to feed upon; O why should God come down so suitably, so lowly as in our nature, if he would have thy poore soul to be afraid of him? doth not this very designe intend consolation to thy soul? O gather up thy spirit, anoint thy heart with the oyle of gladnesse, see, God himselfe is come down in flesh to live amongst us, he professeth he will have no other life but amongst the sons of men; see what a sweet way of familiarity and intercourse is made betwixt God and us, now he is come down in humane frailty.

3. God hath took on him our nature as a vast pipe to his Godhead, that it may flow out in all manner of sweetness upon our hearts; if God had come down in flesh only to have been seen of us, it had been a wonderful condescension, and a great mercy: *if I have found favour in thy eyes* (said Moses) *shew me the way that I may know thee*; but to come down, and to come down in flesh, and to come down in flesh not only to be seen, but to dispatch the great businesse of our souls salvation, here's comfort indeed: with what joy should we draw water out of this well of salvation? surely the great reason of the shallownesse of our comforts, the shortnesse of our hopes, the faintnesse of our spirits, the lownesse of our graces, is from the not knowing, or the not heeding of this particular; Christ in flesh stands not for a Cypher, but it is an Organ of life and grace unto us, it is a fountaine of comfort that can never run dry. In this flesh there is laid in on purpose such a fulnesse of the Godhead, that of his fulnesse we might receive in our measure grace for grace. O my soul, thou art dayly busie in eying this and that, but above all know that all the fulnesse of God lyes in Christ incarnate to be emptied upon thee: this was the meaning of Christ taking on him flesh, that through his flesh he might convey to thee whatsoever is in himselfe as God. As for instance, God in himselfe is good, and gracious, and powerfull, and all-sufficient, and merciful, and what not? now by his being in flesh he suits all this, and conveys all this to thee; observe this for thy eternal comfort, God in and through the flesh makes all his attributes and glory serviceable to thy soul.

Exod. 33. 12.

4. God in our nature hath laid out the model and draught of

what he will do unto all his Saints for ever; humane nature was never so advanced before, what? to be glorified above the Angels? to be united in a personal union with the second person of the Godhead? surely hence may be expected great matters; here's a faire step for the bringing of our persons up to the enjoyment of God; if God be come down in the likenesse of man, why, then he will bring us up into the likenesse of God; look what was done to our nature in Christ, the very same (as far as we are capable) shall be done to our persons in heaven. Think of it; O my soul, why hath God made flesh so glorious, but to shew that he will by that make thee glorious also? Christ is the great Epitome of all the designs of God, so that in him thou maist see what thou art designed unto, and how high and rich thou shalt be in the other world. *Beloved, now are we the seed of God, and it doth not yet appeare what we shall be, but we know when he shall appeare, we shall be like him; he is now like us, but then (saith the Apostle) we shall be like unto him; he will change our vile body, that is may be fashioned like unto his glorious body.* Oh consider what a frame of eternal comfort may we raise up from this ground of Christ incarnate, God in the flesh.

1 Joh. 3. 2.

Phil. 3. 21.

3. God in the flesh is the first opening of his eternal plot to do us good; the seed of the woman was the first word of comfort that ever was heard in the world after man was fallen; the plot was of old, but the execution was not till after the creation, and then was a dim discovery of it, even in the beginning of time, though no cleare manifestation till the fulnesse of time. Well, take it as we please, whether in the beginning of time, or in the fulnesse of time; whether in the promise, or in performance, this discovering of Christ incarnate is the first opening of all Gods heart and glory unto the seed of men; and from this we may raise a world of comfort, for if God in the execution of his decrees begins so gloriously, how will he end? if God be so full of love as to come down in flesh now in this world, Oh what matter of hope is laid up before us, of what God will be to us in that world to come? if the glory of God be let out to our souls so fully at first, what glorious openings of all the glory of God will be let out to our souls at last? Christians! what do you think will God do with us, or bring us unto, when we shall be with him in heaven?

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ven? you see now he is manifested in flesh, and he hath laid out a world of glory in that; but the Apostle tells of another manifestation, for we shall see him as he is; he shall at last be manifest in himselfe, now we see through a glasse darkly, but then face to face, now we know in part, but then shall we know even as also we are known. To what an height of knowledge or manifestation this doth arise, I am now to seek, and so I must be whilst I am on this side heaven, but this I believe, the manifestation of God and Christ is more in heaven, then is, or ever hath been, or ever shall be upon earth; *thine eyes shall see the King in his beauty, or in his glory, saith Esay*; there is a great deal of difference betwixt seeing the King in his ordinary, and seeing him in his robes, and upon his throne, with his Crown on his head, and his Scepter in his hand, and his Nobles about him in all his glory; the first openings of Christ are glorious, but, O what will it be to see him in his greatest glory that ever he will manifest himselfe in? we usually say that workmen do their meanest work at first, and if the glorious incarnation of Christ be but the beginning of Gods works in reference to our souls salvation, what are those last works?

O my soul weigh all these passages, and make an application of them to thy selfe, and then tell me if yet thou hast not matter enough to raise up thy beare, and to fill it with joy unspeakable, and full of glory; when the wisemen saw but the star of Christ, *Math. 2. 10* they rejoiced with an exceeding great joy, how much more when they saw Christ himselfe? *your father Abraham* (said Christ to the Jewes) *rejoiced to see my day, and he saw it and was glad; he saw it indeed, but as far off with the eyes of faith; they afore Christ had the promise, but we see the performance, how then should we rejoyce? how glad shouldst thou be, O my soul, at the sight, and the effect of Christs incarnation? if John the Baptist could leap for joy in his mothers belly, when Christ was but yet in the womb, how should thy heart leap for joy, who canst say with the Prophet, unto me a child is borne, and unto me a son is given? if Simeon waiting for the consolation of Israel took him up in his armes for joy, and blessed God; how shouldst thou with joy imbrace him with both armes who knowest his coming in the flesh, and who hast heard him come in the Gospel, in the richest and most alluring expressions of his love? If the Angels of God,*

Luke 2. 14

yea if multitudes of Angels could sing for joy at his birth, glory to God in the highest, and on earth peace, and good will towards men, how much more shou dost thou, whom it concerns more then the Angels, joyne with them in consort, and sing for joy this joyful song of good will towards men? awake, awake O my soul, awake, awake, utter a song! tell over these passages, that God is come down into the world, that God is come down in flesh, that God is come down in flesh in order to thy reconciliation, that God is come down in the likenesse of man, that he may bring thee up into the likenesse of God; and that all these are but the first openings of the grace, and goodness, and glory of God in Christ unto thy soul; and Oh what work will these make in thy soul, if the Spirit come in, who is the Comforter!

SECT. 8.

Of calling on Jesus in that respect.

Heb. 10. 20.

8. **L**ET us call on Jesus, or on God the Father in: and through Jesus. Now this calling on Jesus containes prayer, and praise. 1. We must pray that all these transactions of Jesus at his first coming or incarnation may be ours; and is not here encouragement for our prayers? if we observe it, this very point of Christs incarnation opens a door of rich entrance into the presence of God, we may call it a blessed portal into heaven, not of Iron, or Brasse, but of our own flesh; this is that new and living way which he hath consecrated for us, through the vail, that is to say, his flesh, with what boldnesse and freenesse may we now enter into the holiest, and draw neare unto the throne of grace? why, Christ is incarnate, God is come down in the flesh, though his Deity may confound us (if we should immediately and solely apply our selves unto it) yet his humanity comforts our faint and feeble souls, God in his humility animates our souls to come unto him, and to seek of him whatsoever is needful for us. Go then to Christ; away, away O my soul to Jesus, or to God the Father, in, and through Jesus; and O desire that the effect, the fruit, the benefit, of his conception, birth, and of the wonderful union

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of the two natures of Christ may be all thine. What? dost thou hope in Jesus, and believe thy part in this incarnation of Christ? why then pray in hope, and pray in faith; what is prayer, but the streame and river of faith, an issue of the desire of that which I joyfully beleieve? thou O Lord God of hostes, God of Israel, hast^{1 Sam. 7. 27} revealed to thy servant saying, I will build thee an house, therefore hath thy servant found in his heart, so pray this prayer unto thee.

2. We must praise. This was the special duty practised by all Saints and Angels at Christs birth, *my soul doth magnifie the Lord* Luke 1. 46. (said Mary) and *my spirit rejoiceth in God my Saviour.* And blessed be the Lord God of Israel (said Zechary) for he hath visited Luke 1. 68. and redeemed his people; and glory to God in the highest; said the heavenly host; only one Angel had before brought the newes, unto you is borne this day in the City of David a Saviour, which is Christ the Lord; but immediately after there were many to sing praises: not only six Cherubims, as Isaiah saw; nor only foure and twenty Elders, as John saw; but a multitude of heavenly Angels like armies, that by their heavenly Hallelujahs gave glory to God. O my soul, do thou endeavour to keep comfort with those many Angels. O sing praises, sing praises unto God, sing praises. Never was like case since the first creation: never was the wisdom, truth, justice, mercy, and goodnesse of God so manifest before: I shall never forget that last speech of a dying Saint upon the stage, *blessed be God for Jesus Christ.* O my soul, living and dying let this be thought on, what? Christ incarnate? and incarnate for me? why blesse the Lord O my soul, and all that as within me blesse his holy name.

SECT. 9.

Of conforming to Jesus in that respect.

9. **L**et us conforme to Jesus in reference to this great transaction of his incarnation. Looking to Jesus contains this, and is the cause of this; the sight of God will make us like to God, and the sight of Christ will make us like to Christ; for as

looking glaſſe cannot be expoſed to the ſun, but it will ſhine like the ſame; ſo God receives none to contemplate his face, but he transforms them into his own likenefſe by the irradiation of his light, and Chriſt hath none that dive into theſe depths of his glorious and bleſſed incarnation, but they carry along with them ſweet impreſſions of an abiding and transforming nature. Come then let us once more look to Jeſus in his incarnation, that we may conformance; and be like to Jeſus in that reſpect.

But wherein lies this conformity or likenefſe to Jeſus? I anſwer, in theſe and the like particulars.

1. Chriſt was conceived in *Mary* by the holy Ghoſt, ſo muſt Chriſt be conceived in us by the ſame holy Ghoſt. To this purpoſe is the ſeed of the Word caſt in, and principles of grace are by the holy Ghoſt infuſed; *he hath begotten us by the Word*, ſaith the Apoſtle, *James 1. 18.* how mean, contemptible, or impotent men may eſteem it, yet God hath appointed no other means to convey ſupernatural life, but after this manner: *where no viſion as the people perſiſt*; where no preaching is, there is a worſe judgement than that of *Egypt*, when there was one dead in every family. By the Word and Spirit, the ſeeds of all grace are ſown in the heart at once, and the heart cloſing with it immediately Chriſt is conceived in the heart.

Concerning this ſpiritual conception or reception of Chriſt in us there is a great queſtion, Whether it be poſſible for any man to diſcerne how it is wrought? but for the negative are theſe texts, *our life is hid with Chriſt in God*, *Col. 3. 3.* and *the wind bloweth where it liſteth, and thou heaſt the ſound thereof, but canſt not tell whence it cometh, or whither it goeth*, *Joh. 3. 8.* It is a wonderful hidden and ſecret conception. The holy Ghoſt ſets out that ſtate of unregeneracy, in which Chriſt findes us by the name of *death*, *Ephes. 2. 1.* ſo that it muſt needs be as impoſſible for us to diſcover how it is wrought, as it is impoſſible for one to know how he receives his own life. Some ſay the firſt act of infuſing or receiving Chriſt, or grace, (they are all one) is wrought in an inſtant, and not by degrees; and therefore it is impoſſible to diſcerne the manner. And yet we grant that we may diſcerne both the preparations to grace, and the firſt operations of grace.

1. The preparations to grace are diſcernable, ſuch are thoſe

terrors

terrors and spiritual agonies which are often before the work of regeneration; they may be resembled to the heating of mettals before they melt, and are cast into the mold to be fashioned; now by the help of natural reason one may discern these.

2. Much more may the first motions and operations of grace be discerned by one truly regenerate, because that in them his Spirit works together with the Spirit of Christ; such are sorrow for sin as sin, and seeking rightly for comfort, an hungry desire after Christ and his merits, neither do I think it impossible for a regenerate man to feel the very first illapse of the Spirit into the soul, for it may bring that sense with it self as to be easily discerned, although it doth not alwaies see, nor perhaps usually see; it is true that the giving of Spiritual life, and the giving of the sense of it are two distinct acts of the Spirit, yet who can deny but that both these acts may go together, though alwaies they do not go together? howsoever it is, yet even in such persons as in the instant of regeneration may feel themselves in a regenerate estate: this conclusion stands firme, viz. *they may know what is wrought in them, but how it is wrought they cannot know, nor understand*; we feele the winde, and perceive it in the motions and operations thereof, but the Originals of it we are not able exactly to describe; some think the beginnings of winds is from the flux of the aire, others from the exhalations of the earth, but there is no certainty; so it is in the manner of this conception, or passive reception of Christ and grace into our hearts; we know not how it is wrought, but it nearly concernes us to know that it is wrought; look we to this conformity, that as Christ was conceived in *Mary* by the holy Ghost, so, that Christ be conceived in us, in a spiritual sense by the same holy Ghost.

2. Christ was sanctified in the Virgins womb, so must we be sanctified in our selves, following the commandement of God; *be ye holy as I am holy*: souls regenerate must be sanctified, every man (saith the Apostle) *that hath this hope in him, purifieth himselfe even as he is pure*. I know our hearts are (as it were) seas of corruptions, yet we must dayly cleanse our selves of them by little and little: Christ could not have been a fit Saviour for us, unlesse first he had been sanctified, neither can we be fit members unto him, unlesse we be in some measure purged from our sinnes,

and

1 John 3. 3

Rom. 12. 1

and sanctified by his Spirit. To this purpose is that of the Apostle, *I beseech you brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God.* In the Old Testament they did after a corporal manner slay and kill beasts, presenting them, and offering them unto the Lord; but now we are in a spiritual manner to crucifie and mortifie the flesh with the affections and lusts, all our inordinate passions, all our evil affections of anger, love, joy, hatred are to be crucified; and all that is ours must be given up to God; there must be no love in us but of God, and in reference to God; no joy in us but in God, and in reference to God; no feare in us but of God, and in reference to God; and thus of all other the like passions. O that we would look to Jesus, and be like unto Jesus in this thing! if there be any honour, any happinesse, any excellency, it is in this, even in this, we are not fit for any holy duty, or any religious

1 Thes. 4. 3.

approach unto God without sanctification; *this is the will of God* (saith the Apostle) *even your sanctification*; all the commands of God tend to this, and for the comfort of us Christians, we have under the Gospel promises of sanctification to be in a larger

Zach. 14. 30, 21

measure made out unto us, *In that day there shall be upon the bells of the horses holinesse unto the Lord:—yea every pot in Jerusalem and in Judah shall be holinesse unto the Lord; every vessel under Christ and the Gospel must have written upon it, holinesse to the Lord*; thus our spiritual services, figured by the ancient ceremonial services are set out by a larger measure of holinesse then was in old time: it is a sweet resemblance of Christ to be holy, for so he is stiled *the holy child Jesus*; he was sanctified from the womb, and sanctified in the womb for our imitation: *for their sakes I sanctifie my selfe* (saith Christ) *that they also might be sanctified.*

Acts 4. 27.

John 17. 19

3. Christ the sonne of man is by nature the Sonne of God, so we poore sonnes of men must by grace become the sonnes of God, even of the same God and Father of our Lord Jesus Christ, for this very end God sent his own Sonne made of a woman, that we might receive the adoption of sonnes, — *wherefore thou art no more a servant, but a sonne, and if a sonne, then an heire of God through Christ.* This intimates that what relation Christ hath unto the Father by nature, we should have the same by grace; by nature *he is the only begotten Sonne of the Father, and as many as received him*

Gal. 4. 4, 5, 7

John 1. 14
v. 12.

him (saith Iohn) to them he gave power to become the sonnes of God, even to them that beleeve on his Name; it is true, Christ reserves to himselfe the preheminance; he is in a peculiar manner the first-borne among many brethren; yet in him, and for him all the rest of the brethren are accounted as first-bornes: So God bids Moses say unto Pharaoh, *Israel is my sonne even my first-borne;* Rom. 8. 29.
And I say unto thee let my sonne go, that he may serve me, and if thou refuse to let him go, behold I will slay thy sonne, even thy first-borne. Exod. 4. 23, 24.
 And the whole Church of God consisting of Jew and Gentile, is in the same sort described by the Apostle to be the general assembly and Church of the first-borne inrolled in heaven; by Heb. 12. 23.
 the same reason that we are sonnes, we are first-bornes; if we are Rom. 8. 17.
children, then are we heires, heires of God, and joynt-heires with Christ. O who would not endeavour after this priviledge? who would not conform to Christ in this respect?

4. Christ the Sonne of God was yet the sonne of man; there was in him a duplicity of natures really distinguished, and in this respect, the greatest majesty and the greatest humility that ever was are found in Christ; so we though sonnes of God, must remember our selves to be but sons of men, our priviledges are not so high, but our poore conditions, frailties, infirmities, sins may make us as low: who was higher then the Son of God? and who was lower then the son of man? as he is God, he is in the bosome of his Father; as he is man, he is in the womb of his mother; as he is God, his throne is in heaven; and he fills all things by his immensity; as he is man, he is circumscribed in a cradle, I meane a manger, a most uneasy cradle sure; as he is God, he is cloathed in a robe of glory; as he is man, he is wrapped in a few course swadling bands; as he is God, he is incircled with millions of bright Angels; as he is man, he is in company of Ioseph, and Mary, and the beasts; as he is God, he is the eternal Word of the Father, all-sufficient, and without need; as he is man, he submits himselfe to a condition imperfect, inglorious, indigent, and necessitous: well, let this mind be in you which was also in Christ Phil. 2. 5, 6, 7, 8.
Iesus, who being in the forme of God, thought it not robbery to be equal with God, but he made himselfe of no reputation, and took upon him the forme of a servant, and was made in the likeness of men, and being found in fashion as a man he humbled himselfe; he that thought it no robbery to be equal with God humbled himselfe

to become man; we should have found it no robbery to be equal with devils, and are we too proud to learn of God? what an intollerable disproportion is this, to behold an humble God, and a proud man? who can endure to see a Prince on foot, and his vassal mounted? shall the Sonne of God be thus humble for us, and shall not we be humble for our selves? I say for our selves, that deserve to be cast down amongst the lowest wormes, the damndest creatures? what are we in our best condition here on earth? had we the best natures, purest conversations, happiest endowments that accompany the Saints, pride overthrowes all; it thrust proud ~~Nebuchadnezzar~~ out of Babel; proud ~~Haman~~ out of the Court, proud ~~Saul~~ out of his Kingdome, proud Lucifer out of Heaven; poor man how ill it becomes thee to be proud, when God himselfe is become thus humble? *O learn of me* (saith Christ) *for I am meek, and humble, and lowly in spirit, and you shall finde rest unto your souls.*

Matth. 11. 29

5. The two natures of Christ, though really distinguished, yet were they inseparably joyned, and made not two, but one person, so must our natures and persons though at greatest distance from God, be inseparably joyned and united to Christ, and thereby also to God. *I pray* (saith Christ) *that they all may be one as thou Father art in me, and I in thee, that they also may be one in us.* That union of Christs two natures we call a personal hypostatical union, and this union of Christ with us, we call a mystical and spiritual union; yet though it be mystical and spiritual, this hinders not but that it is a true, real, essential, substantial union, whereby the person of the beleever is indissolubly united to the glorious person of the Son of God. For our better understanding we may consider (if you please) of a threefold unity, either of persons in one nature, or of natures in one person, or of natures and persons in one spirit; in the first is one God; in the second is one Christ; in the third is one Church with Christ; our union unto Christ is the last of these, whereby he and we are all spiritually united to the making up of one mystical body, O what a priviledge is this! a poore beleever, be he never so mean or miserable in the eye of the world, yet he is one with Christ, as Christ is one with the Father; *our fellowship is with the Father and with his Sonne Jesus Christ*; every Saint is Christs fellow; there is a kinde of analogical proportion between Christ and his Saints

John 17. 21

John 11. 3

Saints in every thing : if we take a view of all Christ, what he is in his person, in his glory, in his Spirit, in his graces, in his Fathers love, and in the access he hath to the Father, in all these we are in a sort fellowes with Christ ; only with this difference that Christ hath the preheminence in all things ; all comes from the Father first to Christ, and all we have is by marriage with Jesus Christ ; Christ by his union hath all good things without measure, but we by our union have them only in measure, as it pleaseth him to distribute. But herein if we resemble Christ, whether in his union with the Father, or in his union of the two natures in one person of a Mediatour ; if by looking on Christ, we come to this likenesse, to be one with Jesus Christ, Oh what a priviledge is this ! had we not good warrant for so high a challenge, it could be no lesse then a blasphemous arrogance to lay claime to the royal blood of heaven : but the Lord is pleased so to dignifie a poore worme, that every beleever may truly say, *I am one with Jesus Christ, and Jesus Christ is one with me.*

To sweeten this union to our thoughts, I shall acquaint you with the priviledge flowing from it, and let the same stir you up to conformance.

Hence it is that Christ lives in us, and that Christ both gives life, and is our life. *When Christ which is our life shall appeare, Christ is to me to live, and I live, yet not I, but Christ liveth in me.* There is a spiritual and a natural life ; for the natural life what is it but a bubble, a vapour, a shaddow, a dreame, a nothing ? but this spiritual life is an excellent life, it is wrought in us by the Spirit of Christ ; there is a world of difference betwixt the natural and the spiritual life, and that makes the difference betwixt what I do as a man, and what I do as a Christian ; as a man I have eyes, eares, motions, affections, understanding, naturally as my own ; but as a Christian I have all these from him with whom I am spiritually one, the Lord Jesus Christ ; as a man I have bodily eyes, and I behold bodily and material things, but as a Christian I have spiritual eyes, and I see invisible and eternal things, as it is said of Moses, that he endured, *as seeing him who is invisible* ; as a man I have outward eares, and I heare outward sounds of all sorts whether articulate, or inarticulate, but as a Christian I have inward eares, and so I heare the voyce of Christ,

Col. 3. 4
Phil. 2. 21
Gal. 2. 20

Heb. 11. 27

and of Gods Spirit, speaking to my soul; as a man I have bodily feet, and by them I move in my own secular wayes, but as a Christian I have spiritual feet, and on them I walk with God in all the waies of his commandements; as a man I have natural affections, and so I love beauty, and feare paine, and hate an enemy, and I rejoyce in outward prosperity or the like; but as a Christian I have renewed affections, and so I loved goodnesse, and hate nothing but sin, and I feare above all the displeasure of my God, and I rejoyce in Gods favour, which is better then life. Surely this is a blessed life, and as soon as ever I am united to Christ, why then I live, yet not I, but Christ liveth in me. First, Christ is conceived, and then Christ is formed, and then Christ is borne, and then Christ growes in me to a blessed fulnesse: my little children of whom I travell in birth againe untill Christ be formed in you; formation followes conception, and travel implies a birth: then after this we are babes in Christ, or Christ is as a babe in us; from thence we grow up to strength of youth, I have written unto you young men because ye are strong; and at last we come to Gospel perfection, even towards the measure of the stature of the fulnesse of Christ. Is this all? nay, if my union be firme, and Christ live in me, why then I go on, and in this condition I am dead with Christ; and I am buried with Christ, and I am alive againe unto God through Christ; and I am risen with Christ; and I am glorified with Christ. Nay, yet more, my sufferings are Christs, Col. 1. 24. and Christs sufferings are mine, Rom. 8. 17. I am in Christ an heire of glory, Rom. 8. 17. and Christ is in me the hope of glory, Col. 1. 27. O my Christ, my life, what am I, or what is my fathers house that thou shouldest come down into me, that thou shouldest be conceived in the womb of my poore sinful heart, that thou shouldest give my soul a new and spiritual life, a life begun in grace and ending in eternal glory? I shall not reckon up any more priviledges of this union, me thinks I should not need; if I tell you of grace and glory, what can I more? glory is the highest pitch, and Christ tells you concerning it, the glory which thou gavest me, I have given them, that they may be one, even as we are one. Ah my brethren! to be so like Christ as to be one with Christ; it is neare indeed; O let us conforme to Christ in this; he is one with our nature in an hypostatical, personal union; let us be one with him in a spiritual, holy, and

Gal. 4. 19.

1 Cor. 3. 1.

1 John 2. 14.

Eph. 4. 13.

Rom. 6. 8.

Rom. 6. 4. 11.

Col. 3. 1.

Rom. 8. 17.

John 17. 22

a mystical union; if God be not in our persons as truly, though not as fully as in our nature, we have no particular comfort from this designe of his personal, hypostatical, and wonderful union.

6. Christ was borne, so must we be new-borne; to this I have spoken when I laid it down as an evidence that *unto us a child is borne, and unto us a sonne is given*; only one word more; we must be new borne; as once borne by nature, so new-borne by grace; there must be some resemblances in us of Christ borne amongst us. As, 1. Christ borne had a Father in heaven and a Mother on earth, so in our new birth we must look on God as our Father in heaven, and on the Church as our Mother on earth; it was usually said, *out of the Church no salvation*; and to this the Apostle alludes, *Jerusalem which is above is free, which is the mother of us all*; indeed out of the Church there is no means of salvation, no Word to teach, no Sacraments to confirme, nothing at all to hold forth Christ to a soul, and without Christ how should there be the salvation of souls? so that we must look on the Church as our Mother; and on God as our Father; not that we deny some to be as spiritual fathers unto others, Paul tells the *Corinthians*, that he was their father, *though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel*; but alas such fathers are but ministerial fathers, and therefore Paul seems to correct himselfe, *who is Paul? and who is Apollos? but ministers by whom ye beleaved, even as the Lord gave to every man? it is God only is our Father principally, originally, supremely*; God only puts grace and vertue into the womb of the soul; it is not possible that any creature should be a Creatour of the new creature. O then let us look up to heaven and say, *O Lord new make me, new create me, O be thou my Father.*

2. When Christ was borne, all *Jerusalem* was troubled; so when this new birth is, we must look for it, that much commotion, and much division of heart will be, the Diuel could not be cast out of the possessed person, but he would exceedingly teare, and torment, and vex the possessed person; the truth is, we cannot expect that Christ should expell Sathan from those holds and dominions he hath over us, but he will be sure to put us to

great feare and terror in heart. Besides not only the evil spirit, but Gods Spirit is for a while a spirit of bondage, to make every thing as a mighty burthen unto us; there are many pretenders to the grace of God in Christ, but they can not abide to heare of any paines or pangs in this new birth; O this is legal; but I pray thee, tell me, dost thou ever know any woman bring forth in her sleep or in a dreame, without feeling any paine? and how then should the heart of man be thus new changed and moulded without severall pangs? look as it is in the natural birth, there are many pangs and troubles, *in sorrow shalt thou bring forth children*, so it is; and must be in our spiritual birth, there is usually (I will not say alwayes, to such or such a degree) many pangs and troubles, there's many a throb, and many an heart-ach ere Christ can be formed in us.

3. When Christ was borne there was a discovery of many of the glorious attributes of God; then *mercy and truth met together, and righteousness and peace kissed each other*; then especially was a discovery of the goodnesse, and power, and wisdom, and holinesse of God. So when this new birth is, we must look upon it as a glorious discovery of those lovely attributes. As, 1. Of his mercy, goodnesse, love; how often is this called his grace, and the riches of his grace? Christians! you that know what the new birth meanes, do you not say, *the goodnesse of God appears in this*? surely it was Gods goodnesse to make a world, but this is the riches of his goodnesse to create a new heart in you; when man by his sin was fallen, he might have been thrown away as refuse, fit fuel only for everlasting flames; it might have been with mankind as it was with devils, in their deluge God did not provide an Arke to save so many as eight persons, not one Angel that fell was the object of Gods grace; And that God should passe by all those Angels, and many thousands of the sonnes of men, and yet that he should look upon you in your blood, and bid you *live*, O the goodnesse of God!

Gal. 6. 15

2. As of the goodnesse, so in this new birth there's a discovery of Gods power; and hence it is called *a new creature*. The very same power that framed the world, is the framer of this new creature; the work of conversion is set forth by the work of creation; God only creates man, and God only converts man; in

in the creation God said *let there be light*; and there was light; in our conversion God saith, *let there be light*; and presently the same God shines in our hearts; nay, this power of conversion in some sense far passeth the creation, *to whom is the arme of the Lord revealed*? the Lord puts to his arme; his power, his strength indeed in conversion of souls; when he made the world; he met with nothing to resist him, he only spake the word and it was done; but in the conversion of a sinner God meets with the whole frame of all creatures opposing and resisting him, the Devil and the world without, and sin and corruption within; here then must needs be a power against all power. IIa. 53. 1

3. As of the goodnesse and power of God, so in this new birth there's a discovery of the wisdom of God. I might instance in many particulars; As, 1. In that the regenerate are most-what of the meanest and contemptiblest persons, *not many wise, not many noble, &c.* 2. In that many times God takes the worst weeds, and makes them the sweetest flowers; thus *Paul*, *Zaccheus*, the Publicans, and Harlots. 3. In that the regenerate are of the fewest, and least number, *many are called, but few are chosen.* 4. In that God chooseth such a time to be his time of love, wherein he usually discovers many concurrences of strange love meeting together; reade *Mark*, 16. 4, 5, 6, 8, 9. in all these particulars is his wisdom wonderful. I Cor. 1. 17

4. As of the goodnesse, power, and wisdom of God, so in this new birth there's a discovery of the holinesse of God. If a clod of earth, or piece of muck should be made a glorious star in heaven, it is not more wonderful then for a sinner to be made like an Angel, doing the will of God; it argues the holiness of God, and his love of holinesse, to make man holy; he tells us that *without holinesse none shall see God*, and therefore first he will make us holy, and then he will bring us to himselfe; O here's a blessed conformity! as Christ was borne let us be new borne.

7. Christ after his birth did and suffered many things in his childhood, (I should be too large to speak to every particular) so should we learne to *bear Gods yoke even in our youth.* It is good Lam. 3. 27
to

- to imitate Christ even betimes, remember now thy Creatour in the
Eccl. 12. 1 *dayes of thy youth, while the evil dayes come not, nor the years draw
 nigh, when thou shalt say I have no pleasure in them. Do we not
 see by experience what a blessed thing a gracious and an holy
 education is? traine up a child in the way he should go, and when he
 is old he will not depart from it. O ye Parents that ye would do
 your duties, and in that respect imitate Joseph and Mary in
 their care and nurture of the holy child Jesus; and O ye chil-
 dren that you would do your duties, and imitate Jesus, the
 blessedst patterne that ever was, that as you grow in stature,
 you also might grow in favour with God and man. Observe him
 in the Temple when he was but twelve years old, see him in
 the midst of the Doctors, both hearing them, and asking them
 questions; children whiles little (if but capable of instruction)
 should with their Parents wait on God in the midst of our
 assemblies; Moses told Pharaoh they must have their young
 ones with them to the solemn worship; and when Joshua read
 the Law of God to the congregation of Israel, they had their
 little ones with them in that solemn assembly. Observe Christ
 also in Nazareth, where during his minority he was ever subject
 to his Parents; so children obey your Parents in the Lord, for this
 is right: not only the Law of God, but the Gospel of Christ
 makes mention of this, honour thy father and mother, which is the
 first Commandement with promise; I know the subjection of
 Christ extends to his particular calling, and this also is for your
 imitation; in obedience to his supposed father the holy child
 would have a particular employment, something must be done
 for the support of that holy family wherein Jesus lived, and to
 that purpose he puts to his own hands, and works in the trade
 of a Carpenter; such as will live idle, and without a calling,
 that serve for no other use but to devour Gods creatures, and
 to make a dearth, O how unlike are they to Jesus Christ? It
 is noted for a grievous sinne, and a chief part of the corruption
 of our nature to be unprofitable to the generation with whom
 we live; they are altogether become unprofitable, there is
 none that doth good; Religion and grace where ever it pre-
 vaileth, makes men profitable; and in this respect the poor-
 est servant and drudge may have more comfort in his estate,
 then*
- Rom. 3. 12*

then the greatest gentleman that hath nothing to do but to eat,
and drink, and play.

Thus farre we have *looked on Iesus* as our *Iesus* in his incarnation, or his first coming in the flesh. Our next work is to *look on Iesus* carrying on the great work of mans salvation during his life, from *Johns* baptisme, untill his suffering and dying on the crosse.

Aaa

Look-

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and black and grey.

of many relations among his friends from before and since, until his falling and dying on the cross.

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LOOKING UNTO JESUS.

In his Life.

The fourth Book.

The Second Part.

Aaa 2

Mark. 1. 1.

The beginning of the Gospel of Jesus Christ, the Sonne of God.

Matth. 3. 16, 17.

And Jesus when he was baptiz'd, went up straight way out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying this is my beloved Son, in whom I am well pleased.

Matth. 4. 1, 2, 3, to 12.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the Diuel, and when he had fasted fourty dayes, and fourty nights, he was afterward an hungred; and when the tempter came to him, he said, &c.

Matth. 4. 23.

And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing all manner of sicknesses, and all manner of diseases among the people.

Luke 6. 12, 13.

And it came to passe in those dayes that he went out into a mountaine to pray, and continued all night in prayer to God, and when it was day he called unto him his Disciples, and of them he chose twelve, whom also he named Apostles.

Matth. 11. 28, 30. Rom. 5. 19.

Come unto me all ye that labour, and are heavy laden, — for my yoke is easie, and my burthen is light; — for by the obedience of one many shall be made righteous.

Heb. 12. 2. Rev. 1. 6. Rev. 14. 6.

Looking unto Jesus the beginner, and finisher of our faith. — And I heard as it were the noyse of thunder, one of the foure beasts saying, come and see. — And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth.

LOOKING UNTO JESUS

In his Life.

Book IV. Part II.

CHAP. I. Sect. 1.

1 Joh. 1. 2. For the Life was manifested, and we have seen it.

Of the beginning of the Gospel.



IN this piece as in the former, we must first lay down the object, and then direct you how to look upon it.

The Object is Jesus carrying on the work of mans salvation during the time of his Life. Now in all the transactions of this time, we shall observe them as they were carried on successively in those three years and an halfe of his ministerial office, or if you will in those foure compleat years before his passion and death.

For the first yeare, and his actings therein, the Evangelist Marke begins thus; *The beginning of the Gospel of Jesus Christ the* Mark. 1. 1.

Sonne of God, &c. the beginning of that age of the world, which the Prophets pointed out for the time of good things to come; or the beginning of the exhibition and completion of that Gospel, which in respect of the promise, figures, and signification was from the beginning of the world. This beginning of the Gospel, the Prophets sometimes expressed by the tearme of the last dayes, and it shall come to passe in the last dayes: sometimes by the terme of the acceptable year of the Lord, the Spirit of the Lord is upon me, to proclaime the acceptable year of the Lord: sometimes by the terme of the Kingdome of God. And in the dayes of these Kings, shall the God of heauen set up a Kingdome, which shall never be destroyed. Sometimes by the terme of a new heauen, and a new earth, behold I create new heavens, and a new earth, and the former shall not be remembred, nor come in minde. Howsoever it is called, this is concluded that the beginning of the Gospel is not to be reckoned from the birth of Christ, but from the beginning of the ministry and preaching of John the Baptist; from the dayes of John the Baptist until now (saide Christ) the Kingdome of heauen suffereth violence; for all the Prophets and the Law prophesied until John; and when the Apostles were ready in the roome of Judas to choose a new Apostle, it is said that of those men which companied with them all the time that the Lord Jesus went in and out amongst them, beginning from the baptisme of John, unto the day that he was taken up, must one be ordained to be a witness. And Peter preaching to Cornelius and his friends, he tells them that the Word (or Gospel) was published throughout all Iudea, and began from Galilee, after the baptisme which John preached; and see but how immediately these words follow, the beginning of the Gospel of Jesus Christ the Sonne of God: as it is written in the Prophets, behold I send my messenger before thy face, which shall prepare the way before thee: I know that Johns ministry was six months before Christs; and yet that now was the beginning of the Gospel, it appears, 1. In that Baptisme (which was only used amongst the Jewes for the admission of Profelites or Heathens to their Church) is now published and proposed to the Jewes themselves, shewing, 1. That now they were to be entred and transplanted into a new profession; and 2. That the Gentiles and they were now to be knit into one Church and body. And 2. It appears in that the doctrine and preaching of John was of a differ-

ing

Isa. 2. 2.

Mica. 4. 1.

Isa. 61. 1, 2.

Dan. 2. 44.

Isa. 65. 17.

Mat. 11. 12, 13.

Acts 1. 21, 22.

Acts 10. 37.

Marke 1. 1, 2.

ing straine, from the litteral doctrine of the law; as it is taken in the sense of the Jewes, for that called all for works, and for exact performance, *do this and live*, but *John* called for repentance; and for renewing of the minde, and for belief in him that was coming after, disclaiming all righteousness by the works of the law; so that here was new heavens, and a new earth begun to be created, a new Commandement given, a new Church founded, justification by works cryed down, and the doctrine of faith and repentance advanced, and set up.

Hence one observes, that the Evangelist *Luke* points out this year in a special manner; it was the *fiftieth* yeare of *Tiberius Cæsar*, at which time (sayes he) *Pilate* was governour of *Judea*, *Herod* was Tetrarch of *Galilee*, *Philip* was Tetrarch of *Itærea*, *Isanias* was Tetrarch of *Abilene*, and *Annas* and *Caiaphas* were high Priests. And then, even then the Word of God came unto *John* the sonne, *Zacharias* in the wilderness. See how exact the Evangelist seems, that so remarkable a yeare of the beginning of the Gospel might be fixed; and made known to all the world. In this respect I shall begin the first yeare of Christs life, with the beginning of *Johns* preaching, which was six months current before the ministry of Christ; and in the compasse of this first yeare, I shall handle these particulars. —

Lightf. har. of
the foure Evan.
Luke 3, 1, 2.

1. The preaching of *John Baptist*. 2. The Baptisme of Christ *Jesus*. 3. The fasting and temptation of Christ in the wilderness. 4. The first manifestation of *Jesus* by his several witnesses. 5. Christs whipping the buyers and sellers out of the Temple. Observe that every of these four yeares, I shall end at one of the Passovers, of which we reade during Christs ministry; as of the first Passover in *John* 2. 13. of the second Passover in *John* 5. 1. of the third Passover, *John* 6. 4. of the fourth Passover, *John* 13. 1. And first of the first yeare to end at the first Passover.

SECT. 2.

Of the preaching of John Baptist.

2. **F**OR the preaching of *John* the Baptist; now was it that the Gospel began to dawn, and *John* like the morning star, or the blushing day, springing from the windows of the East, foretells the approaching of the Sun of righteousness; now was it that he laid the first rough, hard, and unheven stone of the building in mortification, self-denial, and doing violence to our natural affections. I read not that ever *John* wrought a miracle, but he was a man of an austere life, and good works convince more then miracles themselves. It is storied of one *Pachomius*, a souldier under *Constantine* the Emperour, that his army being well-neare starved for want of necessary provision, he came to a City of Christians, and they of their own charity relieved them speedily and freely, he wondering at their so free and cheerful dispensation, enquired what kind of people those were whom he saw so bountiful? it was answered they were Christians, whose profession it is to hurt no man, and to do good to every man; hereupon the souldier convinced of the excellency of this Religion, he threw away his armes, and became a Christian, and a Saint. To this purpose I suppose *John* the Baptist spent his time in prayer, meditation, affections, and colloquies with God, eating flies and wild hony in the wilderness, that he might be made a fit instrument of preparation, and dissemination of the Gospel of Christ.

In his Sermons he sometimes gave particular schedules of duty to severall states of persons, he sharply reprov'd the Pharisees for their hypocrisie and impiety, he gently guided others into the wayes of righteousness, calling them the *straight wayes of the Lord*; and by such discourses and a baptisme, he disposed the spirits of men for the entertaining of the Messias, and the doctrine of the Gospel. *Johns* Sermons were to the Sermons of *Jesus* as a preface to a discourse.

But observe this, that his most usual note was *repentance*, the axe to the roote, the fan to the floore, the chaffe to the fire; as his rayment was rough, so was his tongue; and thus must the way

be made for Christ in stubborne obstinate hearts; plausibility, or pleasing of the flesh is no fit preface to regeneration; if the heart of man had continued upright, Christ might have been entertained without contradiction, but now violence must be offered to our corruptions, ere we can have roome for grace; if the great way-maker do not cast down hills, and raise up vallies in the bowels of men, there is no passage for Christ; never will Christ come into that soul, where the herald of repentance either on one motive or other hath not been before him.

Shall we heare that Sermon that *John* preached in his own words? *Matthew* in brife gives it in thus, *Repent ye, for the Kingdome of heaven is at hand*; these are the words when he first began to preach the Gospel of Christ; and indeed we finde Christ himself doth preach the same doctrine in the same words, *Jesus began to preach, and to say, repent, for the Kingdome of heaven is at hand*; and when Christ sent out his Disciples to preach the Gospel, he commanded them to preach the same doctrine also, *go ye, preach, saying, repent; for the Kingdome of heaven is at hand*. In this Sermon we must observe these two parts, here's, 1. A duty, and 2. A motive to this duty; 1. The duty is *repent*] it is not a legal but an evangelical repentance that is here meant; indeed the law strictly takes no notice of repentance, but the Gospel; true, and through, and consummate repentance is a Gospel grace. 2. The motive is this, *for the Kingdome of heaven is at hand*. This phraze *the Kingdome of heaven*, hath several acceptations, and accordingly it hath occasioned some differences; 1. Sometimes it is taken for that glorious condition of the other world; this may be implied, but this I suppose few understand to be the sense of this place. 2. Sometimes it is taken for the Church of Christ, *q. d.* *repent, for now the pedagogy of the Jewes is expiring, or breathing its last, and the Church of Christ is at hand, a people that shall beare the very stile of Christians; that shall profess Christ, and close with Christ as their Saviour and Messiah*; of which Church that you may be a part, prepare for it, *repent*. 3. Sometimes it is taken for the spiritual Kingdome of Christ, in opposition to those earthly temporal Kingdoms, which bare the sway, & domineered over all the world with cruelty and tyranny before Christs coming; of this *Daniel* prophesied,

Din. 1.44.

phesied, and in the *dayes of these Kings shall the God of heaven set up a Kingdome, which shall never be destroyed*; now what was this Kingdome, but the Kingdome of grace? it is by an Hebraisme called the Kingdome of Heaven, that is, an heavenly Kingdome, the Jewes expected the Messiah, and dreamed of an outward, glorious, and pompous Kingdome; now saith *John*, the Messiah is come; and his Kingdome is come, but 'tis not an earthly, but an heavenly Kingdome, and therefore *repent*. 4. Sometimes it is taken for the preaching of the Gospel, or for the preaching of the Kingdome of grace, and mercy of God in Christ unto men, *q. d. O Sirs! look about you, there is now a discovery made of the glory and grace of God in another way then ever formerly, and therefore prepare for it, repent*. 5. Sometimes it is taken for the Gospel of Christ, as it is published and preached unto all nations; observe, I do not only say for the Gospel as it is preached; but as it is preached to the Gentiles, or among all nations; and this shewes how proper and pregnant an argument this was to enforce the doctrine and practice of repentance upon the Jewes, because the calling of the Gentiles was neare at hand, which would prove their rejection and casting off, if they did not repent.

Oh how reasonable is this Sermon to us? Christians! hath not the Kingdome of heaven approacht unto us? take the Kingdome of heaven for the Kingdome of glory, are we not neare to the doore of glory, to the confines of eternity? *what is our life, but a vapour that appeareth for a little time, and after it vanisheth away?* we know not but ere the Sun have run one round, our souls may be in that world of souls, and so either in heaven, or hell. Or take the Kingdome of heaven for the Church of Christ, and what expectations have we now of the flourishing state of Christs Church here upon earth? *then shall the children of Israel and Judah be gathered together — for great shall be the day of Jezreel*, *Hos. 1. 11*. a time is at hand, that Israel and Judah shall be called together, that the fulness of the Gentiles shall come in; and what is this but the great day of Jezreel? Oh then what manner of persons ought we to be? how spiritual? how heavenly-minded? *Arise, arise, shake off thy dust, for thy light is coming, and the glory of the Lord is rising upon thee*. Or, take the Kingdome of heaven, for the preaching of the Gospel of grace, mercy and goodness

goodnesse of God in Christ, what preachings are now in comparison of what have been formerly? how doth the Lord set forth his free love, and free grace in the Churches of Christ? no question but many former ages have enjoyed their discoveries in some sweet measure, and yet after ages wonder that they have known no more; and how much of the *Kingdome of heaven* do Saints finde in this age, as if there were a new manifestation of God unto the world? and yet I must tell you, that the ages to come shall know more of this *Kingdome*, there shall be further and further openings of this great mystery of grace unto the sons of men: marke the Apostle, *that in the ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Jesus Christ*, Ephes. 2. 7. how is this? had not God revealed grace enough in the former ages? or had not God revealed grace enough in that present age? did he not then call in the Gentiles? were not many thousands converted at one only Sermon? what a deale of that grace had *PAUL* himselfe received? he tells us that *the grace of our Lord Jesus was exceeding abundant to him-wards*; and is there yet more grace to be revealed? O yes! herein lyes the mystery of grace, that he hath reserved exceeding riches of grace for the ages to come; grace that never saw light before; and I beleve there is yet a fuller magazine of the riches of his grace for latter ages, even for the ages to come to be discovered, then ever was yet. Oh then repent! repent? why? for the *Kingdome of heaven is at hand*; The very openings of Gods love and grace unto souls, is a way and motive to draw our souls unto God. Or take the *Kingdome of heaven* for the preaching of the Gospel to all nations, Jewes; and Gentiles, what feares and jealousies may this breed in us as well as the Jewes; O boast not against the branches! it may be thou wilt say, the branches were broken off, that I might be grafted in; well; because of unbelief they were broken off, and thou standest by faith; be not high minded, but feare. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodnesse, and severity of God: on them which felt severity; but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou shalt be cut off. But I must not dwell on this; my designe is to consider of Jesus, and of the transactions of Jesus in reference to our souls health; now *Johns* Sermons were onely a

Ephes. 2. 7.

Tim. 2. 11.

preparative to the manifestation of Jesus, he was only the forerunner of Christ, and not Christ himselfe as himselfe witnesseth.

SECT. 3.

Of the Baptisme of Jesus.

2. **F**Or the baptisme of Christ. He that formerly was circumcised would now be baptized; he was circumcised to sanctifie his Church that was, and he was baptized to sanctifie his Church that should be; we finde him in both Testaments opening a way into heaven. This was the first appearing of Christ in reference to his ministerial office; he that lay hid in the counsel of God from all eternity, and he that lay hid in the womb of his Mother for the space of fourty weeks; and he that lay hid in Nazareth for the space of thirty yeares; now at last he begins to shew himselfe to the world, and he comes from Galilee to Jordan, to John to be baptized of him. The day was but a little brook in John the Baptist, but Christ the Sonne of righteousness soon entred upon our hemisphere; indeed now was the full time come, that Jesus took leave of his Mother, and his trade; to begin his Fathers work, in order to the redemption of the world. For the clearer understanding of Christs baptisme, we shall examine these particulars. —

1. What reason had Christ to be baptized?
2. How was it that John knew him to be Christ?
3. Wherein was the glory of Christs baptisme?
4. What was the prayer of Christ, at, or after his baptisme?
5. Why was it that the holy Ghost descended on Jesus?
6. Upon what account was it that the holy Ghost should reveale himselfe at this time? and why in the forme of a Dove rather then some other forme?

1. What reason had Christ to be baptized? we find John himselfe wondering at this, *I have need to be baptized of thee, and comest thou to me?* many reasons are given for Christs baptisme,

As,

Marth. 3. 13.

Marth. 3. 14.

As, 1. That by this symbole he might enter himselfe into the society of Christians: Just like a King, that to indeare himselfe to any City of his subjects, he condescends to be made a free-man of that City. 2. That he might beare witnesse to the preaching and baptisme of *John*, and might reciprocally receive a testimony from *John*. 3. That by his own baptisme, he might sanctifie the water of baptisme to his own Church. 4. That he might give an example himselfe of the performance of that, which he enjoyned others. 5. That he might receive testimony from heaven, that he was the Sonne of God. 6. That he might fulfill all righteousness: not only the moral, but the figurative, ceremonial and typical: Some think that the ceremony, to which our Saviour looked at in these words, was the washing of the Priests in water, when they entred into their function, *And Aaron, and his sonnes* Exod. 19. 4. Levit. 8. 6. *thou shalt bring to the doore of the Tabernacle of the congregation, and shalt wash them with water.* And surely this was the maine reason of Christs being baptized, that by this baptisme he might be installed into his ministerial office.

2. How did *John* know him to be Christ? it is very probable he had never seen his face before; they had in their infancy been driven to several places, and they were designed to several employments, and never met (as we may well conceive) till now; besides the Baptist speaks expressly, *I knew him not, but he that* John 1: 33. *sent me to baptize with water, the same said unto me, on whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth with the holy Ghost;* now this descent of the holy Ghost, was not till after baptisme; how then did he know him to be Christ?

The answer is given by some, thus, that *John* knew Christ in some measure before his baptisme, but he knew him not so fully as after, when the holy Ghost had descended on him. Others thus; that *John* knew Christ before his baptisme, by a present revelation, and after baptisme by a present signe, it is not unlikely but *John* knew Christ at his first arrival by revelation, for if whiles he was in his Mothers womb he knew Christ being yet unborne, how much more might he know, and acknowledge him now at his baptisme? Thus *Samuel* knew *Saul*, and thus *John* might know Christ. But for that knowledge he had after baptisme, it was a further confirmation of that same knowledge that he had before

John 1. 34. before baptisme, and that not so much for his own sake as for the peoples. *I saw, and beare record that this is the Sonne of God.*

Aug. Sermon. 36. 3. Wherein was the glory or excellency of Christs baptisme? the antients give many encomiums to it, and in some respects prefer it to the birth of Christ; thus *Augustine*, many great miracles were at Christs birth, but they were far greater at his baptisme; the holy Ghost overshadowed him in the womb, but he brightly shone on him in the river; then was the Father silent, not a word from him, but now a loud voyce is heard from heaven, this is my beloved Sonne in whom I am well pleased; then was the Mother under suspicion, because she was found with child without a father, but now is the Mother greatly honoured, in that the holy child is Fathered by God himselfe; then was Christ hid to the world, and this made *John the Baptist* say, there stands one amongst you whom ye know not: he was before his baptisme, as a Sun in a cloud, or a pearle in a shell, or a gold myne in a field; but now he appeares in publick, and to manifest his glory, the heavens open, and from the heavens the holy Ghost descends, and alights upon his Sacred head, and God the Father gives a voyce from heaven, declaring his divinity to the world. If the Jewes require a signe, here is not one, but many signes at once, which as beames do discover a Sun, so they discover this Sun of righteousness to be risen amongst them: and herein was the glory of Christs baptisme.

Luke 3. 21. 4. What was the prayer of Christ, at, or after his baptisme? the Evangelist *Luke* speaks of his prayer. *It came to passe that Jesus being baptized, and praying, the heavens were opened.* This was the manner of those that were baptized, as soone as they were baptized, to come out of the water and pray, and some think that these words, *they were baptized of him in Jordan, confessing their sins*, hath reference to this: if so, then Christ having no sins to confesse of his own, the tenour of his prayer must needs be to some other purpose: but to what purpose? some say to the same purpose as his prayers were usually, as in *Job* 17. that his Father would preserve his Church in unity and truth, and that he would glorifie his Church, that they also might be one, even as he and his Father are one; and especially that many might be converted by his ministry, which he was now beginning. Others think that
this

this prayer at this time, was for that which followed upon his very prayer, (*i.*) *that the holy Ghost might descend, and that the Father would glorifie the Sonne by a testimony from heaven*; indeed the text hath laid his prayer, and the opening of the heavens so close together, as that it seems to point out what was the tenour of his prayer by the consequent of it. Before the heaven was mured up, no Dove to be seen, no voyce to be heard, but freight upon it (as if they had but waited the last word of his prayer) all of them follow: and in another place, we finde the like returne upon the like prayer, *Father, glorifie thy Name; then came there a voyce from heaven saying, I have both glorified it, and I will glorifie it againe*; one reason more, if we consider that Christ was now to enter upon the great work of our redemption, and the preaching of the Gospel, it will be lesse strange to conceive that he prayed for the visible sealing of him to that work and office, by the coming of the holy Ghost. To this purpose is that of the Evangelist, *for him hath God the Father sealed*; it is a phraze borrowed from them, who give their commissions under hand and seale; and this is certaine, that upon his prayer God sent the holy Spirit who sealed him, or allowed, and confirmed him to the office of our redemption; and therefore very probable it is, that his prayer might tend to that purpose; but herein take heed of excludng what was mentioned in the former opinion; for my part I suppose Christs prayer was both for himselfe and all beleevers; that the holy Ghost might now be joyned to the water, and that all others as should ever after beleeve in his Name, (as afterwards he enlargeth his prayer) might have the holy Ghost descend upon them, *Joh. 17. 20.*

5. Why was it that the holy Ghost descended on Jesus? I answer, for these reasons. 1. That John the Baptist might be satisfied, for this token was given John, when he first began to preach, *that upon whom he should see the Spirit descending, and remaining on him, the same is, he which baptizeth with the holy Ghost*. It was a sure signe to the Baptist whereby to know the Christ, whose harbinger and prodromus he was. 2. That Christ himselfe might be anointed or installed to his function. *The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, &c.* As Aaron and his sonnes were annointed with material oyle, when they entred into their offices,

offices, so Christ was by the Spirit (as it were) anointed, that so he might receive his consecration, and institution for the office, that he was to enter on, *viz.* the preaching and ministry of the Gospel.

6. Upon what account was it, that the holy Ghost should reveale himselfe at this time? and why in the forme of a Dove, rather then some other forme?

Dr. Lightfoot.
of the Evgangel.

was agreeable (saith my author) that the spiritualnesse of this Kingdome should be sealed and confirmed by the holy Spirits shewing himselfe even in the beginning of it. The carnal rites of Moses were now to vanish, and his corporal and ceremonial observances were now to be changed into a spiritual worship; and neither at Jerusalem, nor at mount Gerazim, nor elsewhere must there be any more adoration with fleshly and earthly ceremonies, but he that will worship God, must worship him in spirit and truth; and therefore it is no wonder, if now the holy Ghost do reveale himselfe; I say now, when his spiritual dominion by sanctification is to begin. Secondly, because the holy Ghost was now in especial manner to be restored againe. Some observe that he was visibly departed from Israel after the death of the last Prophets, and therefore now at his restoring, he comes in a visible and apparent forme; and he lights on him, to whom it belongs to give the Spirit, and his gifts to whom he pleaseth. As John had preached that Christ should baptize with the holy Ghost, so now the holy Ghost comes and abides on Jesus Christ in the sight of John; as if the Father should have said, now I seale that power and priviledge to Christ my Sonne, which John hath spoken; now the holy Ghost is upon himselfe, and hereafter he shall baptize others with the same holy Ghost. Thirdly, because at the beginning of the Gospel it was most suitable, that a full, cleare, and sensible demonstration of the whole Trinity should be made. The learned observe, that the holy Ghost in Scripture hath a special regard to expresse this mystery of the Trinity upon singular occasions; so the very first thing that is taught in all the Bible is this same mystery; in the beginning God created, there is the Father; and God said, there is the Word, or the Son; and the Spirit of God moved, there is the holy

Joh. 4. 21, 24.

Gen. I. 1, 2, 3.

holy Ghost. And the very first word of the Bible that speaks of man, it holds out the Trinity as creating him, *and God said, let us make man in our own image*; he saith, *let us*] to shew the Trinity of persons; and he saith *in our image*] not in our images, to shew the unity of essence. And when *Moses* begins to rehearse the Law to *Israel*, the first thing he teacheth them, is the Trinity in unity, and unity in Trinity. *Hear O Israel, the Lord our God, the Lord is one.* The last word *one* denotes the unity; the three words, *the Lord our God*, answer the three persons; and the middle word *our God*, deciphereth fitly the second person who assumed our nature; how fit then was it, that at the beginning of the new world, and the new law, and the baptism of Christ, the three persons should be revealed; especially since he ordained baptism to be administred in all their names? *baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost*; but where is it revealed? see *Matth. 3. 16, 17.* where the Father speaks from heaven, the Sonne comes out of the water, and the holy Ghost appears in the likenesse of a dove. This was the greatest meeting that ever was upon the earth; every person of the Trinity gives some sensible evidence of his presence at it.

Gen. 1. 16.

Deut. 6. 4.

Matth. 28. 19.

To the second, why in the forme of a Dove, rather then some other forme? many reasons are given; as.

1. To shew Christs innocency, purity, simplicity, charity, and love.

2. To shew what innocency and harmlesnes should be in those that are baptized.

3. To answer the figure in *Noahs* flood for as a dove at that time brought tydings of the abating of the waters, so now it brings tydings of the abating of Gods wrath upon the preaching of the Gospel: the first dove we finde in the Bible is *Noahs* dove, with the Olive branch in her bill, proclaiming peace; the next is *David* dove, with feathers silver-white, as noting sincerity; then *Ezra*, dove, mourning with her voyce, as signifying patience; and lastly, Christs dove in ocent, and harmlesse; now all these properties met in this Dove the Spirit of God Much more might I adde to these, but I desire to hasten to some more edifying truths.

From this baptism of Christ, we may learne a practical necessity

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necessary

cessary truth; there is a generation that cries down baptism of water, and upon this score, because they suppose it was proper to *John* to baptize only with water, and to *Christ* to baptize only with the holy Ghost and with fire. Indeed *Christ* in his own person baptized none otherwise, but with the holy Ghost; immediately after his ascension, he sent his Spirit upon the Church, and baptized them with fire, the Spirit appearing like a flame; and to this day (though not visibly) he baptizeth all his Saints with the holy Ghost, and with fire: but for all this, he appointed *John*, and not only *John*, but all his Apostles, and their successors for ever, to baptize with water; and they did so, and yet do so, obeying the preceptive words of *Christ*, which were almost the last words that he spake upon the earth. And though *Christ* himselfe did not baptize with water, yet *Christ* himselfe (we see here) was baptized with water; he himselfe enters at that doore, by which his disciples must for ever follow after him; and indeed therefore he went in at that doore of baptism, that he might hallow, or sanctifie the entrance, which himselfe made to the house he was now a building. And for the difference they make betwixt *Christ*s baptism, and *John*s baptism: what's this to the purpose? we all know that in baptism are two parts, the outward part, and the inward part; you may call them (if you please) the outward baptism and the inward baptism; the outward baptism is of the Minister, but the inward baptism is of *Christ*. But must we separate these? or rather joine them (if these in ordinary must be joined) as we finde them in *Christ*, and as we desire they may be in us? I cannot see, but the baptism we use, and the baptism of *John* are in nature and substance one, and the very same. For, 1. *John* preached the baptism of repentance for the remission of sins; they have therefore the same doctrine, and the same promise. 2. The baptism ministred by *John*, pertained to the fulfilling of all righteousness, and *Luke* testifies, that the *Publicans* and people being baptized of *John*, they justified God, but the *Pharisees* despised the counsel of God against themselves, and were not baptized: only herein lies the difference, that *John* baptized in *Christ* that should dye, and rise againe; but we baptize into the name of *Christ* that is dead, and risen againe; it is a difference in respect of circumstance, but not of the substance; Oh take heed of throwing away the baptism of water, upon the pretence

Marke 1. 4.

March. 3. 15.

Luke 7. 29, 30.

pretence of baptisme only with fire. Christ (we see) hath joyned them together, and let no man separate them a sunder; Christ himself was baptized with fire, and yet Christ himself was baptized with water.

SECT. 4.

Of the fasting and temptation of Christ.

3. **F**OR the fasting and temptation of Christ in the wilderness.

No sooner is Christ come out of the water of baptisme, but he presently enters into the fire of temptation; no sooner is the holy Spirit descended upon his head, but he is led by the same holy Spirit to be tempted in the wilderness; no sooner doth God say, *this is my Sonne*; but Sathan puts it to the question, *if thou be the Sonne of God*; all these are but Christs preparatives to his propheticall office; in the former section, Christ was prepared by a solemn consecration, and now he is to be further prepared by Sathans temptations; there is much in this particular, and therefore in the same method as the Evangelist layes it down, *Matth. 4. 1, 2, 3. to v. 12.* I shall proceed. *Then was Jesus led up of the spirit into the wilderness to be tempted of the devil, &c.* *Matth. 4. 1. to v. 12.* In the whole we may observe these several branches, as first, the place where the temptation was, to wit, *the wilderness*: Secondly, the cause of Christs going into the wilderness, *the spirits leading*; Thirdly, the end of the spirits leading Christ into the wilderness, *to be tempted of the Devil*. Fourthly, the time and occasion of the devils onset, *at the end of forty dayes fast, and when he was an hungred*. Fifthly, the temptations themselves which are in number three, to which are added as many victories, which Christ had over the tempter; who therefore *left him, and so the Angels came, and ministred unto him*. I shall begin first with the place where the temptation was, to wit, *in the wilderness*.

This wilderness was not that same wilderness, or not that same place of the wilderness wherein John Baptist lived, *Mat. 3. 1.* for that wherein John Baptist lived was a place inhabited, there was in that place Cities and Townes, and a number of people to

Marke 1. 13.

whom John preached, but this wilderness was devoid of men, full of wild beasts; so saith Marke, *he was tempted of Saiban, and was with the wild beasts.* As Adam in his innocency lived with wild beasts, and they hurt him not; so Christ the second Adam lives here in a wilderness with wilde beasts, and he has no hurt at all; he is Adam-like in his safety and security, but above Adam in the resisting of temptation. Some say that in this wilderness during his fortie daies abode, Christ was perpetually disturbed and assaulted with evil spirits, however the last brunt is only expressed, because it was most violent; now whether they appeared in any horrid and affrighting shapcs during that time, it is not certaine; but 'tis most likely, that to a person of so great sanctity, and high designation as Jesus was, they would appeare more angelical and immaterial, and in representments intellectual, because Jesus was not a person of those low weakneses, to be affrighted or troubled with any ugly phantasmes; 'tis not much material to enquire of this; but in this wilderness (say they) Christ was perpetually tempted; and in this respect I know not, but the Devil had more advantage now he had Christ in a wilderness; solitarinesse is no small help to the speed of a temptation, *wo to him that is alone, for if he fall, there is not a second to take him up.* Others say, that in this wilderness during his forty daies abode, Christ was continually exercised in prayer and fasting; all that while he had his immediate addresses and colloquies with God; he knew he had a great work of redemption to promote; and therefore his conversation for this interval must be preparatory to it; in this respect I know not but the wilderness might be an advantage to Christs designe; In this solitary place he could not but breath out more pure inspiration; heaven usually is more open, and God usually is more familiar and frequent in his visits in such places. I know not what others experiences may be, but if I have found any thing of God, or of his grace, I may thank a wood, a wilderness, a desert, a solitary place, for its accommodation; and have I not a blessed patterne here before me? *It was solitude and retirement in which Jesus kept his vigils, the desert places heard him pray, in a privacie he was borne, in the wilderness he fed his thousands, upon a mountaine apart he was transfigured, upon a mountaine he dyed, and from a mountaine he ascended to his Father;* I make no question but in these retire-

retirements his devotion received the advantage of convenient circumstances, especially of time and place. And yet I dare not deny the first opinion, for I suppose both Christ and the Devil had their advantages of this wilderness, the one to pray, and the other to tempt.

2. The cause of Christs going into the wilderness, was the Spirits leading. *Then was Jesus led of the Spirit into the wilderness*, Christ was led by the good Spirit, to be tempted by the evil spirit; O wonder! that same Spirit, which was one with the Father, and the Sonne, that same Spirit whereby Christ was conceived, now drives him or leads him into the wilderness to be tempted of the Devil; The manner of Christs leading is a question; some think he was led or caught away from Jordan in some visible rapture towards the wilderness; but to leave that, and to come to truths more necessary; Christ taught us to pray unto his Father, *lead us not into temptation*, and yet he himselfe is now led into the same temptation which we must pray against; surely this was for our instruction; we are not to thrust our selves upon temptation, Christ himselfe would not go into the combate uncalled, unwarranted; how then should we poore weaklings presume upon any abilities of our own? who dares grapple with the Devil in his own strength? O take heed! if we are to pray not to be led into temptation, much more are we to pray not to run into temptation before we are led; and yet for the comfort of Gods people, if it be so that we are led, by divine permission, or by an inspiration of the holy Spirit we are engaged in an action, or in a course of life that is full of temptations, and empty of comforts; let us look upon it as an issue of divine providence in which we must glorifie God; but no argument of disfavour, or dislove of God; and why? because Christ himselfe who could have driven the Devil away by the breath of his mouth, yet was, by the Spirit of his Father, led to a tryal by the Spirits of darknesse. *My brethren, count it all joy. (saith James) when ye enter into diverse temptations, knowing that the tryal of your faith worketh patience.* James 1. 2.

3. The end of the Spirits leading Christ into the wilderness, it was either immediate, or remote. 1. For the immediate end, it was to be tempted of the Devil: to this purpose was Christ brought thither, that Sathan might tempt him. One would

think it a very strange designe that the Sonne of God should be brought into a wilderness to be set on by all the devils in hell; but in this also God had another remote end (1.) his own glory, and our good. 1. His own glory appeared in this, had not Sathan tempted Christ, how should Christ have overcome Sathan? the first Adam was tempted and vanquished, the second Adam, to repay and repaire that foile, doth vanquish in being tempted; now herein was the power of Christ exceedingly manifested; the Devil had the chaine let loose, he lets fly at Christ with all his might; and Christ, that without blowes could not have got a victory, by this furious assault of Sathan, he both overcomes him, and triumphs over him. And herein were the graces of Christ exceedingly manifested; how was the faith, patience, humility, zeale, and valour of Christ set forth, which they could not have been, if he had alwaies lyen quietly in garison, and never had come into the skirmish? who could have felt the oderiferous smells of those aromatical spices, if they had not been punned and bruised in this mortar of temptation? it was by this meanes that the graces of Christ clearly shined forth to his eternal praise.

2. As it was for his glory, so also for our good. Now we see what manner of adversary we have, how he fights, and how he is resisted, and how overcome; now we see the dearer we are to God, the more obnoxious we are to a trial of temptation; now we see that the best of Saints may be tempted or allured to the worst of evils, since Christ himselfe is solicited to infidelity, covetousnesse, and idolatry; now we see that we have not a Saviour and high Priest, that cannot be touched with the feeling of our infirmities, but such a one as was in all things tempted in like sort, yet without sinne, and therefore we may go boldly to the throne of grace, that we may receive mercy, and finde grace of help in time of need.

Heb. 4. 15, 16.

4. The time and occasion of the devils onset, it was at the end of forty dayes fast, and when he was an hungred. Some say (as you have heard) that all those forty dayes, when Christ was in the wilderness, he was tempted only invisibly: for Sathan during that time assumed not any visible or conspicuous shape, which at the end of the forty daies (say they) he did: my meaning is not to contravert these points. Howsoever for his tempting, yet for his fasting forty dayes, and forty nights there is no contra-

verse;

verse; and of that we had some types before Christ came into the world; thus *Moses* fasted forty dayes at the delivery of the law; and *Elias* fasted forty dayes at the restitution of the law; and to fulfill the time of both these types, Christ thinks it fit to fast forty dayes at the accomplishment of the law, and the promulgation of the Gospel. In fasting so long Christ manifests his almighty power, and in fasting no longer, Christ manifests the truth of his manhood, and of his weaknesse; that he might approve that there was no difference betwixt him and us, but sinne, he both fasted, and was an hungred; we know well enough, that Christ could have lived without meate, and he could have fasted without hunger; it had been an easie matter for him to have supported his body without any meanes of nourishment or life; but to shew that he was man, as well as God, and so a fit Mediator betwixt God and man, he would both feed and fast; make use of the creature, and withall suffer hunger. — and now our Saviour is an hungred, this gives occasion to Sathan to set upon him with his fierce and violent temptations; he knows well what baits to fish withall, and when, and how to lay them; he hath temptations of all sorts, he hath apples to couzen children, and gold for men; he hath the vanities of the world for the intemperate, and the Kingdomes of the world for the ambitious; he considers the temper and constitution of the person he is to tempt, and he observes all our exteriour accidents, occasions, and opportunities; but of this hereafter.

5. The temptations themselves are in number three; whereof the first was this: *if thou be the Sonne of God, command that these stones be made bread.* What an horrible entrance is this? *if thou be the Sonne of God*; no question Sathan had heard the glad tydings of the Angel, he saw the star, and the journey, and the offering of the Sages; he could not but take notice of the gratulations of *Zachary, Simen, Anna*; and of late he saw the heavens open, and he heard the voyce that came down from heaven, *this is my beloved Sonne in whom I am well pleased*: and yet now that he saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he puts it to the question, *if thou be the Sonne of God.* Oh here's a point in which lyes all our happinesse! how miserable were we, if Christ were not indeed and in truth the Sonne of God? Sathan strikes

at the roote in this supposition, *if thou be the Sonne of God*: surely all the work of our redemption, and all the work of our salvation depends upon this one necessary truth, *that Jesus Christ is the Sonne of God*. If Christ had not been the Son of God how should he have ransomed the world? how should he have done, or how should he have suffered that which was satisfactory to his Fathers wrath? how should his life or death have been valuable to the sins of all the world? if Christ be not the Sonne of God we are all gone, we are lost, we are undone, we are damned for ever; O alas! farewell glory, farewell happinesse, farewell heaven, if Christ be not the Sonne of God we must never come there; well Sathan, thou beginest thy assault like a Devil indeed, *if thou be the Sonne of God*: but what then? *command that these stones be made bread*. He knew Jesus was hungry; and therefore he invites him to eat bread only of his own providing, that so he might refresh his humanity, and prove his divinity; *Come, sayes he, break thy fast upon the expence of a miracle, turne these stones into bread, and it will be some argument that thou art the Sonne of God*. There is nothing more ordinary with our spiritual enemy, then by occasion of want to move us to unwarrantable courses, *if thou art poore then steale, if thou canst not rise by honest meanes, then use indirect meanes*; I know Christ might as lawfully have turned stones into bread, as he turned water into wine but to do this in a distrust of his Fathers providence, to work a miracle of Sathans choyce, and at Sathans bidding, it could not be agreeable with the Sonne of God; And hence Jesus refuseth to be releaved; he would rather deny to manifest the divinity of his person, then he would do any act which had in it the intimation of a different Spirit. O Christians! it is a sinful, impious, wicked care, to take evil courses to provide for our necessities; *Come*, it may be thou hast found a way to thrive, which thou couldst not before; O take heed, was it not of the Devils prompting to change stones into bread? sadnesse into sensual comforts? if so, then Sathan has prevailed: alas, alas! he cannot endure thou shouldst live a life of austeritie, or selfe-denial, or of mortification; if he can but get thee to satisfie thy senses, and to please thy natural desires, he then hath a faire field for the battle; it were a thousand times better for us to make stones our meat, and teares our drink, then to swim in our ill-gotten goods, and in the fulnesse of voluptuousnesse.

But

But what was Christs answer? why thus: *it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* 1. *It is written*] he easily could have confounded Sathan by the power of his Godhead, but he rather chooseth to vanquish him by the sword of the Spirit; surely this was for our instruction, by this meanes he teacheth us how to resist and to overcome; nothing in heaven or earth can beat the forces of hell, if the Word of God cannot do it; O then how should we pray with David, *teach me O Lord the way of thy statutes* — and take not from me the words of truth, — *let them be my songs in the house of my pilgrimage*, --- so shall I make answer to my blasphemers, 2. *Man shall not live by bread, &c.* whiles we are in Gods work, God hath made a promise of the supply of all provisions necessary for us; now this was the present case of Iesus, he was now in his Fathers work, and promoting of our interest, and therefore he was sure to be provided for according to Gods Word. Christians! are we in Gods service? God will certainly give us bread; and till he does, we can live by the breath of his mouth, by the light of his countenance, by the refreshment of his promises, by every word that proceedeth out of the mouth of God; every word of Gods mouth can create a grace, and every grace can supply two necessities, both of the body, and of the spirit; I remember one kept straitly in prison, and sorely threatened with famine, he replied *that if he must have no bread, God would so provide that he should have no stomach*; if our stock be spent, God can lessen our necessities, if a tyrant will take away our meat, God our Father knows how to alter our faint, and feeble, and hungry appetites.

The second temptation is not so sensual, the Devil sees that was too low for Christ, and therefore he comes againe with a temptation something more spiritual; *he sets him on a pinnacle of the temple, and saith unto him, if thou be the Sonne of God, cast thy selfe down, for it is written, he shall give his Angels charge concerning thee, &c.* he that was content to be led from Jordan into the wilderness for the advantage of the first temptation, he yeelds to be led from the wilderness to Jerusalem for advantage of the second. the wilderness was fit for a temptation arising from want, and Jerusalem is fit for a temptation arising from vaine glory; Jerusalem was the glory of the world, the Temple was

ver. 5, 6.

Dr. Hall.



the glory of Jerusalem, the pinnacle was the highest piece of the Temple, and there is Christ content to be set for the opportunity of temptation. O that Christ would suffer his pure and sacred body to be transported, and hurried through the ayre by the malicious hand of the old tempter! but all this was for us, he cared not what the Devil did in this way with him, so that he might but free us from the Devil; me thinks it is a sweet contemplation of an holy Divine. He supposed as if he had seen Christ on the highest battlements of the Temple, and Sathan standing by him with this speech in his mouth, well then, since in the matter of nourishment thou wilt needs depend upon thy Fathers providence, take now a further tryal of that providence in thy miraculous preservation, cast down thy selfe from this height; behold, thou art here in Jerusalem, the famous and holy City of the world, here thou art on the top of the pinnacle of that Temple which was dedicated to thy Father; and if thou beest God, why now the eyes of all men are fixt upon thee, there cannot be devised a more ready way to spread thy glory, and to proclaime thy deity, then by casting thy selfe headlong to the earth; all the world will say, there is more in thee then a man, and for danger (if thou art the Sonne of God) there can be none, what can hurt him that is the Sonne of God? and wherefore serves that glorious Guard of Angels, which have by divine commission taken upon them the charge of thy humanity? come, cast thy selfe down; here lyes the temptation, come, cast thy selfe down, (saith Sathan) but why did not Sathan cast him down? he carried him up thither, and was it not more easie to throw him down thence? O no, the Devil may perswade us to a fall, but he cannot precipitate us without our own act; his malice is infinite, but his power is limited; he cannot do us any harme but by perswading us to do it our selves; and therefore saith he to Christ, cast thy selfe down.

ver. 7.

To this Christ answers, thou shalt not tempt the Lord thy God. Though it is true that God must be trusted in, yet he must not be tempted; if means be allowed, we must not throw them away upon a pretence of Gods protection; we reade of one Heron, an inhabitant of the desert, that he suffered the same temptation, and was overcome by it, he would needs cast himselfe down, presuming on Gods promise, and he sinfully dyed with his fall. Christ knew well enough that there was ordinary descents by stayres from

from the top of the Temple, and therefore he would not so tempt God to throw himselfe headlong; what? to make tryal of Gods power, and justice, and mercy, and extraordinary preservation where there was no need? all the Devills in hell could not so tempt Christ, as to make him tempt his God.

The third temptation is yet more horrid, the Temple was not high enough, so that now Sathan takes him up to the top of an exceeding high mountaine, and he shewes him all the Kingdomes of the world, and the glory of them, saying, all these will I give thee, if thou wilt fall down and worship me. Not to insist on those many queres? how should all the Kingdomes of the world be presented to Christs eye? or if they were only presented to his imagination, why could not the valley have served the Devils turne, as well as an hill? or whether was not Rome the object that the Devil presented? because at that time, Rome was the top of all the Kingdomes of the world, and the glory of them? for my part, I think in this temptation the Devil united all his power of stratagems, and by an angellical power he drew into one center, the several Species and deas, from all the Kingdomes, and glories of the world, and he made an admirable Map of beauties, and represented them to the eyes of Jesus; he thought ambition more likely to ruine him, because he knew it was that which prevailed upon himselfe, and all those fallen stars, the Angels of darknesse; and therefore come (saith Sathan) all these will I give thee, if thou wilt fall down and worship me. How? God worship the Devil? was ever the like blasphemy since the first creation? indeed now we have many fearful, execrable, cursed blasphemies belched out, and Idolatry I beleieve is the spreadingest sinne in the world; but was ever the like blasphemy, or Idolatry to this, that not only a creature, but the Creatour himselfe must fall down before the Devil, and give worship unto him? the Lamb of God that heard all the former temptations with patience, he could by no meanes endure this; our own injuries are opportunities of patience, but when the glory of God, and his immediate honour is the question, then our zeale should be all on a flame; now Christ bids him *avoyde*; as soon as he observes his demands so impudent and blasphemous, he commands him away, and tells him, *it is written thou shalt worship the Lord thy God, and him only* ver. 10.

shalt thou serve. Now was the Devil put to flight, and in his stead the Angels came and ministered unto Jesus; (i.) after his fast they ministered such things as his necessities required of them.

Use.

O Christians! what shall we say to this? if Christ was thus tempted by Sathan, what may we look for? sometimes it cheares my heart to think that Christ was tempted, because thereby he knows how to succour those that are tempted: and sometimes it affrights my soul to think that Sathan durst be so bold with Jesus Christ; Oh what may he do with me? how easily may he prevaile against my soul? when he came to tempt Christ, he found nothing in him to joyne with him in the temptation; but in my heart is a world of corruptions, and unlesse the Lord prevent I am quickly gone. I may not here fall on the doctrine of temptations, only a few words. 1. Of Sathans stratagems, 2. Of some general meanes to withstand his stratagems; and I have done.

1. His stratagems are very many, and very dangerous;

As—

1. He observes, and fits his temptations to our dispositions; for example, if he finde a man ambitiously affected, then he covers his hook with the baite of honours; and thus he tempted *Ahimelech* to murder his brethren, that he might obtaine the sovereignty; or if he finde a man voluptuously given, then he tempts him with the baite of pleasures, and thus he allured *Noah* to drunkenness, *David* to adultery, *Solomon* to idolatry; or if he finde a man covetously given, then he lets in the golden hook, and thus he enticed *Balaam*, by offering him money to curse the people, whom God had blessed; and thus he allured *Judas* for thirty pieces of silver to betray his Master; but what need we instances, when we see this day so many thousands intangled in this golden net?

2. He observes, and fits his temptations to our complexions; and thus he tempts the chollick to quarrels and braules; the flegmatick to idleness and sloth; the melancholy to malice and revenge; the sanguine to pleasure and fleshly lusts; and hence it is that the Apostle tells us, that *whosoever is tempted, he is drawn away by his own concupiscence.* Sathan never assaults us, but he is sure there is something within us, that will further him in his temptations.

Jam. 1. 14.

3. He

3. He observes, and fits his temptations to our outward conditions; thus, if we are in prosperity, then he tempts us to pride and forgetfulness of God, to contempt of our brethren, to the love of the world, to coldness in Religion, carnal security, and the like; or if we are in adversity, then he tempts us to the use of unlawful means, to the distrust of Gods all-ruling providence, and never-deceiving promises; or it may be to despair, murmur, and repining against God; by this temptation he confidently presumed to have moved Christ to distrust Gods providence, and to shift for himself; by turning stones into bread.

4. He observes, and fits his temptations to our spiritual estate; thus if we are notoriously wicked, then he tempts us to atheism, contempt of Gods worship, swearing, blaspheming, prophaning of the Lords dayes, to disobedience, murders, adultries, drunkenness, theft, covetousness, and all devilish practises; or if we are civilized, and run not with others into such an excess of riot and sinne, why then he tempts us to a good opinion of such a condition, *I thank thee O Father, that I am not as other men, &c. I deale justly and uprightly with all my neighbours; I have a good meaning towards God, though I am ignorant of Scripture, and of the principles of Religion; or if we are professors of Gods truth, and can tip our tongues with glorious words of Religion, holiness, Christ; why then he tempts us with resting on this, what needs more? if I can but outwardly performe the duties of piety, as the hearing of Gods Word, receiving of the Sacraments, publike and private calling on God? in this I am a true Protestant, that charity, love, good works, and all the duties of the second table can never justifie me, or save me, but only faith, I believe, & I make a profession of Religion, and I hope this will suffice; or if we are sincere professors, and but weak in the faith, why then he tempts us with bad thoughts of our sins; he sets before us their number, and nature, and odiousness in every aggravation; and if therewith he cannot overwhelm us, he adds (it may be) unto them some of his own sins, thus he casteth into our mindes many outrageous blasphemies, such blasphemies as he propounded to Christ, to worship him for our God, to deny Jesus Christ as our God, our Lord, our Saviour, our Redeemer; to say in our hearts there is no God, but nature; no Scripture, no holy Ghost: many a precious*

soul feels these injections of Sathan, and I cannot wonder at it, when I see the Devil tempting Christ himselfe to diffidence, presumption, vaine glory, yea and to the worshipping of the Devil himselfe; or if we are strong Christians, grown men, and still growing towards the fulnesse of Christ, why then he tempts us to sins of presumption against knowledge; or if he cannot so prevaile he will *transforme himselfe into an Angel of light*, and tempt us to the doing a lesse good that we may neglect a greater; or to the doing of a greater good, but very unreasonably. When as some other duties in respect of present occasion are more necessary far; thus many times in the hearing of Gods Word, he will cast into our mindes meditations of this or that excellent subject, on purpose to distract our mindes, and to make us heare without profit; and in prayer to God he will bring into our memories this or that profitable instruction, which we have heard at such, or such a Sermon, on purpose to disturb our spirits in that holy exercise, and to keep us from lifting up our hearts wholly and purely unto God; I might adde a thousand of these stratagems of the Devil, and yet not perhaps tell one of a thousand; the Apostle could say indeed, that he *was not ignorant of his devices*, and of some of his devices you see we are not ignorant, but alas; who can discover all his *methods, wiles, depths, fiery darts*? for my part I cannot do it, I am yet to learne.

2 Cor. 11. 14.

2 Cor. 2. 11.

Eph. 6. 11.

Rev. 2. 24.

Eph. 6. 16.

2. The general meanes to withstand his stratagems are such as these---

1. A continual reminding of Christs commands in this very thing, *be strong in the Lord, and in the power of his might; put on the whole armour of God that ye may be able to stand against the wiles of the Devil, him resist in the faith.*

Eph. 6. 10, 11.

1 Pet. 5. 8.

2. An avoiding of the first suggestions of Sathan; if this gliding serpent can but thrust in his head, he will easily make roome for his body, and therefore we must nip, and bruise him in the head, *give no place to the Devil.*

Eph. 4. 27.

3. An objecting of Christ against all his temptations; for example, if Sathan tell us that we are miserable sinners, we may answer, that *Christ came into the world to save sinners; and that he was wounded for our transgressions; and broken for our iniquities,-- and with his stripes are we healed*: if Sathan tell us that we are

Matth. 2. 13.

Isa. 53. 5.

subject

subject to Gods wrath, we may answer, that Christ did beare his Fathers wrath, that he might make our peace; if he tell us that we are subject to the curse of the law, we may answer, that *Christ hath redeemed us from the curse of the law, when he was made a curse for us*: if he tell us that we are his bond-slaves, we may answer, that we were so indeed in times past, but Christ hath payed his Father the price of our redemption, and hath set us free: if he tell us that we are unjust, and therefore shall be condemned before Gods judgement seate; we may answer, that Christ who was innocent, was therefore condemned, that we who are guilty might thereby be acquitted; and that he that came to save us, will himselfe judge us, and therefore we need not doubt of mercy, if we plead the merits of Christ: or if Sathan will not be thus answered by us, why then Christians! there's no other way but to fend him to Christ; to this purpose we may tell him that Christ is our Advocate, and if he will needs dispute, let him go to Jesus, he is both able to plead our cause, and to answer all the suits that are made against us.

4. I may adde hearing, reading, meditating, on Gods Word, holy conferences, busie employment in the works of our particular callings; living by faith, I must not stay on all these means, only remember amongst the rest that one of Christ; *watch and pray, that ye enter not into temptation*; praying against it is a denying of it, and a great part of the victory; for it is a disclaiming the entertainment of it; it is a positive rejection of the crime, it is a calling in auxiliaries from above, to make the victory more certaine to us. Hence one sweetly adviseth, if temptation sets upon thee, do thou set upon God; for he is as soon overcome as thou art, as soon moved to good, as thou art to evil; he is as quickly invited to pierce thee, as thou art to ask him; provided thou dost not finally rest in the petition, but passe into action, and endeavour by all means to quench the flame newly kindled in thy bowels, before it come to devour the marrow that is in thy bones: indeed a strong prayer, and a lazy, incurious, unobservant walking are contradictions in Religion; and therefore *watch, and pray; and pray, and watch.*

SECT. 5.

Of the first manifestations of Christ.

4. **F**OR the first manifestation of Jesus, by his several witnesses, now it was time that *the Sun of righteousness should arise*, and shine in the view of the world: and (because of unbelief which had blinded the world) that some especial witnesses should be chosen out, both to anoint our eyes, and to point to the light, saying, *this is he of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the sonne of Joseph*: to this purpose we read much of the manifestations of Jesus; God was manifest in the flesh, and Christ verily was fore ordained before the foundations of the world, but was manifest in these last times for you. In that first miracle that ever he wrought, this is written upon it, *he manifested forth his glory*. And John the Divine in his setting out of Jesus, he tells us that *the life was manifested*; and we have seen it, and have witnessed, and shew unto you that eternal life which was with the Father and was manifested unto us.

And there is reason for this manifestation, 1. Because every manifestation was an approbation of his mission and divinity. 2. Because in the manifestation of Christ, there was a manifestation of the grace of God; and this was the will of God, that he would not only act free grace, but he would have it known, and published to all the world; this is the glory of grace, and sets it out; and therefore saith the Apostle, *the grace of God that bringeth salvation, hath appeared to all men*. At the opening and discovery of Jesus Christ, the kindness, and pity, and love of God our Saviour towards man appeared. 3. Because this manifestation hath something in it of the removal of sin; it is the voyce of Christ unto such as are in sin, *behold me*: the first step towards the remission of sins is the beholding of Christ, now we cannot behold him that will not come into view; and therefore saith the Apostle, *ye know that he was manifested to take away our sinnes*.

4. Because this manifestation hath something in it to the overthrowing of Satan; for the while that Christ hid himselfe, Satan blinded the mindes of men, but when once *Christ the image of God shone forth*, then Satan like lightning fell down from heaven,

John 1. 45.
1 Tim. 3. 16.
1 Pet. 1. 20.

John 2. 11.

1 John 1. 2.

Tit. 2. 11.

Tit. 3. 4.

1 Jo. 65 1.

1 John 3. 5.

heaven, for this purpose the Sonne of God was manifested, that he might destroy the works of the devil. 5. Because this manifestation tends to our believing in Christ, and by consequence to our salvation through Christ, many signes Christ did in the presence of his disciples which are not written; but these are written (saith John) that ye might believe that Jesus is Christ the Son of God, and that believing, ye might have life through his Name. 1 John 3. 8.
John 2. 30, 31

Well, but wherein was this first manifestation of Jesus? I answer, in those several witnesses that held him forth; It is written in the Law, (saith Christ) that the testimony of two men is true, but to manifest Christ were many witnesses. As, 1. From heaven the Father is witness, for so saith Christ, the Father that sent me beareth witness of me, and the Sonne is witness, for so saith Christ, I am one that beareth witness of my selfe, and though I beare record of my selfe, yet my record is true, for I know whence I came, and whither I go; and the holy Ghost is witness, so saith Paul, the holy Ghost also is a witness to us: and to that purpose he descended like a Dove, and light upon him. 2. On earth John the Baptist is witness, for so saith Christ, ye sent unto John, and he bare witness unto the truth, — he came for a witness, to beare witness of the light, that all men through Christ might believe. No sooner was he confirmed by a signe from heaven, that Jesus was the Christ, but he immediately manifests it to the Jewes; and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely in answer to their question, that himselfe was not the Christ, nor Elias, nor that Prophet, whom they by a special tradition expected to be revealed, though they knew not when; and secondly to all the people he professed definitely, whosoever he saw Jesus Christ, this is he; yea, he points him out with his finger, behold the Lamb of God that takes away the sins of the world. Then he shews him to Andrew, Simon Peters brother, and then to another disciple with him, who both followed Jesus, and abode with him all night. Andrew brings his brother Simon with him, and Christ changes his name from Simon to Peter, or Cephas, which signifies a stone. Then Jesus himselfe findes out Philip of Bethsaida, and bade him follow him; and Philip findes out Nathaniel, and bids him come and see, for the Messiah was found; when Nathaniel came to Jesus, Christ saw his heart, and gave him a blessed character, behold an Israelite indeed, in whom there

is no guile. Thus we see no lesse then five disciples found out at first, which must be as so many witnesses of Jesus Christ.

Joh. 10. 25.

And yet we finde more witnesses, *the works* (saith Christ) *that I do, in my Fathers Name, they beare witness of me.* These works or miracles of Christ were many, but because we are speaking of his first manifestation, I shall instance only in his first work, which was at a marriage in *Cana of Galilee.* The power of miracles had now ceased since their returne out of the captivity; the last miracle that was done by man till this very time, was *Daniels* tying up the mouth of the Lyons, and now Christ begins. He that made the first marriage in Paradise, bestows his first miracle upon a marriage feast; O happy feast where Christ is a guest! I beleeve this was no rich or sumptuous bridal; whoever found Christ at the magnificent feasts or triumphs of the great? the state of a servant (in which state Christ was) doth not well agree with the proud pompe of the world. This poore needy bridegroom wants drinke for his guests; and as soon as the holy virgin hath notice of it, she complains to her sonne; whether we want bread, or water, or wine, necessities or comforts, whither should we go but to Christ? *the Lord is my shepheard,* and if that be so, it will surely follow, *I shall not want;* but *Jesus* answered her, *woman what have I to do with thee? mine houre is not yet come.* This shews that the work he was to do, must not be done to satisfie her importunity, but to prosecute the great work of divine designation; in works spiritual and religious, all outward relation ceaseth; matters of miracle concerned the God-head only, and in this case *O woman, what have I to do with thee?* we must not deny love and duty to relations; but in the things of God, natural endearments must passe into spiritual, and like stars in the presence of the sun must not appeare. *Paul* could say, *henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.*

1 Cor. 5. 16.

At the command of Jesus, the water-pots were filled with water, and the water by his divine power is turned into wine; where the different dispensation of God and the world is highly observable; *every mans* sets forth good wine at first, and then the worse; but Christ not only turnes water into wine, but into such wine

wine that the last draught is most pleasant; the world presents us with faire hopes of pleasures, honours, and preferments, but there's bitterness in the end; every sin smiles in the first addresse, but when we have well drunk, then comes that which is worse; only Christ turnes our water into wine; if we fill our water-pots with water, if with *David* we water our couch with our teares for sin, Christ will come in with the wine of gladness sooner or later, & he will give the best wine at the last; O how delicate is that new wine, which we shall one day drink with Christ in his Fathers Kingdom? These were the first manifestations of Jesus, you see he had several witnesses to set him forth; some from heaven, and some on earth; the Father, Sonne, and holy Ghost witness from heaven; the Baptist, disciples, and his works witness on earth; and there's no disagreement in their witness, but all bring in this testimony of Jesus, that he is the *Messiah*, which is, being interpreted, the Christ.

Joh. 1. 41.

Use.

But what are these manifestations to us? or to that great designe of Christ in carrying on our souls salvation? much every way. For either must Christ be manifested to us even by these witnesses, in the preaching of the Gospel, and manifested in us by that one witness his holy Spirit, or we are undone for ever.

1. Christ must be manifested to us in the preaching of the Gospel; this mercy we have this day, nay you see every Sabbath day all the witnesses speak in us; what do we but in Gods stead, in the Baptists stead, in the disciples stead, manifest Christ to you in every Sermon? it is the commission which Christ hath given us of the ministry, *go preach the Gospel to every creature*. Observe but how open Christs heart is towards you, he cannot containe his love, and grace within himselfe, he cannot keep his own counsels that are for the good of your souls, but all must be manifest, and that in the openest way, by preaching, and proclaiming them to the world, Christ must be laid out to open view; Christ will have nothing of his love kept back, he wills and commands us of the ministry, in the stead of all those former witnesses, to make all known what he is, and what he hath done and suffered for you. Oh Christians! how cheap are the mysteries of the Gospel to you-ward? you may know them if you will but lend an ear, and listen to them; the Word is nigh you, even in your

Mark. 16. 15.

1st. 55. 1.

months; Christ is proclaimed in your very streets; you may have him if you will without money or money-worth; *come buy wine, and milke, without money, and without price*; do you not heare? Christ is laid open for every mans good, and profit; Christ deales not under-hand with you, he must be manifested that you may see what you buy: if I should tell you the meaning of the commission, which Christ hath put into our hands, he bids me say thus to your souls, *come poore creatures, you that stand in need of Jesus Christ, here is Christ for you, take him and do with him in an holy manner what you will, he is of infinite use for wisdom, righteousness, sanctification, and redemption*. What is our preaching but a manifesting of Christ in this manner? what is the summe of all our Sermons, but a discovery of this, that life and light is in Christ for you, that eternal love waites and attends on you, that whatever may do you good is provided and made ready for you? Oh will souls now refuse Christ, when thus, and thus manifested? God forbid.

Gal. 1. 16.

2 Pet. 1. 10.

Rev. 22. 16.

2. Christ must be manifested in us by his holy Spirit. Christians! look to your hearts, what manifestations of Christ are there? when *Paul* speaks of the Gospel in general, he adds in particular, *that it pleased God to reveale Christ in me*. And when *Peter* speaks of the Word of God, he adds that *we take heed thereunto, — untill the day dawn, and the day star* (that is Christ, Rev. 22. 16.) *arise in our hearts*; till then, though we be circled with Gospel-discoveries, our hearts will be full of darknesse, but when Christ, whom the Prophet calls *the Sonne of righteousness*, and *Peter* the *day star*, shall arise within us, we shall be full of light. Sometimes I confesse I wonder that in these dayes there should be such glorious discoveries of the beauties, and sweetnesse, and excellencies of Jesus Christ, and yet that mens hearts are generally so full of darknesse: but this takes off the wonder, hearts are carnal, *light shines in darknesse, but darknesse comprehendeth it not*: lead a blind man through a glorious City, and though there be such and such things in it, yet he tells you, he cannot prize them, he sees them not; though *Jerusalem should come down from God out of heaven* (as *John* saw it in his vision) *prepared as a bride adorned for her husband*: yet the natural man sees neither walls nor gates, nor streets; you may tell him, *all is gold, and jasper, and precious stones*, but for all this he cannot prize them, alas, he

Mal. 4. 2.

Joh. 1. 5.

Rev. 21. 3.

sees

sees them not: how many glorious objects do the unregenerate sight? they see no beauty in Jesus Christ, they feele no sweet in ordinances, the Sabbath is a trouble, and no delight to them, and whence all this? it is because there is no light, no manifestation of Christ within them; the Spirit of Christ hath not witnessed Christ, hath not manifested Christ within their souls, and therefore they remaine in darknesse.

SECT. 6.

Of Christs whipping the buyers, and sellers out of the Temple.

5. **C**ONCERNING Christs whipping the buyers and sellers out of the Temple; we read in the Gospel, *that the Jews* John 2, 13. *passover being at hand, Jesus went up to Jerusalem; Thither if we follow him, the first place that we finde him in, is the Temple, whereby the occasion of the national assembly was an opportune scene for Christs transactions of his Fathers businesse. In that Temple Christ first espies a mart; there were divers Merchants, and exchangers of mony, that brought beasts thither to be sold for sacrifice against that great solemnity; at the sight of which Jesus being moved with zeale and indignation, he makes a whip of cords, and according to the custome of the Zealots of the nation, he takes upon him the office of a private infliction of punishment, he drives them all out of the Temple; he overthrowes the accounting tables, and commands them that sold the doves to take them from thence, and being required to give a signe of this fact, he only foretells the resurrection of his body after three dayes death, expressing it in the metaphor of the Temple, which was never rightly understood till it was accomplished.*

In this heroical act; we may see how Christ is carryed on with a zeale for God, inasmuch as that it brings to minde that saying of the Psalmist, *the zeale of thine house hath eaten me up;* a metaphor taken from men that receive nourishment, which after its several concoctions is assimilated into the nature of them that

receive it. Zeale doth totally surprize us in what concernes God; in our zeale we do so minde the things of God, as if we minded nothing else. To what dangers, hazards, and censures did Christ here in the exercise of the zeale expose himselfe? his eminent zeale appeares, —

1. In the weaknesse of his meanes whereby he did both attempt, and effect the work; we finde him not armed with any weapons, that might carry dread and terrour with them, at most but with a whip made of a few small cords, which probably were scattered by the drovers which came thither to sell their cattle. — 2. In the strength that the opposite power did hold out, which makes the encounter so much the more dangerous, As 1. A garrison of souldiers ready at hand to appease occasional tumults. 2. The temper of those mens spirits with whom the businesse was, they were men set upon gaine, the worlds god; 3. The great confluence of the people, it being the most solemne mart of the Passeeover; Oh what a zeale was this, that neither the weaknesse of the meanes on the one side to effect it, nor the greatnesse of the power on the other side to hinder it, did at all dismay him or cause him to desist; seem he never so weak, or be they never so strong, he whips them out of the Temple, and bids them be gone.

Chem. in loc.

Msl. 3. 1, 2, 3.

This action of Christ fulfillls that prophesie of *Malachy*, *The Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiners fire, and like fullers sope; and he shall sit as a refiner and purifier of silver, and he shall purifie the sonnes of Levi, and purge them as gold and as silver, that they may offer unto the Lord an offering in righteousness.*

From the maine we may observe, that a perswasion of Christs presence in our Church assemblies, is a special meanes or motive to bring all into order.

But what is this presence of Christ in Church assemblies? if by Christs presence we meane his bodily presence, it is true, that Christ in his humanity, whipped the buyers and sellers out of the Temple of *Jerusalem*; then in his manhood he was upon earth, and accordingly he vouchsafed his bodily presence to their assemblies and publick places; but now his manhood is in heaven, and the heavens must containe him till the times of restitution of all things:

Act. 3. 21.

now

now therefore we cannot expect his bodily presence unlesse we will maintaine the doctrine of transubstantiation, or of consubstantiation; which far be it from us.

2. If by Christs presence we meane his spiritual presence, then the question is, what is this spiritual presence of Christ? for if we say it is his presence as he is God, I should then *quere*, how God is said to be present with men in one place more then another? God in his essence is fully every where, and inclusively no where; heaven is his throane, and earth is his footstoolle, and yet nor earth, nor heaven, nor the heaven of heavens is able to containe him: whiles we speak spiritually of Christs presence in the assemblies of his people, we cannot meane his universal presence, but his especial presence, and therefore as yet I suppose we have not the meaning of it.

3. If by Christs presence we meane the presence of his Spirit either in himselfe, or especially in his workings, stirrings, actings, and movings in our spirit, I should then subscribe; only I think this is not all that is included in his especial presence; true it is that when Christ was upon earth, he told his disciples that he must go away, for if he went not away, the Comforter would not come unto them, *but if I depart (said he) I will send him unto you*; & accordingly when that Church-assembly was convened at Pentecost, God sent the holy Ghost; much people being then gathered at *Jerusalem*, that it might be devulged to all the world. To all the assemblies of the Saints. Christ promised his Spirit, though not alwaies in a visible manner, *where two or three are gathered together in my name (saith Christ) there I am in the midst of them*, Christ in his Spirit is in the midst of us, stirring and moving in our spirits: or the Spirit of unity is with united spirits: O he is a sweet Spirit, a Spirit of love, and concord, and peace, and glory; and therefore where should he be but with those that make harmony upon earth? he is with them, and amongst them, and in them, *know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? and worketh in you?*

John 16. 7.

Math. 8. 20.

1 Cor. 3. 16.

4. If by Christs presence we meane the presence of his Angels, I shall then say we have said enough; as a King is said to be where his court is, where his traine or retinue are, so Christ the King of Kings is there especially present, where the heavenly guard,

guard, the blessed Angels keep their sacred station and rendezvous wheresoever it is. Now that this is Christs special presence, it will appear in sundry texts.

1. When Jacob saw that vision in Bethel, of the ladder reaching from earth to heaven, and of the Angels of God ascending and descending upon it, surely (saith Jacob) the Lord is in this place, and I knew it not; and he was afraid, and said, how dreadful is this place? this is none other but the house of God, and this is the gate of heaven; he calls it Gods house, where God and his holy Angels who are of his household are especially present; and he calls it the gate of heaven, heavens Guild-hall, heavens Court, namely because of the Angels; for the gate, Guild-hall, or Court was wont to be the judgement-hall, and the place where Kings and Senatours used to sit; attended by their guard and Ministers. The Caldee addeth, this is no common, or private place, but a place wherein God taketh pleasure, and over against this place is the gate of heaven.

Act. 7. 53.
Gal. 3. 19.
Heb. 2. 2.

2. When the Lord descended upon mount Sinai to give the law, some place the specification of Gods presence in the Angels, to which purpose are alleadged these texts, who have received the law by the disposition of Angels, and have not kept it: and againe, the law was ordained by Angels in the hand of a Mediatour. Again, the Apostle calls the law, the word spoken of Angels. I have already delivered my thoughts concerning these Angels; but some (I say) conclude from hence, that the special presence of the divine Majesty consists in the encamping of his sacred retinue, the blessed Angels; for that the Lord of himselfe, who filleth heaven and earth could not descend, or be in one place more then another; there's yet another text very pertinent to this. And he said, the Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of his Saints, from his right hand went a fiery law for them: the words translated ten thousands of his Saints, are in the Original ten thousands of sanctity, or holy ten thousands, or holy miriads, which in my apprehension points to the Angels, rather then his Saints; and the Psalmist puts it out of question, the chariots of God are twenty thousand, even thousands of Angels, the Lord is among them, as in Sinai, in the holy place.

Deut. 33. 2.

Psal. 68. 17.

3. After the law given, this presence of God was fixed to the Temple,

Temple, and what that was, *Isaiah* describes thus; *I saw also, the Lord sitting upon a throne, high, and lifted up, and his traine filled the Temple; about is stood the seraphims; they were Gods traine, and they filled the Temple.* And hence *Dauids* addressees to God were said to be in the presence of Angels; *before the gods will I sing praises to thee, I will worship towards thy holy Temple.* *Isa. 6. 1, 2.*
The Septuagint translates it thus, πρὸς ἁγγέλων, before the Angels. *Psal. 128. 1, 2.* I know in the time of the Gospel we do not so fix Gods presence to our Temples, or places of publick assembling for the worship of his Name; but to our Church-assemblies in such places why may we not? were the rudiments of the law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a retinue? did the blessed spirits, wait upon the types, and do they decline the office, at the ministration of the substance? is the nature of man made worse, since the incarnation of the Sonne of God? or have the Angels purchased an exemption from their ministry, since Christ became our brother in the flesh? we have little reason to think so; the Apostle treating of a comely and decent demeanour to be observed in Church-assemblies, and in particular of womens being covered, or veiled there, he enforces it from this presence of Angels; *for this cause ought the woman to have a covering on her head; because of the Angels, namely which are there present.* *1 Cor. 11. 10.* Upon this ground *Chrysostome* reproves the irreverent behaviour of his auditory, *the Church (saith he) is not a shop of manufactorys, or merchandize, but the place of Angels, and of Archangels, the Court of God, and the image or representment of heaven it selfe.* *Chry. hom. 16. in 1 Cor. hom. 15. in Hebr.* — *I know thou seest them not, but heare, and know that Angels are every where, and especially in the house of God, where they attend upon their King, and where all is filled with incorporeal powers.* By this time I hope we know what is the meaning of Christs presence in Church-assemblies; to wit, the presence of his Spirit and the presence of his Angels.

And if it be so, would not a perswasion of this presence of Christ in our Church-assemblies, be a special meanes or motive to bring all into order? sometimes I wonder at the irreverent carriage of some hearers, laughing, talking, prating, sleeping, in our congregations, what is this a demeanour befitting the presence of Angels, and the Spirit of Christ? wouldst thou carry thy self thus in

Chris. *ibid.*

the presence of a Prince, or of some earthly Majesty? if thou goest but into a Kings Palace (as *Chrysostome* speaks) thou compest thy selfe to a comeliness in thy habit, look, gait, and all thy guise, and dost thou laugh? I may adde, dost thou any way carry thy self undecently in Gods presence? some there are, that in the very midst of ordinances the Devil usually rocks them asleep, but oh! dost thou not feare that thy damnation sleeps not? how justly might Christ come against thee in his wrath, and whip thee out of the Temple into hell? surely we should do well to behave our selves in such a presence with the thoughts and apprehensions of heaven about us; our businesse here is an errand of Religion, and God himselfe is the object of our worship: how then should our actions beare at least some few degrees of a proportionable address to God, and Christ, and the Spirit of Christ? what? is Christs presence in his Spirit, and his Angels here? Oh let us walke with God as *Enoch* did, let us do all we do as in the presence of Christ, and his holy Angels.

Gen. 5. 22.

John 1. 13.

And now was the first Pasche after Christs baptisme; as it is written, and the Jews Pasche was at hand, and Jesus went up to Jerusalem.

This was the first year of Christs ministry; whereof the one halfe was carried on by his Pre dromus, or fore-runner *John* the Baptist: and the other halfe (betwixt his baptisme, and this first Pasche) was carried on by himselfe. And now hath Christ three yeares to his death; according to the method propounded; I shall come on to the second yeare, and to his actings therein in reference to our souls salvation.

CHAP.



CHAP. II. SECT. I.

Of the second yeare of Christs ministry, and of his acts in general for that yeare.



Now was it that the office of the Baptist was expired; and Christ beginning his Prophetical office, he appears like the Sun in succession of the morning star; he takes at *John*, and preacheth the summe of the Gospel, faith and repentance: *repent ye, and beleeve the Gospel*, Mark. 1. 15. Now, what this Gospel was, the summe and series of all his following Sermons expressed and declared: it is fully contained in the new covenant, of which we have spoken, for what is the Gospel but a covenant of grace, wherein all the imperfections of our works are made up by the perfection and grace of Jesus Christ? the Gospel is not a covenant of works (*i.*) it is not an agreement upon the flock of innocence, requiring strict and exact obedience without any allowance of repentance; no, no, *be holy*, saith the Gospel, and where that failes, repent, and beleeve. By this time the work in his hand was grown high and pregnant, and Jesus saw it convenient to choose more disciples; with this family he goes up and down the whole *Galilee*, preaching the Gospel of the Kingdome, healing all manner of diseases, curing demoniacks, cleansing lepers, giving strength to paraliticks, and to lamie people.

It is not my purpose to enlarge on all the Sermons, miracles, conferences, or colloquies of Christ with men; I am not for large volumes, and I suppose with *John*, that if all the acts of Christ should be written with commentaries on them, that even the world it selfe could not containe the books that should be written.

John 2. 25.

In this yeare therefore I shall contract and limit my selfe to the consideration of Christ in these two particulars, as first to his

preaching. 2. To his miracles, both these relate to the use and exercise of his propheticall office.

SECT. 2.

Of Christs Sermons this yeare.

1. **H**is preaching this yeare was frequent, and amongst others his Sermons, now it was that he delivered that first Sermon, *repent for the Kingdom of heaven is at hand.*

John. 3. 4.

2. Now was it that he delivered that spiritual and mystical Sermon of regeneration, at which *Nichodemus* wonders, *how can a man be borne when he is old? can he enter the second time into his mothers womb and be borne?* but Jesus takes off the wonder, in telling him, this was not a work of flesh and blood, but of the Spirit of God, *for the Spirit bloweth where it listeth*; and is as the winde certaine and notorious in the effects, but secret in the principle, and manner of production. Then Christ proceeds in his Sermon, telling him yet of higher things, as of his descent from heaven, of his passion and ascension, and of the mercy of redemption, which he came to work and effect for all that beleeve; of the love of the Father, the mission of the Sonne, the rewards of faith, and glories of eternity. And this was the summe of his Sermon to *Nichodemus*, which was the fullest of mystery and speculation that ever he made, except that which he made immediately before his death.

Luk. 5. 1, 2, 3, 4.

3. Now was it that the throng of auditors forcing Christ to leave the shore, he makes *Peters* ship his Pulpit; never were there such nets cast out of that fisher-boat before; whiles he was upon land he healed the sick bodies by his touch, and now he was upon sea he cured the sick souls by his doctrine; he that made both sea and land, causeth both to conspire to the opportunities of doing good to the souls and bodies of men.

Luk. 4. 18.

4. Now it was that he preached that blessed Sermon on that text, *the Spirit of the Lord is upon me, because he hath anoynted me*

to preach the Gospel to the poore: no question but he preached both to poore and rich: Christ preached to all, but for the power and fruit of his preaching, it was only received and entertained by the poore in spirit. In the following particulars, his office is set out still in an higher tenour, *to heale the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, or as it is in Isay 61. 1. the opening of the prison to them that are bound;* a sad thing to be in captivity, but sadder to be bound in chaines, or lockt up in a prison there; but 'tis most sad of all to be imprison'd having ones eyes put out; as it was the case of *Sampson*, and *Zedeciah*; Now the Evangelist willing to render the Prophet to the highest comfortable sense that might be, he useth an expreſſion that meets with the highest mystery; that is, when a man is not only shut up in a blinded prison, but when he himſelfe also hath his eyes put out; and to ſuch Christ ſhould preach; preach what? not only deliverance to the captives, but also restoring of light to captive priſoners, nay yet more, *recovering of sight to blinded priſoners,* as the Evangelist renders it. Luke 4. 18.

5. Now it was that he delivered the admirable Sermon, called *the Sermon upon the mount*. It is a breviary of all thoſe precepts which are truly called Christian; it contains in it all the moral precepts given by *Moses*, and opens a ſtricter ſenſe, and more ſevere expoſition then the Scribes and Pharisees had given; it holds forth the doctrines of meekneſſe, poverty of ſpirit, Christian mourning, deſire of holy things, mercy, and purity, and peace, and patience, and ſuffering of injuries; he teacheth us how to pray, how to faſt, how to give almes, how to contemne the world, and how to ſeek the Kingdome of God, and its appendent righteouſneſſe.

And thus Christ being entred upon his propheticall office; in theſe and the reſt of his Sermons he gives a cleare testimony, that he was not only an interpreter of the law, but a law-giver, and that this law of Christ might retaine ſome proportion at leaſt with the law of *Moses*, Christ in this laſt Sermon went up into a mountaine, and from thence gave the Oracle. I cannot ſtand to paraphraze on this, or any other of his Sermons, but ſeeing now we finde Christ in the exerciſe of his propheticall office, let us obſerve firſt his titles in this reſpect. 2. The reaſons of his being

a Prophet. 3. The excellency of Christ above all other Prophets, and then we have done.

SECT. 3.

Of Christ's propheticall office.

1. **T**He titles of Christ in respect of his propheticall office were these: 1. Sometimes he is called Doctour, or Master, *be ye not called Masters, for one is your Master, even Christ.* The word is *Kαθηγητής*, which signifies a Doctour, Moderatour, teaching-Master, a guide of the way. 2. Sometimes he is called a Law-giver, *there is one Law-giver, who is able to save and to destroy;* the Apostle speaks of the internal government of the conscience, in which case the Lord is our Judge, *the Lord is our Law-giver, the Lord is our King, he will save us:* we must heare no voyce in our consciences but Gods, no doctrine in the Church but Christs: no offices, institutions, and worship must be allowed, but such as he hath appointed; and therefore when men brought in forreigne doctrines, it is said *that they did not hold the head.* 3. Sometimes he is called a Councillor, and *his name shall be called wonderful, Councillor; counsel is mine and found wisdom,* faith Christ, *I am understanding, and I have strength.* Christ by his office counsels men how to fly sin, and how to please God, and how to escape hell, and how to be saved. 4. Sometimes he is called the Apostle of our profession, *wherefore holy brethren, partakers of the heavenly calling, consider the Apostle, and high Priest of our profession, Christ Jesus.* God sent him as an Embassadour to make known his will; he came not unsent, the very word imports a mission, *ascending, how shall they preach except they be sent?* let all those who run before they be sent, take notice of this, for this would not Christ do; he was sent, he was the Apostle of our profession. 5. Sometimes he is called the Angel of the Covenant, *even the Angel of the Covenant whom ye delight in.* Christ was the publisher of the Gospel-Covenant, he declared the gracious purpose of God towards the Elect, held forth in the Covenant; and in this respect he is called a Prophet, *Act. 3. 22.*

and

and the Prophet, Joh. 7. 40. and that Prophet, Joh. 6. 14. *this is of a truth that Prophet that should come into the world; whose office it was to impart Gods will unto the sons of men, according unto the name, Angel.* 6. Sometimes he is called the Mediatour of the new Covenant, for this cause he is the Mediatour of the New Testament, saith the Apostle, now, a Mediatour is such a one as goes betwixt two parties at variance, imparting the minde of the one to the other, so as to breed a right understanding, and thereby to work a compliance betwixt both: and thus Christ is a Mediatour betwixt God and us. By him it is that the minde and will of God is imparted to man, *no man hath seen God as any time; the only begotten Sonne, which is in the bosom of the Father, he hath declared him;* and by him it is that we impart our minde unto God, *the smoke of the incense which goes with the prayers of the Saints, ascends up before God out of the Angels band.* This was typified in Moses, *I stood between the Lord and you at that time, to shew you the Word of the Lord.* The vulgar renders it thus, *ego sequestor & medius;* I was a Mediatour, a midler betwixt God and you: and so Christ Jesus he is a Mediatour, a midler, an interpreter, an inter-messenger betwixt God and his people.

2. The reasons of Christs being a Prophet, were these; 1. That he might reveale and deliver to his people the will of his Father. 2. That he might open and expound the same being once delivered. 3. That he might make his Saints to understand, and to beleve the same being once opened.

1. As a Prophet he delivers to the people his Fathers will, both in his own person, and by his servants the Ministers. In his own person when he was upon earth as a *Minister of the circumcision;* Rom. 15. 8. and by his servants the Ministers from the beginning of their mission till the end of the world; Thus the Gospel is called, *a great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* Christ in his own personal preaching is said but *to have begun to teach,* Act. 1. 1. and the consummate publication was the sending of the holy Ghost to these select vessels, who were to carry abroad this treasure unto all the world, it was begun by the Lord, and it was confirmed by them that were the disciples of the Lord. In this respect we cannot look on the publishing of the Gospel to the world,

Eph. 4. 8.

ver. 12.

Luke 4. 17,
18, 21.

Luke 24. 27.

John 3. 13.

Matth. 11. 27.

Luke 24. 45.
Acts 16. 14.

John 1. 9.

world, but as very glorious; was there not a resemblance of state and glory in the preaching of Christ? you have heard how a *forerunner* was sent to prepare his way, as an Herald to proclaim his approach, and then was revealed the glory of the Lord; but because the publication was not consummate till afterwards, Christ carries it on in greater state afterwards then he did before; when he ascended up on high, he then led captivity captive, and gave gifts unto men, as Princes in time of their solemn inauguration do some special acts of magnificence and honour; they proclaim pardons, open prisons, create Nobles, fill conduits with wine, so Christ to testify the glory of his Gospel, at the day of his instalment, and solemn readmission into his Fathers glory, he proclaims the Gospel, gives gifts unto men, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

2. As a Prophet he opens and expounds the Gospel. Thus being in the synagogue on the Sabbath day, he opened the book, and he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poore, &c. and then he closed the book—and said, this day is this Scripture fulfilled in your ears. And thus joyning himselfe with two of his disciples, going towards Emmanus, he begun at Moses, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himselfe; the propheties of Christ were dark and hard to be understood, and therefore Christ came down from heaven to discover such truths; no man hath ascended up to heaven, (i.) to be acquainted with Gods secrets, but he that came down from heaven; the gracious purpose of God towards lost mankinde, was a secret locked up in the brest of the Father; and so it had been even to this day, had not Christ who was in the bosome of the Father, and one of his privy council revealed it unto us; hence Christ is called the Interpreter of God, no man knoweth the Father save the Sonne, and he to whom soever the Sonne will reveale him, by his interpretation.

3. As a Prophet he gives us to understand, and to beleieve the Gospel. Then opened he their understanding, that they might understand the Scriptures; & thus was the case of Lydia whose heart the Lord opened; he that first opens Scriptures, at last opens hearts; he is that true light which enlighteneth every man that cometh into the

the world: he enlightens every beleever, not only with a common natural light, but with a special supernatural light, of saving, spiritual, and effectual knowledge; now there is no Prophet can do this save only Jesus Christ, he only is able to cause our hearts to beleeve, and to understand the matter which he doth teach and reveale; other Prophets may plant, and water, *Paul may plant, and Apollo may water*, but he, and only he can give the increase; other Prophets may teach and baptize, but unlesse Christ come in by the powerful presence of his Spirit, they can never be able to save any one poore soul, *we as lively stones are built up a spiritual house*, saith Peter; but *except the Lord do build this house, they labour in vaine that build it*. O alas, who is able to breathe the Spirit of life into these dead stones, but he of whom it is written, *the hour is coming, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare it shall live*? who can awaken a dead soul out of a dead sleep? and who can give light unto these blind eyes of ours, but he of whom it is written, *awake thou that sleepest, and arise from the dead, and Christ shall give thee light*?

1 Per. 2. 5.
Psal. 127. 1.

John 5. 25.

Eph 5. 14.

3. The excellencies of Christ above all other Prophets are in these respects. —

1. Other Prophets were but types and shadows of this great Prophet; even Moses himselfe was but a figure of him; *a Prophet shall the Lord God raise up unto you of your brethren like unto me*. Saith Moses; these words *like unto me* do plainly shew that Moses was at the best but an image and shadow of Christ; now as substances do far excell shadows, so doth Christ far excell all the Prophets; they were but shadows and fore-runners to him.

Ab. 7. 37.

2. Other Prophets revealed but some part of Gods will, and only at sometimes. God (saith the Apostle) *at sundry times, and in divers manners spake in time-past unto the Fathers by the Prophets*; (i.) he let out his light by little and little, till the day-star and Sun of righteousness arose; but in these last dayes he hath spoken by his Sonne, (i.) he hath spoken more fully and plainly; in this respect saith the Apostle, *the heires of life and salvation were but children before Christs incarnation*. As now we see but through a glasse darkly, towards what we shall do in the life to come; so did they of old in comparison of us, their

Heb. 1. 1.

ver. 2.

Gal. 14. 1, 2.

light in comparison of ours; was but an obscure and glimmering light; Christs discovery of himselfe then was but a standing behind the wall, a looking forth of the window, a shewing of himselfe through the lattices.

Cant. 2. 9.

3. Other Prophets spake only to the eares of men, but Christ spake, and still speaks to the heart; he hath the keyes of David, that openeth, and no man shutteth, that shutteth and no man openeth, it is a similitude taken from them that keep the keyes of a City, or Castel, without whom none can open or shut; no more can any man open the heart or break in upon the spirit, but Christ; he only is able to open the eyes of the minde by the secret, kindly, and powerful working of his own Spirit.

Rev. 3. 7.

4. Other Prophets preached wisdom unto men, but only Christ preacheth men wise; other Prophets warned men by telling them of their sins, and denouncing the judgements of God, but Christ reclaimed them and turned them from sinne; hence it is said, that he saughe as one having authority, and not as the Scribes; it came drily and coldly from them, but it came from him as being full of conviction and reproofe, full of the evident demonstration of the Spirit, and of power.

Joh. 5. 25.

1 Cor. 2. 4.

5. Other Prophets might not preach themselves; the Apostle inveighs against selfe commendens; we dare not (saith he) make our selves of the number, or compare our selves with some that commend themselves. Yea, Christ himselfe relating to himselfe, as a meere man, saith, that his witness is not true if he beare witness of himselfe. But in another place, relating to himselfe as Mediatour, he speaks cleare contrary, though I do beare record of my selfe, yet my record is true. Here then is a wide difference, betwixt other Prophets in respect of their office, and Christ; they might not preach themselves, but he beares witness of himselfe, because he hath not a greater in the point of our justification, sanctification, and salvation to beare witness of then himselfe. And hence are those selfe-predications of his which we finde in Scriptures, as,

2 Cor. 10. 12.

Joh. 5. 31.

Joh. 8. 14.

Isa. 45. 12.

Math. 11. 28.

Luke 24. 27.

Look unto me, and be saved all the ends of the earth. Come unto me all ye that labour, and are heavy laden. And conferring with the two disciples, it is said, that beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himselfe. Surely it commends to us the pro-

phesie

phesie of Christ, that he might preach and commend himselfe without any blot of arrogancy, or taking too much upon him.

6. Other Prophets had their commission and authority from him, *the words of the wise are as golds and as nayles fastened by the Masters of the assemblies, which are given from one Shepheard.* (i.) Eccles. 12. 12. the words of the wise are divine and heavenly instructions; the Masters of assemblies are Gospel-Ministers, and Christ is that one Shepheard from whom these words are given, and from whom these Masters have their authority; are they not called *Embassadors for Christ*? and doth not *Ezekiel* tell us, that he must drop his words towards the South? now what is the meaning of that dropping? it is a phraze borrowed from raine; as the clouds, from whence the raine descends, have not their water originally and natively in themselves, but from the sea; so have not the Prophets a spirit of prophesie of themselves, but all is drawn up out of Christ, as out of a full sea of all excellent wisdom and knowledge. *In him are all the treasures*, a sea, an ocean of knowledge, and from him all the Prophets derived whatsoever they had. 2 Cor. 5. 10. Ezek. 20. 46.

SECT. 4.

Of Christs miracles.

2. **T**He miracles of Christ this year were many; now what were these miracles, but a pursuance of the doctrines delivered in Christs Sermons? one calls them *a verification of Christs doctrine, a signal of Christs Sermons*; if we observe, we shall finde him to work most of his miracles in actions of mercy; indeed once he turned water into wine, and sometimes he walked upon the waters. but all the rest were actions of relief according to the designe of God, who would have him manifest his power, in shewing mercy, and relief to men.

Amongst all his miracles done this year, now was it that at *Cana*, where he wrought the first miracle, he does a second; a certaine Noble-man, or Courtier, or little King (as some would

John 4. 47.

1 Cor. 1. 16.

Joh. 4. 48.

ver. 50.

have it) came to Jesus, and besought him to come down to his house, and to heale his sonne, who was at the point of death. We do not finde Christ often attended with Nobility, but here he is, *not many wise men aske the fust, not many mighty, not many noble are called,* yet God forbid but that some are, and may be; this noble Ruler listens after Christ in his necessity; happy was it for him that his son was sick, for else he had not been so well acquainted with his Saviour; O we are loath to come to Christ till we see a need, a necessity for it; and hence it is that Christ sends weaknesse, sicknesses, infirmities, oppositions, and many afflictions that he may be sought unto: Come then, are we afflicted? whether should we go but to *Cana*, to seek Christ? whether should we go but to that *Cana* of heaven, where our water will be turned into wine, where our Physitian lives that knows how to cure souls, and bodies, and all; that we may once say, *it is good for me that I was afflicted.* The first answer Christ gives this noble man is a word of reproofe, *except ye see signes and wonders, ye will not beleeve*; incredulity was the common disease of the Jewes, which no receipt could cure but wonders, *A wicked and adulterous generation seeks after signes*; the doctrine of Christ and all the divine words that he spake, must be made up with miracles; or they will not beleeve; it was a foule fault, and a dangerous one, *ye will not beleeve.* What is it that condemns the world but unbelief? here's a noble Capernaite that probably had heard many a Sermon of Jesus Christ; and yet here he is taxed with unbelief; if such as we that live under the clear sun-shine of the Gospel shall not beleeve, O what a sin is this? Christs next answer to this noble man is a word of comfort, *go thy way thy son liveth*: Oh the meeknesse and mercy of Jesus Christ! when we would have looked that he should have punished this suitor for not beleeving, he condescends to him that he may beleeve: as some tender mothers that give the brest to their unquiet children in stead of the rod; so usually deales Christ with our perversnesse, *go thy way thy son liveth*, with one word doth Christ heale two patients, the son and the father; the sons fever, and the fathers unbelief; we can not but observe here the steps of faith, he that beleeved somewhat ere he came, and more when he went, he grew to more and more faith in the way, and when he came home he enlarged his faith to all the skirts of his family. *And the man believed.*

believed the word that *Jesus* had spoken unto him, and he went his way; and in the way one meets him and tells him, *thy son liveth*; ver. 51. which recovery he understands to be at the same time that *Christ* had spoken those salutary and healing words, and himself believed ver. 53. and his whole house.

2. * Now was it that a centurion came unto *Christ* beseeching him, and saying, my servant lyeth at home sick of the palse grievously tormented. Many suitors come to *Christ*, one for a son, another for a daughter, a third for himselfe, but I see none come for his servant but this one Centurion; and if we observe *Christ*'s answers to his suite, we see how well pleased is *Christ* with his request; and *Jesus* saith unto him, *I will come and heale him*. When the Ruler entreated him for his son, come down ere he dye, *Christ* stirr'd not a foot, but now this Centurion complaines only of his servants sicknesse, and *Christ* offers himselfe, *I will come, and heale him*; he that came in the shape of a servant, would rather go down to the sick servant then to the Rulers son: he is no respecter of persons, but he that feareth him, and worketh righteousness is accepted of him: it may be this poore sick servant had more grace, or very probable it is he had more need, and therefore *Christ* (to choose) will go down to visit this poore sick servant. Nay saies the Centurion, *I am not worthy Lord, that thou shouldst come under my rooffe*, q. d. alas Lord, I am a Gentile, an Alien, a man of blood, but thou art holy, thou art omnipotent; and therefore only say the word, and my servant shall be whole; marke this O my soul, it is but a word of *Christ*, and my sins shall be remitted, my soul healed, my body raised, and soul and body glorified for ever. The Centurion knew this by the command he had over his own servants, *I say to this man go and he goes, and to another come and he comes, and to a third do this and he doth it*: in way of application; Oh that I were such a servant to my heavenly Master. Alas, every of his commands sayes, *Do this, and I do it not*, every of his inhibitions saies, *do it not, and I do it*; he saies, *go from the world, and I run to it*, he saies come to me, and I run from him. Wo is me, this is not service, but enmity; Oh that I could come up to the faith and obedience of this exemplar, that I could serve my *Christ* as these souldiers did their Master! *Jesus* marvelles at the Centurions faith; we never finde *Christ* wondering at gold, or silver, or costly and curious works of hu-

Math. 8. 5, 6

If I mistake

not in the year,

I shall not con-

tend, because

in this year

only I shall

mention his

miracles.

ver. 7.

Acts 10. 34, 35

ver. 8.

ver. 9.

ver. 10.

Cant. 4. 7, 9.

mane skill, yea when the disciples wondered at the magnificence of the Temple, he rebuked them rather; but when he sees the grace or act of faith, he so approves of them that he is ravished with wonder; he that rejoiced in the view of his creation, rejoiceth no lesse in the reformation of his creature, *behold thou art faire my love, behold thou art faire, there is no spot in thee, my sister; my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thy eyes*, Cant. 4. 7, 9. To conclude, he that both wrought this faith, and wondered at it, doth now reward it, *go thy way, and as thou hast beleevd, so be it unto thee, and his servant was healed in the selfe same houre.*

Luke 7. 11.

3. Now it was, *even the day after, that Jesus goes into the City of Naim.* The fruitful clouds are not ordained to fall all in one field, *Naim* must partake of the bounty of Christ as well as *Cana*, or *Capernaum*. Thither come, he no sooner enters in at the gate of the City, but he meets a funeral; a poore widow, with her weeping friends, is following her only sonne to the grave; Jesus observing her sad condition, he pities her, comforts her, and at last relieves her: here was no solicitor but his own compassion; in his former miracles he was sought and sued to; his mother at the marriage-feast begged a supply of wine, the Ruler came to him for a sonne, the Centurion came to him for a servant, but now Christ offers a cure to give us a lesson, that *whiles we have to do with the Father of mercies, our miseries and afflictions are the most powerful suitors.* Christ sees and observes the widows sadnesse, and presently all parts of Christ conspire her good; his heart melts into compassion of her, his tongue speaks cheerfully and comfortably to her, *weep not*; his feet carry him to the Beer, his hand toucheth the coffin and he said, *young man I say unto thee, arise*; see how the Lord of life speaks with command; the same voyce speaks to him, that shall one day speak to us, and raise us out of the dust of the earth; neither sea, nor death, nor hell can detain their dead: when he charges them to be delivered; we see not Christ stretching himselfe on this dead corps, as *Elijah*, and *Elisha* upon the sonnes of the *Sunamite*, and of the widow of *Sarephtha*; nor see we him kneeling down and praying, as *Peter* did for *Dorcus*, but we heare him so speaking to the dead, as if the dead were alive, and so speaking to the dead that by the word he speaks, he makes him alive, *young man I say unto thee arise*; and

ver. 14.

ver. 15.

he

he that was dead sat up, and began to speak. So at the sound of the last trump, by the power of the same voyce we shall arise out of the dust, and stand up gloriously; *this mortal shall put on immortality, and this corruptible shall put on incorruption.* And least our weak faith should stagger at the assent of so great a difficulty, by this he hath done; Christ gives us taste of what he will do; the same power that can raise one man, can raise a thousand, a million, a world; Christ here raised a widows son, and after *Tairus* daughter, and then *Lazarus*, and lastly at his resurrection he raised a many at once; he raised one from her bed, another from his beere, another from his grave, and many at once from their rottenness, that it might appeare no degree of death can hinder the efficacy of his Almighty power.

4. Now it was that in the Synagogue he findes a man that had a *spirit of an uncleane devil.* This, I take it, is the first man that we reade of as possessed with a devil. And he cryed, *let us alone, what have we to do with thee?* &c. in these words the devil dictates; the man speaks, and whereas the words are plural, *let us alone*, it is probable he speaks of himselfe, and of the rest of the men in the Synagogue with him. So high and dreadful things are spoken concerning the coming of Christ, (*Mal. 3. 2. who may abide the day of his coming? and who shall stand when he appeareth?*) that the devil by this takes opportunity to affright the men of the Synagogue with the presence of Christ; he would dissuade them from the receiving of Christ, by the terrours of Christ, as if Christ had come only to destroy them: *thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy one of God.* Luke 4. 33. ver. 34.

And Jesus rebuked him, saying, *hold thy peace, and come out of him,* the word *hold thy peace*, is in the original *σιγησάτω* be muffled; it was not a briefe command of silence, but there was such power in it, that it cast a muffle upon the mouth of Sathan, that he could speak no more; and when the unclean spirit had torne him, not with any gashes in his flesh, or dismembring of his body, for he hurt him not, but with some convulsion fits (as it is supposed) then he threw them in the midst, and made an horrid cry, and so came out. Mal. 3. 2. Marke 1. 16. ver. 35.

From this miracle, they all take special notice of the doctrine attested

ver. 36.
Marke 1. 27.

attested by so great a miracle, *what a word is this?* or as the other Evangelist, *what a thing is this? what new doctrine is this?* surely this was the great designe of all the miracles of Christ to prove his mission from God, to demonstrate his power unto men, to confirme his Gospel, to endear his precepts, to work in us faith, to help us heaven-ward: *these signes are written that we might beleewe, — and that beleewing we might have life through his name.*

John 10. 31.

Use.

I have given you several instances of the miracles of Christ in this second year of his ministry; only a few words on this doctrine of miracles for our information, as

1. What they are?
2. Why they are?
3. Whether they are chained and continued in this great transaction of our souls salvation? and I have done.

2 Kings 14.
42, 43.

For the first, what they are? miracles are unusual events wrought above the course or possibility of nature; such were the miracles of Christ, and such were the miracles of the Prophets, and of the Apostles of Christ; for what they did was above nature; and all the difference betwixt their miracles, and the miracles of Christ was only in this, *viz.* they wrought them not in their own name and power as Jesus Christ did; Thus when *Elisha* with twenty loaves and some full eares of corne fed an hundreth men, *give unto the people* (sayes he) *that they may eat,* and his servitor said, *what should I set this before an hundred men?* he said againe, *give the people that they may eat, for thus saith the Lord, they shall eat and shall leave thereof.*

Ag. 9. 34.

Ag. 3. 6.

Marke 5. 41.

Marke 4. 39.

Luke 4. 35.

And when Peter cured *Aeneas*, which had kept his bed eight years, and was sick of a palsie, Peter said unto him *Aeneas, Jesus Christ maketh thee whole.* And when he cured that man that was lame from his mothers womb, whom they laid daily at the gate of the Temple, *silver and gold have I none* (said Peter) *but such as I have give I thee, in the Name of Jesus Christ of Nazareth, rise up, and walke;* but our Saviour comes in an higher straine to the dead damsel, *I say unto thee, arise:* and in an higher straine to the stormy winds and seas, *peace and be still:* and in an higher straine to the raging devil in the possessed, *be mused, and come out of the man.* Here's the difference betwixt the Lord

and

and his servants; but in this they agree, their miracles were not *miranda*, but *miracula*, not only wonders, but miracles indeed; they were unusual events wrought above nature, or the course of nature.

For the second, why they are? many reasons are given, of which I hinted before, but in reference to Scriptures, (which is the great contraverſie) this is the maine, and the only true reason; *miracles are wrought for the grounding, or confirming of some divine truth or doctrine as its first ſeeling.* To this purpose miracles were as the Trumpets, or Heralds, by which the Gospel was first commended unto us; as the law of *Moses* was first authorized by manifold miracles wrought in *Sinai*, and in the desert, which afterward ceased when they came to, and were settled in the promised land; so the Gospel of Christ was first authorized by manifold miracles, but the sound thereof having now gone through all the world, these miracles cease: if new additions of miracles for the confirmation of Scriptures, should be expected in every age, the former miracles of Christ and his Apostles would be slighted of all; indeed Christ tells us of great signs and wonders that shall be in the last dayes, but with all he tells us of false Christs, and false Prophets, that must work them; it may be disputed whether those are true miracles, or meer deceptions and magical pretences; but because they are such as the people cannot discern them from miracles really such, therefore it is all one as to them; here then is Christs rule, *beleeve them not,* —

Math. 24. 24.

behold I have told you before; he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him; in this respect it had been more likely for Antichrist to have prevailed upon Christians by doing no miracles; then by doing any; for if he had done none, he might have escaped without discovery, but by doing miracles, or wonders, he both verified the wisdom and prescience of Christ, and he declared to the Elect that he was the very enemy of Christ. As all the Prophets that spake of Christ, bade us beleeve him for his miracles, so all that foretold of Antichrist bade us disbeleeve him for his miracles; which occasioned *Augustine* to say, *Against such miracle-mongers God hath armed me to take heed. Go not forth unto such,* saith Christ, *Math. 24. 26.* and therefore brethren stand fast, saith Paul, *2 Theſ. 2. 15.* the great beast deceiveth them that

ver. 23, 25.

Contra mirabilior illis autum me fecit Deus meus, Aug. in Johan.

Hhh

dwell tract. 3.

dwell on the earth by means of miracles; these are the words of John, Rev. 13. 14. but if any man have an ear, let him heare (i.) let him beware, Rev. 13. 9. true miracles that proceed from God, are wrought for the grounding of doctrine at the first setting, but being once grounded, and settled; and a plat-forme described for the right continuing of it, then we are left to the Scripture, and are not to expect any new miracles for the confirming of it.

For the third, whether they are chained and continued in this great transaction of our souls salvation? I answer, yea; in this respect miracles cease not; it is without contraverſie that Jesus Christ in carrying on our souls salvation is adding miracle to miracle, there is a chaine of miracles in the matter of our salvation from first to last: As —

1. It was a miracle that God in his eternitie, before we had a being, should have one thought of us; especially that the blessed trinitie should sit in counsel, and contrive that most admirable and astonishing plot of the salvation of our souls; Oh what a miracle was this!

2. It was a miracle that God for our sakes should create the world, and after our fall in *Adam*, that God should preserve the world, especially considering that our sinne had unpind the whole frame of the creation; and that God even then sitting on his throne of judgement, ready to passe the doome of death for our first transgression, should unexpectedly give a promise of a Saviour, when justly he might have given us to the devil, and to hell, according to his own law, *in the day that thou eatest thereof thou shalt dye the death.*

Gen. 2. 17.

3. It was a miracle that Gods Son should take upon him our nature, and that in our nature he should transact our peace; that he should preach salvation to us all if we would beleieve; and to the end that we might beleieve, that he would work so many signes and miracles in the presence of his disciples, and of a world of men: was not Christs birth a miracle? and Christs life a miracle? and Christs death a miracle? and Christs resurrection a miracle? and Christs ascension a miracle? was not Christs ministry, a miracle? and was it not a miracle, that Christs Word should not be credited without a world of miracles to back it, and

Tim. 3. 16.

confirm it to the sons of men? *without contraverſie great is the miracle,*

miracle, as well as mystery of godlinesse, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, beleevved on in the world, received up into glory.

4. It was a miracle that God should look upon us in our blood; what a sight was it for God, when thy navel was not cut, when thou wast not salted at all, nor swaddled at all, when thou wast cast out in the open field to the loathing of thy person? yet that then, even then the Lord should passe by thee, and see thee polluted in thy own blood, and should say unto thee when thou wast in thy blood, live; yea say unto thee when thou wast in thy blood live. O miracle of mercies! If creation cannot be without a miracle, surely the new creature is a miracle indeed. So contrary is our perverse nature to all possibilities of salvation, that if salvation had not marched to us all the way in a miracle, we should have perished in the ruines of a sad eternity. Election is a miracle, and creation is a miracle, and redemption is a miracle, and vocation is a miracle; and indeed every man living in the state of grace, is a perpetual miracle; in such a one his reason is turned into faith, his soul into spirit, his body into a Temple, his earth into heaven, his water into wine, his averfations from Christ into intimate union with Christ, and adhesions to Christ. O what a chaine of miracles is this? why Lord if thou wilt, thou canst make me cleane; say thus, you that are yet in your blood, why Lord if thou wilt thou canst make me cleane. O Lord I beleve, help thou my unbelieve.

Ezek. 16.

4.

5.

6.

After this there was a feast of the Jews, and Jesus went up to Jerusalem: Some would have this feast to be Pentecost; and to speak truly, the most of our commentaries run that way: others take this for the feast of the Passeeover, and the rather because the Evangelist John reckons the time of Christs publike ministry by the several Passeeovers; now if this feast were not a Passeeover, we cannot finde in the Gospel so many Passeeovers as to make up Christs ministry three years and an halfe. On this ground I joyne with the latter opinion; and so here I end the second yeare of Christs ministry, and come to the third, and to his actings therein in reference to our souls salvation.



CHAP. III. SECT. I.

Of the third yeare of Christs ministry, and generally of his attings in that yeare.



I therto all was quiet; neither the Jews, nor the Samaritans, nor Galileans did as yet maligne the doctrine or person of Jesus Christ; but he preached with much peace on all hands till the beginning of this yeare. I shall not yet speak his sufferings; neither shall I speak much of his doings: many things were done and spoken this yeare, which I must passe, least I be too prolix; only such things as refer more principally to the maine busines of *our souls salvation*, I shall touch in these particulars. As, 1. In the ordination of the Apostles; 2. In his reception of sinners. 3. In the easinesse of his yooke, and the lightnes of his burthen which he imposeth on men.

SECT. 2.

Of Christs ordination of his Apostles.

1. **I**N the ordination of his Apostles, are many considerable things; the Evangelist *Luke* layes it down thus. *And it came to passe in those dayes that he went out into a mountaine to pray, and continued all night in prayer to God; and when it was day he called unto him his disciples, and of them he chose twelve, whom also he named Apostles.* Till now Christ taught alone, but because after his ascension he must needs have a ministry till the end of the world, in the first place he choseth out some whom he would have on purpose to wait upon him all the time of his ministry, till

Luke 6, 12, 13.

till he was taken up into heaven. In this election, or ordination, here is first the person by whom they are chosen, *Jesus Christ*.

2. The place where they are chosen, *viz. in a mountaine*.

3. The time when they were chosen, *after his watching and praying all night, and when it was day*.

4. The company out of whom they were chosen, they were *his disciples*, and out of them he makes this election.

5. The number of them that were chosen, they were *twelve*, nor more, nor lesse.

6. The end to which they were chosen, it was to an Apostleship, *he chose twelve, whom he also nam'd Apostles*.

1. The person by whom they are chosen is *Jesus Christ*. They chose not themselves but were chosen of Christ; this call was immediate, and therefore most excellent; but now we look not after such calls, and therefore I shall not insist on that; only by the way, Ministers of the Gospel must be Ministers of Christ, either immediately, or mediately called.

2. The place where they were chosen, it was *on a mountaine*; mountainous places have their situation nearest to heaven; which shews that they were called to high and heavenly things: mountaines are open and in view, which shews their ministry must be publike; they cannot lye hid in a mountaine, a City that is set upon a hill is expos'd to the view of all: again, mountaines are subject to winds and tempests, which shew their callings must meet with many oppositions; and this occasioned Christ to hold up their hearts with cordials, *Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake — for so persecuted they the Prophets which were before you*. The Ministers of Christ are sure of opposition, the disciple is not above his Master, nor the servant above his Lord, if they have called the Master of the house Beelzebub, how much more shall they call them of his household? Matth. 5. 11, 12.

3. The time when they were chosen, *when it was, and after he had continued all night in prayer to God*, he goes not to election, but first he watches, and prays all the night before; this shews the singular care that Christ had in this great employment, what? to set men apart to witnesse his Name, and to publish to the world the Gospel of Christ? this he would not do without much prayer. Sometimes we finde Christ praying alone, as elsewhere he went up into a mountaine apart to pray; and here on this moun- Matth. 14. 23.

Math. 6. 6.

rairie without any of his disciples, or domesticks about him he prays alone; thus, *when thou prayest enter into thy closet, (saith Christ) and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Sometimes we finde Christ praying at night: in the day

Luke 21. 37.

time he was teaching in the Temple, and at night he went out and abode in the mount, that is called the mount of olives: See Christ in the exercise of his double office, he preacheth all day, and prays all night; this text tells us, he continued all night in prayer. Night-prayers have their special, spiritual advantages; 1. It is a time fitter for compunction, and heart-contrition, all the night make I my bed to swim, I water my couch with my teares. As some things are by heat parched in the day, but cooled in the night; so many sins contracted in the day, are seasonably repented at night: night-teares are as sweet dewes that coole the heat and pride of our spirits. 2. It is a time of silence and free from distraction; then all tumults cease, and in the secret of our souls we may silently go and speak with our heavenly Father. In this respect we have a blessed example of Christ praying at night, and especially now; O he was about the great work of sending his Ministers through all the world, and therefore now he spends all the night-long in prayer to his Father; a great and extraordinary work is not to be set upon, without extraordinary prayer.

Psal. 6. 6.

4. The company out of whom they are chosen, *he called unto him his disciples, and out of them he chose twelve: a disciple of Christ is one thing, and an Apostle of Christ is another thing; those were Christs disciples that embraced Christs doctrine of faith and repentance; it was not material to the constituting of a disciple of Christ, whether they followed Christ as many did, or they returned to their own homes, as some others did. The man out of whom the legions of devils was cast, besought Christ that he might be with him, but Jesus sent him away, saying, returne to thine own house, and shew how great things God hath done to thee. I make no question but Christ at the election of his Apostles had many disciples both waiting on him, and absent from him; and out of them that waited on him his Apostles were chosen; Christs Ministers should first be disciples. O how unfit are any to take upon them the Ministry of Christ that were never yet the disciples of*

Luk. 8. 38, 39.

Christ?

Christ: first the grace of God within us, and then must that grace of God be discovered by us.

5. The number of them that were chosen; they were *twelve*: very probable it is that there was some peculiar reason in this account, the number (say some) was figured out to us in many particulars, as in the *twelve Patriarchs*, in the twelve wells of *Elim*, in the twelve precious stones on the brest of the Priest in the twelve tribes of *Israel*, in the twelve hours of the day; Christ tells them of *sitting on twelve thrones, and judging the twelve tribes of Israel*; but I delight not curiously to descant on these things. This I am sure, that the doings of Christ were done in weight, measure, and number.

6. The end to which they were chosen, it was to an Apostleship (i.) that they might be Christs Legates to the sons of men, that they might be sent up and down the world to persuade men to salvation. *The dispensers of Gods Word must look to their mission, they must not intrude upon so sacred a business before they are sent.* Now this mission is either extraordinary by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts, and this was the case of the Apostles; or ordinary, by imposition of hands and ecclesiastical designation: and in this likewise is required fidelity, and ability. 1. Fidelity, it is required of stewards that a man be found faithful, that he defraud not Christ of his purchase, which is the souls of men, nor men of their price, and priviledge which is the blood of Christ; that he watch as a Seer, that he speak as an Oracle, that he feed as a shepherd, that he labour as an husbandman, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an Evangelist, to make full prooffe of his ministry, because he hath an account to make. 2. Ability both for right information of the consciences of men, and for the seasonable application of truth to particular circumstances, which is that which makes a wise builder. Ah! *who is sufficient for these things?* 2 Cor. 2. 16. how should we but detest the presumption of those men, who run before they be sent, who leap from their manual trades into this sacred and dreadful office, unto which heretofore the most learned and pious men have trembled to approach?

This may informe us of our duty: and this may informe you of your happinesse. 1. Here's our duty, I meane ours of the Ministry,

Use.

ministry, Christ ordained his Apostles to preach the Gospel; and Pauls motto may be ours, *wo unto me, if I preach not the Gospel*:
 1 Cor. 9. 16. *what though I preach the Gospel, I have nothing to glory of, for a necessity is laid upon me.* This day hath Christ sent me on this errant, go, preach, saying, *repent, for the Kingdome of heaven is at hand.* Surely the Lord hath put this message into my mouth, *repent swearers, repent drunkards, repent sinners, for the Kingdome of heaven is at hand*; Gospel-discoveries are made every day, Christ is arising and shining in our horizon more and more clearly, that great designe of Gods love to our souls is manifested in every Sermon, on every Sabbath: is not this Gospel-preaching? what is the Gospel, but the treasure of Gods love in Christ opened to us? Oh it is a pleasant work in this respect to be a Minister of the Gospel, to be alwaies searching into the treasures of love, and to make them known to poore souls for the gaining of them unto God. 2. Here is your happinesse; Christ hath not erected any standing sanctuary, or City of refuge for men to flye to for their salvation, but he hath appointed Ambassadors to carry this treasure unto mens houses, where he enviets them, and entreats them, and requires them, and commands them, and compells them to come in. Oh the unsearchable riches of Christ! 1. In respect of the messengers. 2. In respect of their message.

1. In respect of the messengers; they were first Apostles; now Ministers, poore earthen vessels. Had Christ himselfe come in his glorified body, attended with his Angels; it might in some measure have represented his Majesty, but alas! how would this have dazled your weaknesse? or if Christ had made use of his Angels, as he did at his birth to preach his Gospel; had they continually come in state and proclaimed salvation to the sons of men, this would have shewed more glory, but alas, how unsuitabie had this been to your weak conditions? here then is the riches of his grace, that earthen vessels should carry this treasure, that salvation should come out of the mouths of sinful creatures, that hearts should be broken, souls should beleeve, life should be infused by the ministerial breath of a weak worthlesse man; we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; Gods power is more honoured this way, than if an Angel had come in person; it may be in that case

a sinners convection would have been attributed to the power and efficacy of the Angel, but to prevent this, and to preserve the glory of his power and grace, Christ takes the treasure, and he puts it into earthen vessels, ; it is in the Original *vessels of shell*, as precious pearles are found in shells, so the pearle is the Gospel, and the shell or mother of pearle are the Apostles and Pastors, ; it is true they are vessels of small price, and subject to many knocks and falls, yet in them is the most excellent treasures of the wisdom of God, and of the Gospel of Christ. And it is in them on purpose, that the excellency may reflect on God, and not on them.

2. In respect of the message, O the unsearchable riches of Christ ! what is the message of these men ? what is the treasure they bring, but the blood of Christ ; the promises of the Gospel, the Word of grace ? I might summe up all in one word, *they bring unto men an invitation from heaven, to heaven* ; observe it Christians, the Gospel is a message, the Lord sends his Sonne up and down, carries him from place to place, he is set forth before mens eyes, he comes, and stands, and calls, and knocks at their doores, and beseecheth them to be reconciled : O the free grace of God ! O that mercy, pardon, preferment, eternal life and salvation should go a begging, and suing for acceptance ! O the love of sinne, and madnesse of folly in wicked men, to trample on such pearles, and to neglect so great salvation when it is tendered unto them ! O what a heavy charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of salvation, the daies, the years, the ages of peace, the ministry of the Word, the Book of God, the great ministry of godliness, to rise up in judgement, and to testifie against their souls ? O the condescensions of Christ ! who are ye that the Lord should send after you ? what need hath God of you ? suppose you should go on in the wayes of death, and perish everlastingly, what shall God lose by it ? Christ might say, *if you will go on, go on and perish ; if you love sin so well, take your pleasure in it, and be damned evermore*. Ah no, saith the mercy of God, and the mercy of Christ, before that be, message after message, *precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little*. This was the designe of Christs choosing

Ila. 28, 10?

choosing his Apostles, *Go ye into all the world, and preach the Gospel to every creature, that poore sinners may turne from sin, and be saved.*

SECT. 3.

Of Christs reception of sinners.

2. **F**OR Christs reception of sinners; I cannot limit this only to one yeare of Christs ministry, but I shall only mention it this yeare. Now this will appeare. 1. In the doctrine of Christ.

2. In the practise of Christ.

Math. 11. 28. 1. In his doctrine, Christ layes it down expressly, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* It is no more but *come, and welcome.* The Gospel shuts none out

John 6. 37.

of heaven, but those that by unbelief lock the doore against their own souls. Again, *all that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out;* here is laid down the full intent and purpose of God and Christ to pardon and receive sinners; the Father is willing, and the Son is willing.

John 6. 39.

1. The Father is willing, *this is the Fathers will which hath sent me, that of all which he hath given me, I should lose none;* the Father is engaged, in that first he sent Christ on that errand, to receive sinners. Secondly, in that he gave unto Christ all that he would have to be saved by Christ, with a charge to lose none. Sinners were given to Christ by his Father as so many Jewels to look to, and to save. 2. The Son is willing, *for he that cometh unto me (saith Christ) I will in no wise cast out.* Christ is so willing to receive sinners, as that he sets all his doores open, *he keeps open house,* and he casts out none that will but come in; and why so? *for I came down from heaven not to do mine own will, but the will of him that sent me.*

John 6. 38.

1. I came down from heaven, it was a great journey from heaven to earth, and this great journey I undertook for no other purpose but to save sinners. Great actions (as one says well) must needs have great ends, now this was the greatest thing that ever was done, that the Sonne of God should come down from heaven; and what was the end, but the reception and

and salvation of sinners? for the Sonne of man is come to seek, and to save that which was lost: had not Christ come down, sinners could not have gone up into heaven, and therefore that they might ascend, he descends. 2. I come down from heaven, not to do mine own will, but the will of him that sent me; his Father had sent him on purpose to receive, and to save sinners; and to this purpose, he is called the *Apostle of our profession*,—who was faithful to him that appointed him; as also Moses was faithful in all his house; his Father could not send him on any errand, but he was sure to do it; his Fathers mission was a strong demonstration, that Christ was willing to receive those sinners that would but come to him. Luke 19. 10. Heb. 3. 1, 2.

Again, Jesus stood and cried saying, if any man thirst, let him come unto me and drink: the very pith, heart, and marrow of the Gospel is contained in these words: the occasion of them was thus: on that last day of the feast of tabernacles, the Jews were wont with great solemnity to draw water out of the fountaine of Siloam, at the foot of mount Sion, and to bring it to the Altar, singing out of Isaiah, with joy shall ye draw water out of the wells of salvation; now Christ takes him at this custome, and recalls them from earthly to heavenly waters, alluding to that of Isaiah, Ho every one that thirsteth, come ye to the waters.—Incline your eares, and come unto me, and your souls shall live. The Father saith come, the Son saith come, the Spirit saith come, yea, the Spirit and the bride say, come, and let him that heareth say, come, and let him that is a thirst come, and whosoever will, let him drink of the water of life freely. All the time of Christs Ministry we see him tying himselfe in going about from place to place, upon no other errand then this, to cry at the markets, Ho every one that thirsteth, come ye to the waters! if any sinners love life, if any will go to heaven, let them come to me, and I will shew them the way to my Fathers bosome, and endear them to my Fathers heart. John 7. 37. Isa. 12. 3. Isa. 55. 1, 3. Rev. 22. 17.

Again, hither tend all those Arguments of God and Christ, to draw souls to themselves. Thus God draws arguments. 1. From his equity, heare now O house of Israel, is not my way equal? or are not your wayes unequal? q. d. I appeale to your very consciences, is this equal, that sinners should go on in sinne, and trespass against him that is so willing to receive and save poore sinners? 2. From our ruine, in case we go on in sin, cast away Ezek. 18. 25.

- Ezek. 18 31. away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye dye, O house of Israel? 3. From his own dislike and displeasure at our ruine, I have no pleasure in the death of him that dyeth, saith the Lord God, wherefore turne your soules and live ye. 4. From his mercy and readinesse to pardon sinners, let the wicked forsake his way, and the unrighteous man his thoughts, and let him returne unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon. 5. From the freeness of his love, I will love them freely, and God so loved the world so fully, so fatherly, so freely, that he gave his only begotten Son, &c. and I will give unto him that is athirst of the fountaine of the water of life freely. 6. From the sweetnesse of his Name, the Lord, the Lord, merciful and gracious, long-suffering and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin. 7. From the benefits that would follow, O that thou hadst harkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea, thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof. 8. From his oath, As I live, saith the Lord, I desire not the death of a sinner, but rather that he should turne from his wickednesse and live: O happy creatures (saith Tertullian) for whom God sweares, O unbelieving wretches if we will not trust God swearing! 9. From his expostulations, turne ye, turne ye from your evil wayes, for why will ye dye O house of Israel? — O my people, what have I done to thee? and wherein have I wearied thee? testify against me, — what could I have done more for my vineyard then I have done? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 10. From his appeales, judge now O ye inhabitants of Judah and Jerusalem — and heare O ye mountaines the Lords contraversion: and ye strong foundations of the earth, for the Lord hath a contraversion with his people, and he will plead with Israel. 11. From his groans, Oh that there were such an heart in them that they would feare me, and keep my commandments alwayes, that it might be well with them, and their children for ever. And oh that they were wise that they understood this, that they would consider their latter end. 12. From his loathness to give men up, how shall I give thee up, Ephraim? how shall I deliver thee O Israel? how shall I make thee as Admah? how shall

shall I see thee as Zeboim? my heart is turned within me, my repentings are kindled together, O the goodnesse of God!

And as God the Father, so God the Son draws arguments to win souls to himselfe. 1. From his coming; it was the very purpose and designe of his coming down from heaven to receive sinners, *this is a faithfull saying* (sayes Paul) *and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* 2. From his faire demeanour and behaviour towards sinners, this was so open and notorious, that it was turned to his disgrace and approbry, *Behold a friend of Publicans and sinners*: And the Scribes and Pharisees murmured at him, and his disciples, saying, *why do ye eat & drink with Publicans and sinners?* 3. From his own- ing of sinners, and answering for them in this respect, *and Jesus answering said unto them, they that are whole need not a Physitian, but they that are sick; I came not to call the righteous but sinners to repentance.* 4. From his rejoycing at sinners conversion: indeed we never read of Christs laughter, and we seldome read of Christs joy, but when it is at any time recorded, it is at the conversion of a poore soul; he had little else to comfort himselfe in, being a man of sorrows: but in this he rejoyced exceedingly, *in that houre Jesus rejoyced in Spirit*; it was in that houre when he saw an handfel of the fruit of his disciples ministry, as an earnest of the many thousands that should afterwards come in; *and I am glad for your sakes that I was not there* (said Christ when Lazarus was dead) but why was he glad? it follows, *to the intent ye may beleeve.* He rejoyced if any of his got faith, a little more faith, more and more faith. 5. From his grief in case of sinners not repenting; witnesse his teares over Jerusalem, and those speeches of his, *and when he was come neare, he beheld the City, and wept over it, saying, if thou hadst known, even thou at least in this thy day the things which belong unto thy peace; but now they are hid from thine eyes?* look as it is with a man carrying to be buried, his wife weeps, his children weep, his friends weep, so our Saviour follows Jerusalem to the grave, and when he can do no more for it, he rings out this doleful passing-bell, *O that thou hadst known, &c.* 6. From his wishes, groanings; *Oh Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an hen gathers her chickens under her wings; and ye would not?*

1 Tim. 1. 15.

Luke 5. 31, 32.

Luke 10. 21.

John 11. 15.

Luk. 19. 41, 42.

Math. 23. 37.

In this argument, before we passe it, observe we the several passages; here's First, the groane, *Oh*! this aspiration argues a compassionate pange of griefe; it ran to the very heart of Christ that *Jerusalem* had neglected their souls salvation, *Oh Jerusalem*! Secondly, here's an ingemination, or a double calling on *Jerusalem*, *O Jerusalem, Jerusalem*! the name doubled expresseth great affection in the speaker, as when *David* doubled the name *Absolom*, it is said, *the King was much moved*, and so he cryed, *O my son Absolom, my son, my son Absolom*; thirdly here's the monstrous sin wherewith the Lord charges *Jerusalem*, *thou that killest the Prophets, and stonest them which are sent unto thee*; *Jerusalem* was the very slaughter-house of the Prophets, in so much that very few of the Prophets had been murdered elsewhere, and so comparatively Christ speaks, *it cannot be that a Prophet perish out of Jerusalem*. Fourthly, here's Christs willingnesse to save *Jerusalem*, which he discovers. 1. In his frequent applications to it, how often? *q. d.* not once, nor twice, nor thrice, but many, and many a time have I come to *Jerusalem*, and spoak to *Jerusalem*, and woed *Jerusalem*, how often? 2. In the acting, exercising, and putting forth of his will, how often *would I have gathered thy children together*? the will of Christ was serious, though not absolute; I know his divine will absolutely considered could not have been resisted; but this was * not his absolute will but only a will of divine complacency; and so he *would not have the death of any, but that all should live*; or he speaks here of his humane ministerial will (say some) and not of his divine: many a Sermon, had he preached, and many an exhortation had he dropped, and every Sermon, every exhortation proclaimed his willingnesse, *I would, yea that I would, have gathered thy children together*. 3. In resemblance of his willingnesse, Christ would have gathered *Jerusalem's* children, *as the hen gathers her chickens under her wings*; in the metaphor Christs care is admirably displayed. 1. As the hen with her wings covers the unfeathered chickens: 2. As the hen provides for their food, not eating her selfe till they are filled. 3. As the hen defends her chickens from the ravenous birds, so that to blood she will fight in their defence; so hath Christs care been for *Jerusalem*. *No bird* (saith *Austin*) *expresseth such tender love to her young ones as the hen doth*; no fowles so discover themselves to be mothers, as hens do; other birds

2 Sam. 18. 33.

Luke 13. 33.

* There is voluntas absoluta efficax, decernens, & infallibiliter produciens effectum voluntum: & voluntas conditionata, revelata, approbationis, & simplicis complacencia. August. tract. 15. in Joh.

birds we know to be mothers when we see them in their nests, but no other way; only the hen discovers her selfe to be a mother, when her chickens do not follow her; for then her feathers stand up, her wings hang down, she cloaketh mournefully, and goeth feebly; now in respect of this singular love, Christ compares himselfe to an hen; *as an hen gathers her chickens, so would I have gathered Jerusalem.* 4. In that he adds so dolefully *but ye would not; I would, but ye would not; g. d. in me no care so great as to save your souls, in you no care so little as your souls salvation; I strove towards you in acts of love, and you strove towards me in acts of ingratitude; I would have done you good, but you would not receive it; I would, yea how often would I? but ye would not.*

2. Christ's reception of sinners appeares yet more in his practice. How welcome were all sorts of sinners unto him? he casts out none that acknowledged him for the Messiah, he turned none away that gave up their souls to be saved by him in his own way. This he manifests. 1. Parabolically. 2. Really.

1. Parabolically, especially in thole three parables, of the lost groate, and of the lost sheep, and of the lost sonne; I shall instance in this last, which may well serve for all the rest. — *when the prodigal was yet afar off, his Father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him.* In these words observe. 1. His Father sees him before he sees his Father; no sooner a sinner thinks of heaven, but the Lord spies him and takes notice of him. 2. The Lord sees him whiles he was yet a great way off; he was but in the beginning of his way: his Father might have let him alone till he had come quite home to his house, and it had been a singular mercy to have bid him welcome then; but he takes notice of him yet a great way off: sinners may be far off from God in their own apprehensions, and yet the Lord even then draws neare, whiles thus they apprehend. 3. His Father had pity or compassion on him; the Lords bowels even yearne, and worke, and stir within him at the sight of his returning prodigals; when Ephraim had bemoaned himselfe, *thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; why then cries God, is Ephraim my deare sonne? is he a pleasant child? for since I spake against him, I do earnestly remember*

Luke 15. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

ver. 20.

Jer. 31. 18, 19,

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Jer. 31. 18, 19,

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him

him still, therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord. — 4. His Father ran: there is

much in this. As, 1. It had been mercy though his Father had stood still, till his Son had come. 2. What a mercy is this, that his Father will go, and give his Son the meeting? 3. But above all, oh what abundant mercy call we this, that the Father will not go, but *run*? if he would needs meet his Son, might he not have walked towards him in a soft slow pace? O no, if a sinner will but come, or creep towards Christ, mercy will not go a foot-pace, but run to meet him; bowels full of mercy out-pace bowels pinched with hunger; Gods mercy is over all his works, and so it is over all our needs, and over all our sinnes. 5. He ran,

and fell on his neck; (i.) he hugged, and embraced him; O wonder! who would not have been loath to have touched him? was he not in his loathsome stinking raggs? smelt he not of the hogs and swine he lately kept? would not some dainty stomachs have been ready to have cast all up upon such embracements? we see mercy is not nice, when I passed by (saith God) I saw thee

Ezek. 16. 6.

polluted in thy own blood, and I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast in thy blood, live; that very time of her blood, was the time of love; then the Lord spread his Spirit over her, and covered her nakednesse; and swore unto her, and entred into a Covenant with her; and she became his.

ver. 8.

6. He ran, and fell on his neck, and kissed him; who would have brooked a person in so filthy a pickle? what? kisse those lips that have been so lately lapping in the hogs-trough? those lips that had so often kissed those base, and beggarly, and abominable harlots? one would think he should rather have kicked, then kissed him: there is a passage somewhat like this, and Esau ran to

Gen. 33. 4.

meet Jacob, and he embraced him, and fell on his neck, and kissed him; before he had thought to have killed him, but now he kissed him; its not to tell how deare the Father was to his prodigal son, when he ran, and fell on his neck, and embraced, and kissed him. The scope of the parable is this, that Christ is willing and glad

Ezzek. 33. 11.

to receive sinners: turne ye, turne ye, from your evil wayes for why will ye dye O house of Israel!

2. Christ manifests this willingnesse in his practise really, amongst many instances I shall insit only on one, a notable instance of this yeare: one of the Pharisees named Simon invited

Luke 36. 37.

Christ

Christ to eat with him, into whose house when he had entred, a certaine woman that was a sinner abiding there in the City, heard of it; a widow she was, and prompted by her wealth and youth to an intemperate life: she came to Jesus in the Pharisees house, and no sooner come, but she layes her burthen at Jesus feet, and presents him with a broken heart, and weeping eye, and an Alabafter boxe of oyntment. *Shee stood at his feet behind him weeping, and began to wash his feet with her teares, and to wipe them with the haire of her head; and she kissed his feet, and annointed them with oyntment.* 1. She stands at his feet, a signe of her humility; O what a change! she that was before married to a Noble personage, a native of the town and Castle of *Magdal*, from whence she had her name of *Magdalen*; and she that now was a widow, and therefore took her liberty of pride and lust, who so proud and vile as *Mary Magdalen*? at this time she comes in remorse and regret for her sins, and throwing away her former pride, she stoopes, and waites, and humbly stands at Jesus feet. 2. She stood at his feet behind him, a blushing signe of faith; it comprehends in it a tacite confession of her sins, she knew her selfe unworthy of Christs presence; she durst not look him in the face, but beleevingly she waites behind him: her shame speaks her repentance, and her waiting on him, and not flying from him bespeaks her faith. 3. She stood at his feet behind him weeping, her grief burst out in teares: she heeds not the feast, or feaster, though usually they are accompanied with joy, and mirth, and musick; and such feasts attended with such vanities she many a time had probably observed, yet now she comes in trembling to this feast, and falling down before Christ, she weeps, and weeps bitterly for her sins. 4. *She began to wash his feet with teares*; her teares were not feigned, but fruitful; she wept a shower of teares; one considering her teares, cryes it out, *terra rigat calum, the very earth bedewes heaven*; her eyes that before were abused to lust, are now fountaines of teares; she poures out a flood, great enough to wash the feet of her blessed Jesus; this was the manner of the Jews, to eat their meat lying down, and leaning on their elbows; or if many eat together, leaning in the bosomes of one another; thus at the Passeover it is said *there was leaning on Jesus bosome one of his disciples whom Jesus loved*; And in this posture Jesus sitting or

Ver. 35.

John 13. 23.

Jer. 9. 1.

2 Cor. 7. 11.

lying at meat. *Mary* had the convenience to weep on his feet, which he had cast behind his fellow; and O how she weeps a maine! the teares so trickle, that she begins to wash Christs feet, she not only waters them, but washes them; that which *Jeremy* wished, *Oh that my head were waters, and mine eyes a fountain of teares!* *Mary* fulfillis; for her head is waters, and her eyes are fountaines; rivers of teares run down her eyes; Oh she had pierced Christ with her sinnes, and now she weeps over him whom she had pierced; crying out as we may imagine, *O my sinnes!* and *O my Christ!* *O soule sinner!* and *O sweet Jesus!* 5. She wipes his feet with the haire of her head; her haire added to her beauty, sometimes in curling rings, or insensibly shed, she made it a snare for men, but now she consecrates it to her Lord, and makes it a towel to wipe Christs feet withall: O here's a worthy fruit of serious repentance, the Apostle calls it *an holy revenge*. 6. She kissed his feet; in token of her new choyce, and new love, and new affections; her kisses had formerly been to wantons, but now she bestows them on the feet of Christ. 7. She annoynted them with oynment; which expression was so great an extasie of love, and sorrow, and adoration, that to annoynt the feet of the greatest Monarch was long unknown and in all the pomps of *Roman* prodigality it was never used till *Otho* taught it *Nero*. When *Simon* observed this sinner so busie in the expresse of her Religion, he thought within himselfe that Christ was no Prophet, that he did not know her to be a sinner; for although the Jews Religion did permit harlots to live, and to enjoy the priviledges of the Nation, save that their oblations were refused, yet the Pharisees who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or to the benefits of ordinary society; and hence *Simon* made an objection within himselfe, which *Jesus* knowing (for he understood his thoughts as well as words) first he makes her apology, and then his own; the scope giving us to understand that Christ was not of the same superciliousness with the Pharisees, but that repenting sinners should be welcome unto him, and this welcome he publisheth first to *Simon*, *her sins which are many are forgiven;* and then to the woman, *thy sins are forgiven thee, thy faith hath saved thee, go in peace.*

ver. 47.

ver. 48.

ver. 50.

Use.

I have been long in the prooffe: but a word of use, and I have done.

done. What? is Christ most willing to receive sinners? O then be exhorted! who would not come to Jesus Christ? me thinks now all sinners of all sorts should say, though I have been a drunkard, a swearer, an unclean person, yet now I hear Christ is willing to receive sinners, and therefore I will go to Jesus Christ. This is my exhortation, *O come unto Christ, come unto Christ!* behold here in the name of the Lord I stand, and make invitation to poore sinners; Oh will ye not come? how will you answer it at the great day, when it shall be said, the Lord Jesus made a tender and offer of mercy to you, and you would not accept of it? Oh come to Christ, and beleve on Christ; as Christ is willing to receive you, so be you willing to give up your souls to him; the motives to this I may lay down in these particulars. —

1. The doctrine of Christ, *Come unto me, — and him that cometh unto me I will in no wise cast out.* All the arguments of God and Christ, of which you have heard; the practise of Christ whiles he was upon earth, and the heart of Christ now in heaven; lay these together, and apply them to your own souls, oh what work will they make!

2. The calls of God, and Christ; as they are frequent in Scriptures; consider that text, *Ho every one that thirsts, come ye to the waters!* Isa. 55. 1. [*Ho*] he begins proclamation-wise; we usually say, vocations, interjections speak very affectionate motion towards the distressed; certainly Christs love is a very affectionate love; he layes his mouth to the eares of those that are spiritually deafe, and cries aloud, *Ho [every one]* Christ invites all: *as many as ye shall finde, bid them to the marriage,* Mat. 22. 9. as the heavens are general in their influence, not one grasse on the ground but 'tis bedewed; so are Christs invitations to his feast; not one man in all the world but he is invited; *Ho every one that thirsteth*] so the Apostle, *let him that is athirst come, and whosoever will, let him take the water of life freely,* Rev. 22. 17. a thirst, and a will is one and the same, it is your will that makes up the match; if you will but sit down at Gods table, if you will but have the hony comb with the hony, if you will but drink his wine with his milke, if you will drink, yea drink abundantly of the sugcons of the new wine of his Kingdome, why then come, *come ye to the waters; come unto me and drink.* Christs

armes are spread abroad to receive sinners; he calls and knocks; and calls and waites; and calls and beseeches; every word here hath so much sweetnesse and dearenesse in it, as it plainly speaks him free and willing to receive you, if you will but come.

3. The wooings of Christ to gaine your hearts; consider him bowing the heavens, and coming down, and laying aside his robes of Majesty, and putting on your filthy garments; consider him going about from place to place, on no other errand, but to gaine your hearts, and win your souls; and who ever spake such effectual words as Christ spake when he was upon the earth? who ever gave such precious jewels to a bride, as Christ gave to his spouse? who ever put on such apparel, as Christ did when he wooed his Church? the Prophet wonders at it, *who is this that cometh from Edom, with dyed garments from Bozrah?* — wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? *Isa. 63. 1, 2.* who ever gave such a love-token, as Christ gave when he laid down his life? Oh consider him living, or dying, and say, *never like love to this.* Ah poore sinner, see your Iesus hanging on the Crosse, dropping out his last blood, breathing out his last breath, stretching out his dying armes to incircle sinners, and come, Oh come and throw your selves into his bleeding armes! away with all prejudicate opinions! who shall say, Christ is not willing to save him, and not blaspheme eternal love? speak truth; corrupt hearts speak truth; say not Christ is unwilling, but you are unwilling; *I would, but ye would not.*

Isa. 63. 1, 2.

Luke 19. 41.

4. The weepings of Christ if he cannot prevaile. Thus we find him in the Gospel expressing himselfe, not only in words, but in teares. And when he was come near *Jerusalem*, he beheld the City and wept over it, *Luke 19. 41.* Christ coming to the City and seeing it, and foreseeing the desolation that should come upon it, his bowels yearned within him towards the people, and he mourned secretly within himselfe, *q. d.* O *Jerusalem*, thou hast had many Priests to advise thee, and many Prophets to instruct thee in the wayes of life, but now the dayes are gone and past; nay, the great Prophet of the world is come to wooe thee, but yet thy heart is hardened, and thou wilt not receive the things belonging to thy peace, and therefore I will turne my preaching

preaching into mourning and sighing. *Oh that thou hadst known, even thou, at least in this thy day the things belonging to thy peace.*— and then his heart even breaks, and he weeps againe, *but now are they hid from thine eyes*! sinners, suppose Christ should come and weep over you, as he did over Jerusalem, saying, *O ye sinful souls, had but you known even you in this your day the things belonging to your peace!* and suppose that you should see one teare trickling down after another, what? Christ to weep for you, over you? me thinks if you had hearts of stone, it should melt your hearts; surely it is no light matter that makes Christ weep, children weep often, but wisemen seldome, yet here the wisest of men weeps for them that would not weep for themselves; *Oh Jerusalem, Jerusalem.*

SECT. 4.

Of Christs easie yoaake, and light burthen.

3. **F**Or the easinesse of Christs yoaake, and the lightnesse of Christs burthen, Christ delivers it in these words, *take my yoaake upon you and learn of me, — for my yoaake is easie, and my burthen is light.* See the actings of Christ this yeare in reference to our souls health. 1. He commissionates his Apostles to call sinners in. 2. He stands ready to receive them if they will but come in. 3. He sweetens the way of Christianity to them when they are come in. Many feares and jealousies are in the hearts of men, of the difficulty, austerity, and severity of Christs institutions; and therefore to remove that objection, he tells them plainly, there is no such thing, but rather cleane contrary, *for my yoaake is easie, and my burthen is light.* Mat. 11. 29, 30.

My yoaake (i.) my commandments, so the Apostle John gives the interpretation, *his commandments are not grievous.* *My yoaake* John 5. 31. *is easie;* (i.) my commandments are without any inconvenience; the trouble of a yoaake is not the weight, but the uneasinesse of it, and Christ speaks suitably, *my yoaake is easie, and my burthen* (i.) my institutions, the word primarily signifies the freight or

ballast of a ship, which cuts through the waves, as if it had no burthen; and without which burthen there were no safety in the ship. *Deperit yoke togatorum, a ferendo*, a burthen which either is laid upon the shoulder, or rather which is put into a ship, that it may go steadily and safely. — My burthen is light, the yoke of the law was hard, and the burden of the Pharisees was heavy, but Christ's yoke is easie and his burthen is light, every way sweet, and pleasant.

Christian Religion, and the practise of it, are full of sweetness, easinesse, and pleasantness; my yoke is easie, and my burthen is light.

Isa. 40. 4.

The Prophets prophesying of this, say thus, every valley shall be exalted, and every mountaine and hill shall be laid low; the crooked shall be made straight, and the rough places plaine; the meaning is, that the wayes of Christianity should be levelled and made even; and that all lets and impediments should be removed out of the way; that so we might have a more easie and convenient passage unto heaven; to the same purpose is that other prophesie, and an high way (or causway) shall be there; and away, a causway, & a way, (that is, a way cast up) Isa. 62. 10. and it shall be called the way of holinesse (or a way for the Saints of God, and not for the wicked, Matth. 7. 14.) the unclean shall not passe over it, but it shall be for those: (or he shall be with them, or be a guide unto them by his Word and Spirit, Isa. 30. 21.) the wayfaring men though fooles shall not erre therein; Christ's way is so easie that the simplest so conducted, by his Word and Spirit shall not misse of it, the meek will be guide in judgement, and the meek will be teach his way.

Isa. 35. 8.

Psal. 25. 9.

1 John 5. 3.
Rom. 8. 2.
Rom. 7. 6.

The Apostles are yet more clear; for this is the love of God that we keep his commandments, and his commandments are not grievous. And the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. And now are we delivered from the law, that being dead wherein we were held, that we should serve in newnesse of Spirit, and not in the oldnesse of the letter. Christ Jesus came to break off from our necks those two great yokes, the one of sin, by which we were kept in fetters and prisons, the other of Moses law, by which we were kept in pupillage and minority; and now Christ having taken off these two, he hath put on a third; he quits us of our burthen, but not of our duty; he hath changed the

the yooke of sin, and the yooke of the law strictly taken, into the sweetnesse of his fatherly regiment, whose very precepts carry part of their reward in hand, and assurance of glory afterward.

The reasons of the sweetnesse, easinesse, and pleasantnesse of Christian Religion, and the practise of it, I shall reduce into these heads.

1. Christian Religion is most rational. If we should look into the best laws that the wisest men in the world ever agreed upon, we shall finde that Christ adopted the quintessence of them all into this one law; the highest pitch of reason is but as a sparke, a taper, a lesser light, which is involved and swallowed up in the body of this great light, that is made up by the Sun of righteousness. Some observe that Christs discipline is the breviary of all the wisdom of the best men, and a faire copy and transcript of his Fathers wisdom; there is nothing in the laws of Christian Religion, but what is perfective of our spirits, rare expedient of obeying God, and of doing duty and benefit to all capacities and orders of men. Indeed the Greeks, whom the world admired for their humane wisdom, accounted the preaching of the Gospel foolishnesse, and thereupon God blasted their wisdom as it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent,* 1 Cor. 1. 19. the Gospel may be as foolishnesse unto some, but unto them which are called — *Christ the power of God, and the Wisdom of God.*

2. Christian Religion hath lesse trouble and slavery in it than sin, or any thing that is contrary to it, as for instance; he that propounds to himselfe to live a low, a pious, an humble and retired life, his maine employment is nothing but sitting religiously quiet, and undisturbed with variety of impertinent affaires; but he that loves the world entertaines a thousand businesses, and every business hath a world of employments: how easie a thing is it to restore a pledge? but if a man meanes to defeate, or to cozen him that trusts him, what a world of arts must he use to make pretences? as first to delay, then to excuse, then to object, then to intricate the business, then to quarrel; and all the way to palliate the crime, and to represent himselfe an honest man: the wayes of sin are crooked, desert, rocky, and uneven wayes: the

Wis. 5. 7.

2 Cor. 3. 17.

Joh. 8. 31, 32.

Psal. 119. 165.

Isa. 57. 20, 21.

Psal. 55. 9.

the Apocriphal book of Solomon brings in such men, as if in hell they were speaking this language, *we wearied our selves in the way of wickednesse, yea we have gone through deserts, where there lay no way; but as for the way of the Lord we have not known it.* Wicked men are in thralldome, but *where the Spirit of the Lord is, there is freedom.* O the paines, troubles, expences that men are at to serve their sensuality! see how the ambitious man riseth early, and goes to bed late; see how he flatters, dissembles, solicits to obtaine nothing but a little wind, a puffe, a breath of vaine mens mouths! see how the covetous man toyles, as if he were tyed in a Gally by the legge with a chaine to serve by rowing for ever; so I have heard, that *Turkes* use some Christians; but this is a thousand times worse servitude, for such a one is in servitude to a more base creature than a *Turke*, and he lies bound not only by the feet, but also by the hands, eares, eyes, heart, and all. Only the Christian is at liberty; only Christian Religion and the practise of it sets men at liberty; *if ye continue in my Word (saith Christ) then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.*

3. Christian Religion is all composed of peace; her waies are the waies of pleasantnesse, and all her paths are peace, *Prov. 17. 3.* Christ framed all his laws in compliyanse of this designe of peace; peace within, and peace at home, and peace abroad; 1. It holds forth a certaine heavenly peace, and tranquillitie within; *great peace have they which love thy law, and nothing shall offend them.* But on the contrary, the wicked are like the troubled sea *when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked:* their passions were never yet mortified; and such passions usually range in wicked men as are most contrary, and demand contrary things; the desire of honour cries *spend here*, but the passion of avarice cries, *bold thy hands*; lust cries, *venture here*, but pride saith, *no such thing, it may turne to thy dishonour*; anger cries, *revenge thy selfe here*, but ambition sayes, *its better to dissemble.* And here is fulfilled that of the Psalmist, *I have seen violence and strife in the City;* the vulgar renders it, *I have seen iniquity and contradiction in the selfe same City:* First, iniquity, for all the demands of these passions are unjust; And, 2. Contradiction, for one passion cries out against

against another. But now great peace have they that love thy law, for by the ayde of Christ and his grace, their passions are in some sort subdued: and they passe on their life most sweetly and calmly, without any perturbations much troubling their spirits; they have that peace which passeth all understanding, which the world can neither give, nor taste of, as Christ affirmeth. John 14. 27.

2. It holds forth peace at home; the laws of Jesus teach us how to beare with the infirmities of our relatives, and indeed whosoever obeyes the laws of Jesus Christ, he seeks with sweetness to remedy all differences, he throwes water upon a sparke, he lives sweetly with his wife, affectionately with his children, discreetly with his servants; and they all look upon him as their guardian, friend and patron; but look upon an angry man not subject to these Christian laws, and when he enters upon his threshold, it gives an alarme to his house, every little accident is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far it may burne. O the sweetness, easinesse, pleasantnesse of Christian Religion! where that is embraced and followed, the man is peaceable, and charitable, and just, and loving, and forbearing, and forgiving, and how should there be but content in this blessed family?

3. It holds out peace abroad, it commands all offices of kinnesse, gentlenesse, love, meeknesse, humility, lowlinesse of mind towards others; and such sweet dispositions are usually received with fondnesse, and all the endearments of the neighbourhood; it prescribes an austere, and yet a sweet deportment; it commands all those labours of love, as to relieve the stranger, to visit the sick, to wash the feet of the poore; it sends us upon charitable embassies, to uncleane prisons, nasty dungeons, and in the cause of Christ to lay down our lives one for another; it teacheth us how to returne good for evil, kindnesse for injuries, a soft answer for the rough words of an enemy; Oh when I think of this, I cannot but think of him who said, that *either this was not the Christian Religion, or we were not Christians*. For my part I am easily perswaded, that if we would but live according to the discipline of Christian Religion, one of those great plagues that vexeth the world (I meane the plague of war) would be no more, certainly this was one of the designs of Christianity, that there

*Mr. S. Ward
Conscience
Christian
Religion
humble faith*

should be no wars, no jars, no discontents amongst men; and if all men that are called Christians, were indeed charitable, peaceable, just, loving, forbearing one another, and forgiving one another, what sweet peace should we have? how would this world be an image of heaven, and of that society of Saints and Angels above in glory?

4. Christian Religion affords to us all assurances both outward and inward in some respects. I know the duties of Christianity are hard and heavy, but whatsoever Christ hath imposed as heavy and hard, he hath made it light in aides. I shall shew the helps in these particulars. As—

1. The holy Scriptures be our helps; this was the very scope and aime for which the sacred volume was sent from heaven, *viz.* that we might decline from evil, and do good; that we might die to old Adam, and live to Christ; that we might crucifie sin, and follow vertue; what are the Scriptures but the Registers of Gods will, the Letters of Gods love, to invite us to grace, and to dehorte us from vice? O the perswasions, directions, and commands of God that we might become holy; and O the dissuasions, diversions, threatnings, and terrifying of God that we might fly prophaneness!

2. The Ministers of Christ be our helps: thou hast the Scriptures, but it may be thou canst not reade, or thou canst not understand the sense and meaning thereof; Christ therefore for thy help hath set up a ministry *for the edifying of the body of Christ*. These are the watchmen over the house of Israel to cry like trumpets; and to blazon the sins of the house of Israel; these are the suitors of God and Christ to speak out his goodwill in thine eares; they call, they cry, they waite, they woove, they pray you in Christs stead that you will be reconciled unto God.

Eph. 4. 12.

2 Cor. 5. 20.

Psalms 37. 37.

3. The lives of Saints be our helps; we have not only teachers in word, but the Saints in all ages, as so many stars, have given us light how to walke in the darknesse of this life. The examples of the godly are very drawing, and much for our imitation, and therefore the Psalmist bids us, *marke the perfect man, and behold the upright, for the end of that man is peace*. O its a blessed help to a Christian life to read over, much more to marke, and observe the holy and godly lives of the Saints of God; how doth their

zeale

2. Shall condemn our coldnesse, their diligence our negligence, their watching and prayer; our sluggishnesse and indevotion? and how are they as spurs to quicken us forwards in our spiritual voyage towards heaven?

4. Christs ordinances be our helpers; as the Word, and Sacraments, and prayer, and meditation, and conference, &c. what are they but fountains of grace, conduits and conveyances of the blood of Christ? to what end were they instituted, but for the watering of our souls to the encrease of grace, and to supplanting of sin and vice; and all manner of evil?

5. The encouragements of reward be our helps. Now in the practise of Christian Religion there is a double reward, 1. The reward of duty. *In the keeping of thy commandments there is great reward*; he saith not, *for keeping them*, but *in keeping them there is great reward*; there is a grace, a beauty, an excellency in every gracious acting. 2. The reward according to the duty; to this exercise of Religion Christ hath annexed many sweet and gracious promises both for this life, and that to come; and these promises may be used as helps; *he had a respect unto the recompence of Heb. 11. 26.* reward. To this purpose are the glorious things of heaven set open before us, that we may have an eye to them, and be encouraged by them. *So runne that ye may ob- 1 Cor. 9. 24.* taine.

6. The openings and discoveries of the paines of hell are as helps to restraints us from sin, and to keep us in the way to Christ. This, some call legal, but Christ in the Gospel tells us of this; in the Gospel we finde a description of hell-paines, set out by weeping, and wailing, and gnashing of teeth; by a worme never dying, and a fire never going out; Oh when I think of those unquenchable flames, those remediless torments, without hope of recovery, remission, or mitigation; when I think of that privation and losse of the sight of Gods face, prepared only for those that serve him in holinesse, how should I but look about me; and prepare for my reckoning? nay how easie should I think any paines in comparison? some persons in affrightment have been seen to carry burthens, and to leap ditches, and climbe walls, which their natural power could never have done; and if we understood the sadnesse of a cursed eternity, from which we are commanded to fly, and yet knew how neare we are to it, and how likely to

fall into it if we continue in sinne, it would be able to create feares greater than a sudden fire, or a mid-night alarme.

Cant. 3. 10.

7. A principle of love (wheresoever it is planted) is our help; be the yoke never so uneasie, yet love will make it light; *Solomon* compares the estate of the Church to a chariot, and it is described to have, *pillars of silver, and a bottome of gold, and a covering of purple, the midst thereof being paved with love; a strange expression, that the midst of a chariot should be paved with love; but 'tis plaine, the chariot wherein Christ carries his people up and down in the world, and brings them to himselfe, is such a chariot as the midst thereof is paved with love; in this case if there were neither heaven, nor hell, yet a soul would be in the duties of Christianity. I remember how Ivo, Bishop of Chartres, meeting a grave matron on the way with fire in one hand, and water in the other, he asked her what those symboles meant? and what she meant to do with her fire and water? she answered my purpose is with the fire to burne Paradise, and with the water to quench the flames of hell, that men may serve God (said she) without the incentives of hope and feare, and purely for the love of God, and Jesus Christ. Surely it was an high expression, for my part I dare not separate those things which God hath joyned together; only this I say, that where true love is, there is an excellent help in our way heaven-wards.*

Heb. 1. 14.

8. The Angells be our helps; *they are ministring spirits, sent forth to minister for them who shall be heires of salvation. Heb. 1. 14. and the kind of their ministration is excellently set forth by the Psalmist, they shall keep thee in all thy wayes, they shall beare thee up in their hands, least thou dash thy foot against a stone, Psal. 91. 11, 12. in this place the Angells are compared to nurses that have a charge over weak children to keep them and guard them; so the Angels do all the offices of a nurse, or mother; they keep us, guard us, instruct us, admonish us, correct us, comfort us, preserve us from evil, and proyoke us to good.*

Heb. 30. 21.

9. The motions, inspirations, blessed influences of the Spirit of Christ be our helps; many a time the Spirit cries, and calls on our hearts, saying, *this is the way walk therein:* as the evil spirit, or devil in wicked men is continually moving, and inclining them

to

to all evil thoughts, affections, and desires; so the good Spirit of God in good men doth incline, and move them to good thoughts, good affections, good actions; and hence they are said to be led by the Spirit; there are indeed several acts of the Spirit, as sometimes, there is a breathing or stirring; sometimes a quickening, or enlivening; sometimes a powerful effectual inclining, or bending of our hearts unto good things; now in some of these works the Spirit is most what, for in the progress of sanctification, we need a continual help, and influence, from Gods holy Spirit, and when we obey these conducts, we are said to walk in the Spirit; and as all these are helps in the waies of Christianity, so by these helps and assistance of Christs holy Spirit, Christianity is made very easie unto us.

Rom. 8. 14.

Gal. 5. 22.

10. The grace of God is our help; many feeling the strength of corruption cry out with Paul, *O wretched man that I am, who shall deliver me from this body of death? O I finde a law in my members warring against the law of my minde; but they consider not the comfortable saying of Christ to Paul, my grace is sufficient for thee; by the assistance of grace Paul could do any thing; I can do all things through Christ that strengtheneth me; yea in all these things we are more than conquerors through him that loved us;* the Psalmist hath a notable expression to this purpose, *I will run the way of thy commandments, when thou shalt enlarge my heart;* this enlargement of heart was by the grace of God; grace is compared to oyle, as a dry purse is softened, and enlarged by anoynting it with oyle, so the heart drawn together by sin, is opened and enlarged by the powring of grace into it; & if grace be present then saith David, *I will run the way of thy commandments; not walk, but run;* it is an allusion to a cart wheele, which crieth and complaineth under a small burthen being dry, but when a little oyle is put into it, it runs merrily, and without noise; and if David could say thus in his time, how much more should we that live in these Gospel times, when grace in greater measure is effused, and poured out? by the grace of Christ (should we say) *we will walk, and runne, and fly in the way of his commandments.*

Rom. 7. 24.
ver. 23.

1 Cor. 12. 9.

Phil. 4. 13.

Rom. 8. 37.

Psal. 119. 32.

Well then, is Christian Religion and the practise of it, full of sweetnesse, easinesse, and pleasantnesse? in the first place for conviction, this may take away the cavills of some men; what is said in way of objection I shall reduce to these particulars. —

Use. 1.

1. They object that Christ himselfe confesseth it to be *a yoke*, and *a burthen*, but to that we answer with Christ, *his yoke is easie*, and *his burthen is light*. Certainly there are burthens which grieve not the bearers at all, as the burthen of feathers upon a birds back; it is nothing grievous to her, but rather beares her up; and a burthen of gold and jewels upon a mans back (supposing it the reward of his portage, and the hire of his labour) it is nothing grievous to him, but rather cheeres him up. Men, brethren, and fathers, if we will but come and close with Christ, the Spirit is given to enable us, and heaven is promised to encourage us; the one gives power, and the other stirs up our affections, and how then should we complaine of pressure? O it is a sweet burthen! sweetned by his grace, and sweetned by his Spirit, and sweetned by a principle of love, *O how love I thy law?* and sweetned by a principle of delight, *thy law is my delight*, and sweetned with a promise of reward, *in the keeping of thy commandments there is great reward*.

2. They object, we feele no such thing; you tell us of sweetnesse, easinesse, pleasantnesse; but if we must speak out our own experiences, *Oh what a wearinesse is it?* — *when will the new moone be gone, that we may sell corne?* and *the Sabbath, that we may set forth wheat?* we feele a sweetnesse in these present enjoyments of the world, but as for holinesse, grace, Religion, the discipline of Christ, we wonder where the sweetnesse is, we can finde no such secret golden mynes in these spiritual diggings.

I answer, 1. This indeed is the speech of carnal and prophane men, they feele no sweetnesse, easinesse, pleasantnesse in Gods waies; *the natural man receiveth not the things of the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned: but he that is spiritual judgeth or discerneth all things*. Poore souls! till God speak to your hearts you cannot understand this hidden Manna: It is observed that God never sent the pleasant Manna unto Israel so long as their flower and bread of Egypt lasted, so never will you tast how good the Lord is, so long as you doat on sinne and vanity.

2. Though you feele not these things for the present, yet in time you may do; yea certainly if you belong to God, in time you will do; Oh but when? you will say, when? I answer, the first

Psal. 119. 97.

174.

Psal. 119. 11.

Mal. 1. 13.

Amos 8. 5.

1 Cor. 2. 14.

first tast of this sweetnesse is usually at the first taking of Christs yoke upon us; as Merchants desirous to sell their wares, are content in the first place to let you see, and handle, and tast, thereby to induce you to buy: so Jesus Christ willing (as it were) to part with heaven, he is content in the first place to impart a certaine tast before hand, and to sweeten the waies of godlinesse unto us; *Behold I will allure her (saith God) and bring her into the wilderness, and speak comfortably unto her.* What is it that God means by alluring of his people? I answer, it containes these things As,—

Hos. 2. 14.

1. A discovery of the beauty of holinesse; when God first effectually calls the soul home to himselfe, he sets open the beauty of his service; naturally the heart is possessed with much prejudice against the wayes of Religion, Oh what a strict rule is this to carnal men, to pull out their right eyes, to cut off their right hands, to hate father, and mother, and wife, and lands, and life for the Name of Christ, to crosse their own desires, to deny their own selves, to mortifie their earthly members, to follow the Lamb through evil report and good report, through afflictions, and persecutions, and manifold temptations whither soever he goeth, to war with principalities, and powers, and spiritual wickednesses in high places? and hence it is that the Lord is forc't to set forth the wayes of Christ as beautiful, even under crosses and afflictions; thus when the watchmen smote the Church, and wounded her, and took away her vayle, yet she still acknowledged Christ (for whose sake she suffered) to be *white and ruddy, the fairest of ten thousands.* Christ sets forth himselfe and his wayes in all the grace, and goodnesse and beauty, and sweetnesse, and loveliness that possibly may be; *q. d.* by these I will allure them that belong unto me.

Cant. 5. 7, 10.

2. An out-bidding of all the temptations of other lovers; before Christ come, souls go a whoring from Christ, their hearts are allured by other lovers; the world, the flesh, and devil come in, and they proffer souls such and such contentments; but when Christ comes, he deales with souls in a more powerful way, and he out-bids all their former lovers, *q. d.* did their lovers proffer them comfort? I will bid more comfort; did their lovers proffer gaine? I will bid more gaine; did their lovers proffer honour and respect? I will out-bid them in that also, And indeed, then hath

hath the Gospel a true, and full, and gracious work upon the heart, when it yields to the proffers of the Gospel; as finding that all that the world can bid is now out-bidden; you know, when one comes to offer so much for a commodity, and another out-bids him, he carries it away; so when the world, and lust, and sin proffers to the soul such and such contents, then comes Christ and out-bids all, and so the bargain is made up, and Christ carries the heart away; sinners! it may be as yet you feele none of these things, but in time you may do, and in the meane time you see here is a word for it, *behold I will allure him, &c.*

Psal. 42. 5.

3 They object, the Saints themselves feele no such things, for aught appeares to the world; whose spirits are more heavy and sad? as it is said of Christ himselfe that he never laughed, and as David said of himselfe, *why art thou cast down O my soul, and why art thou disquieted within me?* so it may be said of some Christians, if they are strict, that they are seldome merry, or pleasant.

But I answer—1. Christians that keep indeed close to the rule, are for the most part serious, and the world may suppose them, as sad.

2. It may be they are not in their element, in the acts of Religion, and therefore they cannot expresse their spiritual cheerfulness; a fish cannot delight it selfe on the earth, but when it is in the water; a bird doth not sing on the ground, but when it is got up into the ayre; Gods people cannot rejoyce in sin, as drunkards and revellers do, but when their hearts are in Religious exercises, and in communion with God, they are merry and pleasant.

Gen. 6. 6.

3. It may be they are in such company as may make them sad: the men of the world object against Saints, that they are heavy, and soure, and melancholy men, but in the mean time they consider not that their swearing, revelling, and dishonouring of God hath made them so pensive. Why sinners! your carriage grieves the very Spirit of God, *you grieve God at the heart*, as it is expressed, *Gen. 6. 6.* and therefore no wonder if the godly cannot rejoyce in your sinful society; you are the cause of their sadness; but admit them once into the company and fellowship of the Saints, and they know how to be joyful.

4. If

4. If it be so that usually they are pensive and sad, it is not because of Religion, but because they are not more Religious; because they finde so much want of godlinesse in their own hearts; this was the cause of *Pauls* heaviness, *Oh wretched man that I am who shall deliver me from this body of death?* and yet know, that all these sadnesses are true preparatives to joy; and therefore in the very next words, the Apostle breaks out into that sweet doxology, *I thank God through Jesus Christ our Lord.* Never was true sorrow for sin, but it ended in rejoycings and praises, and thanksgiving to God.

Why then be convinced; ah deceived souls! say not that God is an hard Master, reaping where he sowed not, and gathering where he strawed not; say not that his wayes are tedious, and irksome, and uncomfortable wayes; but rather taste, and see, and try how good the Lord is, experience the truth of these words, *my yoke is easie, and my burthen is light*; what is lighter than that burthen, which instead of burthening, chears up the party on which it is laid? just like those burthens of *Cinnamon* that refresh those that carry them through the deep sands of *Arabia*. An holy divine once endeavouring to convince men of the sweetness and pleasantnesse of Gods wayes by his own experiences, *I call heaven and earth to record (saith he) that these things are truths of God; they are not notions, or conceits, but certaine realities*: Another flies somewhat higher, *if men would in earnest (sayes he) abandon the devils service, and give up their names to Christ in truth; and try, I dare assure them in the Word of life and truth, they would not exchange the saddest houre of all their life afterward, with the prime and flower of all their former sensual pleasures, might they have ten thousand worlds to boot; her waies are waies of pleasure, saith Solomon.*

2. You that are so convinc't, I beseech you carry on the work of God sweetly, comfortably, and with delight: the Psalmist sayes, *blessed is the man that delights in the law of the Lord.* And *blessed are the undefiled in the way, who walk chearfully in the law of the Lord.* And *blessed is the man that delighteth greatly in his law.* And it was written upon the heart of Christ, *I delight to do thy will* O my God, *yea thy law is within my heart*; as God loves a chearful giver, so a chearful server, come take my yoke upon you, saith Christ, *for my yoke is easie*; it is not an Iron yoke of bondage,

Rom. 7. 24.

Prov. 3. 17.

Use. 2.

Psal. 1. 1, 2.

Psal. 119. 1.

Psal. 40. 8.

dage, but a chaine of heavenly pearles to adorne your souls.

Quest. 1. Oh but how should we carry on the work, the yoeke, the duty, the practise of piety, and of Religion pleasantly? I answer.

Ans. 1. Be sure to keep the heart right and upright within; let all we do be in sincerity, and let all we are in respect of the inner man be at peace within; sense and reason can tell us, that according to the temper within, so there is the relishing of things without; he that acts in sincerity, and hath peace within, can easily go through the duties that are required without, with joy and comfort.

2 Exercise faith in the work and office of the holy Ghost; I meane that work and office to which the holy Ghost is designed, by the Father, and the Son, both to help his people, and to be the Comfortor of his people.

Rom. 8. 26.

* συναρτασ-
ματα.

Joh. 14. 26.

and 15. 26.

1. The holy Ghost is designed to help his people; *likewise the Spirit helpeth our infirmities*; the word in the Original * doth properly imply such an help, as when an other man of strength and ability steppeth in, to sustaine the burthen, that lyeth upon weak shoulders; why, this makes Christs burthen light, we do not beare all the weight, for the holy Ghost puts under his shoulder. 2. The holy Ghost is designed to comfort his people. Christ calls him *the Spirit, the Comfortor*; because he brings in a kind of spiritual joy, and spiritual comfort. Marke, it is not a natural, but a spiritual joy; Oh what a vast difference is there betwixt the comforts of a carnal heart, and the comforts of the godly? the one comes from a little meate, or drink, or creature-vanity; but the other comes from the exercise of faith, about the office of the holy Ghost, who is designed to this work? surely here is the way to carry on duty sweetly, and comfortably, and with delight (i.) to be in the exercise of faith on the work and office of the holy Ghost, as he is our helper and Comfortor, 1 Pet. 2. 9.

1 Pet. 2. 9.

3 Understand what is in Christian Religion, and in the practise of it to cause delight. As ———

1. In every duty and gracious acting of it, there is more of the glory of God than in the whole frame of heaven, and earth besides; *herein is my Father glorified that you beare much fruit*, Joh. 15. 8. Oh if we but thus looked at the profession, and practise of

of

of Christian Religion, we could not but take pleasure in it.

2. In every duty & gracious acting of it, there is the seed of glory, and eternal life; sometimes there breaks out in the very exercise of duty a joy in the holy Ghost, a foretast of glory; but howsoever there is the seed of glory; and though the seed of glory be not seen, but lye as it were under ground dead, and unseen, yet in time it will spring up unto eternal life: why, thus look at the practise of Religion, and it will be sweeter to us than honey, and the honey comb, it will be more precious than gold, yea than much fine gold.

But how should we know the difference betwixt the natural pleasantness, and this spiritual pleasantness in Religion? I know Christians may put a lustre upon the wayes of God by their natural pleasantness, and chearfulness of spirit; but because we speak of a spiritual joy, and comfort, and not of a natural, wherein lyes the difference? I answer —

Quest. 2.

1. If it be a spiritual pleasantness, it will be serious; *I have said of laughter it is mad, and of mirth what doth it?* there is much lightness and vanity in such breakings out of natural pleasantness, but in pleasantness spiritual all is grave; and sober, and exceeding serious.

Ans.

Eccles. 5, 2.

2. If it be a spiritual pleasantness, it can stand with repentance, and humiliation, and the feare of God, *rejoyce with trembling*, saith the Psalmist; spiritual rejoycing may consist with trembling: and *blessed is the man that feareth the Lord, that delighteth greatly in his commandments*; the feare of God may consist with these spiritual delights in the commandments of God.

Psal. 2, 17.

Psal. 112, 1.

3. If it be spiritual pleasantness, it is our strength; *the joy of the Lord is our strength*, saith Nehemiah; nothing animates souls more in duties than joy doth; it carries on the soul more fully: it is as oyle that causeth the wheelles of Christian practise to go on more freely: we may be naturally pleasant, and then coming to spiritual duties our hearts are dead, but if our pleasantness be spiritual, our hearts will be strengthened in the wayes of God.

Nehem. 8, 10.

4. If it be a spiritual pleasantness, it will beare up the heart in want of all outward pleasantness; *although the fig-tree shall*

Heb. 3. 17, 18

not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation. When all is darke abroad in the world, the soul in this frame will rejoyce in God alone; on the contrary, the soul that hath only a natural pleasantness of Spirit, when affliction comes, it is all amort, and down; I appeale to you that have the most delightful spirits, when you have friends, and meanes, and all you like, you are jocund and merry, but when affliction comes, how quickly are your spirits down? surely your pleasantness is not spiritual, for if so, it would beare up your hearts joyfull in affliction.

John 6. 4.

* So Arctim,
and others.

And now againe the *Passover*, a feast of the Jewes was nigh: our English Annotations on these words can tell us that this seems to be * the third *Passover* after Christs baptism. And therefore here I conclude the third year of Christs ministry; there is but one year more before Christs death, to which now I come, and to some passages therein, most observable in reference to our souls salvation.



CHAP. IV. SECT. I.

Of the fourth yeare of Christs ministry, and generally of his actings in that yeare.



His was the last yeare of Christs ministry in which were thousands of passages: The Evangelist John relates more of Christ this yeare than in all the former; and if I studied not brevity, we might dwell more on his actings for us this yeare, than hitherto we have done from the beginning of his ministry; now it was that he was transfigured, now it was that he

he instituted that Sacrament called the Lords Supper; now it was that after supper he made his farewell Sermon, rarely mixt of sadness and joyes, and studded with mysteries as with emeralds; now it was, that after Sermon he blessed his disciples, and prayed for them, and then having sung an hymn, he went out into the mount of olives, where in a garden he began his sufferings. On these passages I had thought to have enlarged, but I see the book swells under my hands; and now that I am drawing neare Christs sufferings, I shall only touch one point, which hitherto I have pretermitted, and is the most comprehensive of any passage I can touch.

Many questions are about *the holinesse, or righteousness, or obedience of Christ*. As whether it belong to us? and whether it be the matter of our justification? and whether Christ was bound to observe the law of works as a Mediatour, or only as a meer man? and whether we are not justified by the passive righteousness of Christ only? and seeing now we are discovering Christs actions in reference to our souls salvation, we cannot passe this maine businesse, whereof much relates to Christs life, as well as to his conception, or birth, or death, or sufferings.

SECT. 2.

Of the distinctions, or several divisions of Christs righteousness.

FOR the better understanding of Christs righteousness, we usually distinguish, that Christs righteousness is either that righteousness inherent in him, or performed by him; the righteousness performed by him, is either his fulfilling the commandments, or his satisfying the curse of the law. The same distinction is given by others in these termes, Christs righteousness is either his original conformity, or his active and passive obedience unto the law: his original conformity, is that gracious inherent disposition in Christ from the first instant of his conception, whereby he was habitually conformable to the law; and

this original righteousness answered for our original unrighteousness, his active obedience is his doing of legal obedience unto the command; and his passive obedience is his suffering of punishment due unto us for our sins. — I shall yet a little further enlarge this distinction of the righteousness of Christ, and give it in thus; *viz.* The righteousness of Christ is either negative (if I may so speak) or positive; by the negative I understand the absence of all sins and vices, forbidden in the law; by the positive, I mean both a presence of all virtues, and duties, required to the perfect fulfilling of the law, as also a voluntary suffering of the penalty, to satisfy the commination and curse of the law.

Joh. 8. 46.

1 Pet. 1. 9.
Heb. 7. 26.

2 Pet. 2. 22.

Heb. 4. 15.

1. The negative righteousness is that which we call the innocency of Christ: we read often in Scriptures that he was both blameless and spotless; 1. Blameless, free in himself from all imputation of sin; to this purpose Christ challenged the Jews, *which of you convinceth me of sinne?* in all his life he was unblameable and unproveable; and therefore now towards the end of his life, he asks the people with whom he had conversed, *which of you convinceth me of sin?* 2. Spotless, free from all infection of sin; Peter calls him a *Lamb without blemish, and without spot*; and Paul an *high Priest, holy, harmlesse, and undefiled*; one who never did evil, nor spake evil; he did no sinne (saith the Apostle) *neither was guile found in his mouth*, one who never offended so much as in thought, but was absolutely and in all respects *χωρις εμαρτιας, without all sin.*

2. The positive righteousness of Christ is twofold, his perfect fulfilling of all things commanded, and his perfect satisfying of the punishment threatened. The former is the holiness of Christ, this also is twofold, the holiness of his nature, and the holiness of his life and conversation; the former is that we call his habitual righteousness, the latter is that we call his actual obedience. And thus much of the distinction of the righteousness of Christ.

SECT. 3.

Of the holinesse of Christs nature.

NOW in the first place for the holinesse of his nature, the Psalmist tells us, *thou art fairer than the children of men, and grace is poured into thy lips.* Which is all one with that description of Christ by the Spouse, *my beloved is white and ruddy, the chiefest of ten thousands.* As in the fairest beauty, there is a mixture of these two colours, *white and ruddy*, so in Christ there is a gracious mixture, and compound of all the graces of the Spirit; there is in him a sweet temper of gentleness, purity, righteousness, meeknesse, humility, and what not? *in him are hid all the treasures of wisdom, and knowledge;* and I may adde, of all other gifts and graces; not a grace but it was in Christ, and that in an higher way than in any Saint in the world; and therefore he is called *fairer than all the children of men.* Observe, there was more habitual grace in Christ than ever was, or is, or shall be in all the Elect, whether Angels or men. He received the Spirit out of measure; there was in him as much as possibly could be in a creature, and more than in all other creatures whatsoever. As the Sun is the Prince of starres, as the husband is the head of the wife, as the Lyon is the King of the beasts, so is this Sun of righteousness, this head of the Church, this Lyon of the tribe of Judah the chiefest of ten thousands; if we look at any thing in heaven or earth, that we observe as eminently faire, by that is the Lord Jesus in respect of his inward beauty set forth in Scriptures, he is the Sun of righteousness, the bright morning star, the light of the world, the tree of life, the lilly and the rose; fairer than all the flowers of the field, than all the precious stones of the earth, than all the lights in the firmament, than all the Saints and Angels in heaven.

* You will say, what's all this to us? certainly much every way; the Apostle tells you, *that the law of the Spirit of life which is in Jesus Christ hath freed me from the law of sinne and of death;* let us enquire into those words, *the law of the Spirit of life;* the Spirit of life is here put for life; as elsewhere, *after three dayes and an halfe, the Spirit of life coming from God shall enter into them;* now life

Psal. 45. 2.

Cant. 5. 10.

Col. 2. 3.

Rom. 8. 2.

Rev. 11. 11.

Luk. 1. 35.

life is that whereby a thing acteth and moveth it selfe, and it is the cause and beginning of action & motion: and this *Spirit of life*, or *life* it self being here applied to Christ, it is that in Christ which is the beginning and cause of all his holy actions, and what was that but his Original holinesse, or the holiness of his humane nature? but why is the holiness of Christs nature, called *the Spirit of life*? I answer, 1. Because it was infused into his manhood by the Spirit of God, *the holy Ghost shall come upon thee— therefore also that holy thing which shall be borne of thee shall be called the Sonne of God.* 2. Because it is a most exact, and absolute, and perfect holiness; the Scripture-phraze setting out things in perfection or fulness; usually adds the word *spirit* unto them; as the spirit of pride, the Spirit of truth, and the spirit of error; so then the meaning of *the Spirit of life* is all one with the most absolute and most perfect purity, and holinesse of the nature of Christ. It is briefly as if the Apostle had said, *the Law of the Spirit of life*, or the power of the most absolute and perfect holinesse of the nature of Christ, *hath freed me from the law of sin and death; hath acquitted me from the power of my sinful nature, and from the power of death due to me in respect of my sinful and corrupt nature.* We might draw from hence this conclusion, that— *the benefit of Christs habitual righteousness infused at his first conception, is imputed to beleivers to their justification.* As the obedience of his life, and the merit of his death, so the holinesse infused at his very conception, hath its influence into our justification: it is by the obedience of his life that we are accounted actually holy, & by the purity of his conception (or habitual grace) that we are accounted personally holy. But I must not stay here; Thus much of the holinesse of Christs nature.

SECT. 4.

Of the holinesse of Christs life.

Rom. 5. 19.

2. **F**OR the holinesse of Christs life, the Apostle tells us, that *by the obedience of one, many shall be made righteous*; here's the obedience of Christ, and its influence on us, 1. The obedience

ence of Christ is that whereby he continued in all things written in the book of the law to do them: Observe, *Christ's life was a visible commentary on Gods law*. For proofe, *think not that I am come to destroy the law, or the Prophets (saith Christ) but to fulfill them*. And, *the Father hath not left me alone (saith Christ) for I do alwayes those things that please him*. Hence Christ in Scripture is called *holy and just*, and *the holy one*, *Act. 2. 27. the most holy*, *Dan. 9. 24.* by his actual holiness Christ fulfilled in act every branch of the law of God; he walked in all the commandments of God; he performed perfectly both in thought, word, and deed whatsoever the law of the Lord required. — I do not, cannot limit this obedience of Christ to this last yeare of his ministry, for his whole life was a perpetual course of obedience, he was obedient unto death, saith the Apostle *μᾶλλον θάνατον even untill his death*; and yet because we read most of his holy actings this yeare, and that this was the yeare wherein both his active and passive obedience did most eminently shine, and break forth, the yeare wherein he drew up all the dispersions of his precepts, and cast them into actions, as into summes total, therefore now I handle it, — and I shall make it out by the passages following, only in this one yeare. As —

Matth. 5. 17.
John 8. 19.
Act 3. 14.

1. Now he discovered his charity in feeding the hungry, as at once five thousand men with five loaves and two fishes, *Joh. 6. 9, 10, 11.* and at another time foure thousand men with seaven loaves and a few small fishes, *Mat. 15. 32.*

Phil. 2. 8.

Matth. 15. 32.

2. Now he discovered his selfe-denial, and contempt of the world, in flying the offers of a Kingdome; when the people were convinc't that he was the Messiah from that miracle of feeding five thousand men with five loaves, presently they would needs make him a King; but he that left his Fathers Kingdome for us, he fled from the offers of a crown and Kingdome from them, as from an enemy; when *Iesus perceived that they would come and take him by force, to make him a King, he departed againe into a mountaine him selfe alone.*

Joh. 6. 15.

3. Now he discovered his mercy, in healing the womans daughter that had an uncleane spirit; the woman was a Greek, a *Syrophemitan* by nation; and in that respect Christ called her a *dog*, and yet Christ gave her the desire of her soul; O the rich mercy of Christ, that he would admit a dog to his Kingdome! O grace!

Mat. 7. 26, 27.

O mercy! that Christ should black his faire hands in washing foule and defiled dogs! what a motion of free mercy was this, that Christ should lay his faire, spotlesse, and chaste love, upon the black, defiled, and whorish souls? O what a favour, that Christ maketh the Leopard and Ethiopian white for heaven?

4. Now he discovered his bounty, in giving the *keyes of the Kingdome of heaven* to his Apostles, and to their successors; this was a power which he had never communicated before; it was a gift greater than the great charter of nature, and the donative of the whole creation. Indeed at first God gave unto man a dominion over the fish of the sea, and over the foule of the ayre, and over the cattel, and over the earth; but till now heaven it selfe was never subordinate to humane ministration; herein was the acting of Christs bounty, he gives unto his Ministers the keyes of heaven, that *whatsoever they shall bind on earth, shall be bound in heaven, and whatsoever they shall loose on earth, shall be loosed in heaven.*

5. Now he discovered his patience in suffering all injuries; from hence forward to the death of Jesus, we must reckon his dayes like the Vigils, or Eves of his passion; for now he began, and often did ingeminate those sad predictions of the usage he should shortly finde, that he should be *rejected of the elders, and chiefe Priests, and scribes, and suffer many things at Jerusalem, and be killed, and be raised up the third day*, and in the meane time he suffers both in word and deed; they call him a glutton, a drunkard, a deceiver, a finner, a mad-man, a Samaritan, and one possessed with a devil; sometimes they take up stones to stone him, and sometimes they lead him to an hill, thinking to throw him down headlong, and all this he suffereth with patience; yea with much patience he possesseth his soul.

6. Now he discovered his glory in being transfigured on the mount; however the person of Christ was usually depressed with poverty, disgrace, ignominy; so that neither Jewes nor Gentiles, nor the Apostles themselves could at first discern the brightness of his divinity; yet now Christ gave an excellent probation of that great glory, which in due time must be revealed to all the Saints; for taking with him Peter, James, and John, he went up into

Luk. 9. 18, 19
3. 31

the mountain to pray, and while he prayed, he was transfigured before them, and his face did shine like the sun, and his garments were white and glistering, and there appeared talking with him Moses and Elias, speaking of the decease which he should accomplish at Jerusalem: the embassage of Christs death was delivered in formes of glory, that so the excellency of the reward might be represented together with the sharpnesse of his sufferings; now if ever, whiles he was upon earth, was the beauty of Christ seen at height, Peter saw it, and was so ravished at the sight, that he talked he knew not what: In respect of this glorious beauty, his face is said to shine like the sun, I cannot think but his shine exceeded sun, and moone, and stars; but the sun is the brightest thing we know, and therefore it is spoken to our capacity; Here's one straine of exaltation, though mostly all Christs life was a state of humiliation; it learnes us to be content with, yea to expect most humiliation little exaltation here; we may have a taste, but no continued comforts till we come to heaven.

7. Now he discovered his meeknesse in riding upon an asse, and a coals the foale of an asse; which was according to the prophesie, Behold thy King cometh unto thee meek; and especially in rebuking the furious, intemperate zeale of James and John, who would faine have called for fire from heaven to have consumed the inhabitants of a little village, who refused to give Christ entertainment. Ah faith Christ, ye know not what spirits ye are of: q. d. you must learne to distinguish the spirit of Christianity, from the spirit of Elias; why, Christ came with a purpose to seek and to save mens lives, and not to destroy them: it were rashnes indeed to slay a man on some light displeasure, whose redemption cost the effusion of the dearest heart-blood of the Sonne of God. See here the meeknes of Christ, in opposition to the fury and anger of his own disciples.

8. Now he discovered his pity and compassion, in weeping over Jerusalem; and when he was come neare, he beheld the City, and wept over it, saying if thou hadst known, even thou, &c. we read of Joseph, that there was in him such a brotherly and natural compassion, that his bowels yearned upon his brethren, and he could not reſtaine himſelfe before all them that stood by him: his love was like an hot furnace: now Jesus Christ hath the same heart and
 N an 2
 bowels

Math. 21. 5.

Luke 9. 55.

ver. 56.

Luk. 19. 41, 42.

Gen. 43. 30.

Gen. 45. 1.

bowels of a man; and I conceive as Christ was a man void of sin, so the acts of natural vertues (as to pity the afflicted, to compassionate the distressed) were stronger in him than possibly they could be in any other man; sin bunteth natural faculties, especially such as encline to laudable and good acts, as to love, and pity, and compassionate, the miserable, in this respect Joseph was nothing to Christ; when Christ saw *Jerusalem*, he wept, and wept; his compassion strangled, and enclosed within him, it must needs break out; it may be in some measure it eased Christs mind, that his bowels of mercy found a vent; we read that pity kept within Gods bowels, paines his very heart, so that it must needs come out, *mine heart is turned within me, my repentings are kindled together.*

Hos. 11. 8.

9. Now he discovered his humility in washing his disciples feet; *supper being ended, he laid aside his garments, and took a towel, and girded himselfe, and poured water into a bason, and began to wash his disciples feet, and to wipe them with the towel wherewith he was girded.* In this ceremony, and in the discourses following he instructs them in the doctrine of humility; yea, he imprints the lesson in lasting characters, by making it symbolical. But why would he wash their feet, rather than their hands, or heads? I answer, it is probable on this account, that he might have the opportunity of a more humble posture. See how he layes every thing aside, that he may serve his servants; heaven stoopes to earth, one abisse calls on another, the miseries of man which were next to infinite, are excelled by a mercy equal to the immensity of God. It is storied of one *Guericus*, that upon the consideration of this humility of Christ in washing his disciples feet, he cried out, *thou hast overcome me O Lord, thou hast overcome my pride, this example hath mastered me.*

Joh. 13. 4. 5.

10. Now he discovered his obedience to his Father in preaching the Gospel up and down. He foresaw that the night drew on in which no man could work, and therefore now he hastened to do his Fathers business, now he poures out whole cataraacts of holy lessons; and still the people drew water from this fountaine, which streamed out in continual emanations; he added wave to wave, and lyne to lyne, and precept to precept; and at last he gave them his farewell Sermon, which is the most spiritual and comfortable piece that ever was uttered; it comprehends the intentions

tentions of his departure to prepare places for his Saints in heaven; and in the meane while he would send them the holy Ghost, to supply his room, to furnish them with proportionable comforts, to enable them with gifts, to lead them into all truth, and to abide with them for ever. In conclusion of all, he gave them his blessing, and prayed for them, and then having sung an hymne, he goes away, and prepares for his sufferings.

2. Hitherto of the obedience of Christ; what was it but a visible commentary of Gods law? but now for its influence on us, by the obedience of one, many shall be made righteous. *Observe, the righteousness of the law fulfilled, and fully accomplished in the person of Christ, is as truly ours, if we beleeve in Christ, as if it were in our selves, or as if the law had been fulfilled in our own persons. Thus Christ is the end of the law (saith the Apostle) for righteousness to every one that beleeveth.* Christ hath not only determined, and put an end to the ceremonial law, but he is also the end of the moral law, he hath perfectly in his own person accomplished the moral law, and that not for himselfe, but for righteousness to every one, that truly beleeves in him. *And God sent his Son* — *Rom. 8. 4.* that the righteousness of the law might be fulfilled in us; These words in us] much trouble interpreters, for though we beleeve, yet are we imperfectly holy, how then should the law be fulfilled in us? but 'tis answered, that the righteousness of the law is fulfilled in us, not by inhesion, or sanctification, but by imputation, and application; (i.) in our nature which Christ took upon him; it was in Christ, and is imputed unto us, and so the righteousness of the law is fulfilled in us. It is well observed of *Beza*, that the Apostle saith not, that the righteousness of the law might be fulfilled by us, or of us, or by any righteousness inherent in our own persons, but in us because it is to be found in Christ whose members we are, who walke not after the flesh but after the Spirit. The point is sweet, but I cannot stay on it. In reference to what I have spoken of the righteousness of Christ, habitual and actual, a great contraverſie is risen in our dayes, of which in the next Section.

SECT. 5.

Of the great contraversion, whether we are not justified by the passive righteousness of Christ only, without any consideration had to the righteousness of Christ either inherent in him, or performed by him.

FOr my part I am for the negative, upon these well known grounds.

Argu. 1. By what alone the law is not fully satisfied, by that alone we are not justified; but by the passive obedience of Christ alone, the law is not fully satisfied, therefore by his passive obedience only we are not justified. Thus far I grant that the law is fully satisfied by his passive obedience in respect of the penalty therein threatened, but not in respect of the commandment for the obtaining of the blessedness therein promised; and the righteousness of the law is thus described, that *the man which doth these things shall live by them.*

Rom. 10. 5.

Against this are diverse exceptions of the adversaries, As, 1. That the law is satisfied either by doing that which is commanded, or by suffering the punishment which is threatened.

Ans. It is true in respect of the penal statutes of men, but not in respect of the commandments of God, in which there is not only a penalty threatened, but a blessedness promised: if man had continued in his integrity, the law might have been satisfied by obedience only; but being fallen into a state of disobedience, two things are necessarily required to the fulfilling of the law, (1.) the bearing of the penalty, and the performing of the command; the one to escape hell, and the other to obtain heaven.

2. They except that whosoever are freed from hell, are also admitted to heaven. *Ans.* The reason thereof is because Christ who did beare the punishment to free us from hell, did also fulfill the commands to bring us to heaven; but howsoever these two benefits of Christ do alwayes concur in the party justified, as the causes thereof concurred in Christ, who not only did both obey and suffer, but in obeying suffered, and in suffering obeyed; yet both the causes between themselves, and the effects between themselves, are carefully to be distinguished; for as it is one thing

thing to obey the commandment, and another thing to suffer the punishment, so it is one thing to be freed from hell by Christ his suffering the penalty, and another thing to be intitled to heaven, by Christ his fulfilling the commandments. 3. They except, that God is a most free agent, and therefore he may if he will, justifie men by the passive righteousness of Christ only, without fulfilling of the law. *Ans.* What God may do, if he will, I will not dispute, but sure I am, that, he justifieth men according to his will revealed in his Word; and there we finde, that as we are justified from our sins by the blood of Christ, so also we are made just by the active (though not only by the active) obedience of Christ; for as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. And if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saved by his life: by his life which he lived before his death, and by his life which he lived, and doth live after his death, by the acts of his life before his death meritoriously, and by the acts of his life after his death (as by his resurrection, ascension, session, and intercession) effectually. *Christ is made unto us of God (saith the Apostle) both redemption and righteousness: redemption to deliver us from sin, and righteousness to bring in everlasting righteousness.* 4. They except, that if we are justified by Christ his fulfilling the law, then we are justified by a legal righteousness, but we are not justified by a legal righteousness, but by such a righteousness as without the law is revealed in the Gospel. *Ans.* The same righteousness by which we are justified, is both legal and evangelical in diverse respects, legal in respect of Christ, who being made under the law, that he might redeem us who were under the law, perfectly fulfilled the law for us; and evangelical in respect of us unto whom his fulfilling of the law is imputed. And herein stands both the agreement and difference betwixt the law and the Gospel, the agreement in that both require the perfect fulfilling of the law unto justification, the difference in that the law requireth perfect obedience to be performed in our own persons, but the Gospel accepts of perfect obedience performed by Christ our surety and imputed to us; and so it is all one as if it had been performed in our own persons.

no. 2. If Christ by his conformity to the law fulfilled the law for

us, then are we justified by his habitual and actual righteousness, and not merely by his passive; but Christ by his conformity to the law, fulfilled the law for us; for so we read, *he was borne for us*, Luk. 2. 11. *he was made subject to the law for us*, Gal. 4. 4, 5. and for our sakes he sanctified himself, Joh. 17. 19. and for our sakes he did the will of God, *then said I see I come to do thy will* O God; by the which will we are sanctified, Heb. 10. 7. 10.

Against this are diverse exceptions; As, 1. That Christ obeyed the law, or conformed to the law (as need was) for himself, Christ (say they) *as he was man*, was bound to obey the law for himselfe. *Ans.* This assertion detracts from the merit of his obedience, and from the dignity of his person. 1. From his merit, for if his obedience were of duty, then it were not ** meritorious*, Luke 17. 10. and if this be true, then have we no title to heaven. 2. From the dignity of his person, as if he needed either to obey for himselfe, or by his obedience were any way bettered in himselfe. O that these men would remember that the person who did obey the law was, and is not only man, but God also; Christ fulfilled the law not only as man, but as God-man Mediatour; and therefore as his blood was Gods blood, so his obedience was the obedience of God, *who being in the forme of God, thought it no robbery to be equal with God.* — and being found in fashion as a man, he humbled himselfe, and became obedient unto death, or until death. We find him here God-man; and from hence we conclude that all the legal actions of Christ from his incarnation to his passion inclusively, were the actions of Christ God-man, Mediatour, and surety for us in a way of covenant; and consequently they were not performed of dutie, nor for himselfe. 2. They except, that if Christ obeyed the law for us, that by his obedience we might be justified, then shall not we our selves need to obey the law, but the consequent is absurd, therefore the antecedent. *Ans.* We need not to obey the law to that end, that we may be justified thereby, for this is impossible to us by reason of the flesh; and therefore our Saviour fulfilled it for us; and yet it follows not but that we may endeavour to obey the law for other ends; as to glorifie God, to obey his will, to testifie our thankfulness, to edifie our brethren, to assure our selves of our justification, and so to make our calling and election sure;

* *Debitum non est meritum*

Act. 20. 18.

Phil. 2. 6, 8.

sure; in this study and practise of piety, consisteth our new obedience, which we must therefore be careful to performe, though Christ as to justification hath performed it for us. 3. They except, that if Christ by his active obedience fulfilled the law for us, and that so we are justified from all kind of sin, both original and actual, then Christs suffering was in vaine. *Ans.* Christs active obedience is an essential part of our justification, but not all our justification; the material cause of our justification is the whole course of the active and passive obedience of Christ, together with his original righteousness, or habitual conformity unto the law; I say *together with his original righteousness*, because many authors expresse no more, but only Christs active and passive obedience; but they are to be understood, as asserting his original righteousness implicite, the act presupposing the habit. And here observe the difference betwixt the law in case of innocency, and the law in case of sin; the law in case of innocency required only doing, but the law in case of sin cannot be satisfied without doing and suffering. *Gal. 3. 10. Gen. 2. 17.* Original justice and active obedience was sufficient to justify man in his innocency, but not to justify man fallen; and therefore we do not seerate these, the original, the actual, and the passive righteousness of Christ, as to the matter of justification, but we imply all.

3. We read in Scripture of two parts of justification, *viz.* the absolving of a beleiving sinner from the guilt of sin and death; and the accepting of a beleiving sinner as righteous unto life. The former is wrought by the sufferings of Christ imputed as a full satisfaction for sin, the other by imputation of Christs perfect obedience, as a sufficient merit of eternal life; by the former we are freed from hell, by the latter we are entitled to the Kingdome of heaven, of them both the Apostle speaks, *we are justified by his blood, Rom. 5. 9. and we are made righteous by his obedience, Rom. 5. 19.* — Our adversaries deny these two parts of justification, saying that it consists wholly in remission of sin. But we reply in every mutation, though it be but relative, we must of necessity acknowledge two termes, *terminum a quo, & terminum ad quem*, the denomination being commonly taken from the latter: as in justification there is a motion or mutation from sin to justice, (from which terme justification hath its name) from a state of death

death and damnation, to a state of life and salvation; but if justification be nothing else but bare remission of sins, then is there in it only a not imputing of sinne, but no acceptation as righteous; a freedome from hell, but no title to heaven.

they say indeed, that to whom sinne is not imputed, to them righteousness is imputed; and we grant that these things do alwayes concur; but yet they are not to be confounded, for they differ in themselves, and in their causes, and in their effects

1. In themselves, for it is one thing to be acquitted from the guilt of sinne, and another thing to be made righteous, as we see daily in the pardon of malefactors. 2. In their causes, for the remission of sinne is to be attributed to Christs satisfactory sufferings, and acceptation as righteous unto life to Christs meritorious obedience. 3. In their effects, for by remission of sinne we are freed from hell, and by imputation of Christs obedience we have right unto heaven. I will not deny but that

Rom. 8. 2.

to Christs habitual and actual righteousness is sometimes attributed freedome from sinne and hell as in *Rom. 8. 2. the law of the Spirit of life which is in Christ Jesus hath made me free from the law of sinne and death*; and on the contrary side to Christs passive obedience is sometimes attributed a right unto heaven

Heb. 9. 15.

as in *Heb. 9. 15. that by meanes of his death,—they which are called might receive the promise of eternal inheritance*; but such places as these, are to be understood by a *Synecdoche*, which puts only one part of Christs obedience for the whole obedience of Christ. But I must recall my selfe, my designe in this work was not for contraversies; I leave that to others; See *Downham, Burges, Norton, &c.* for my part I am sure I have before me a more edifying work, which is to take a view of this *Jesus*, not only for intellection, but for devotion, and for the stirring up of our affections.

Joh. 13. 1.

Thus far I have held forth Jesus in his life, or during the time of his ministry, till the last Passeeover, and now was it that *Jesus knew his houre was come, and that he should depart out of this world unto the Father*; but of that hereafter; our next business is to direct you in the Art or Mystery, how we are to look unto *Jesus* in respect of his life.

we

CHAP. V. SECT. 1.

Of knowing Jesus as carrying on the great work of our salvation in his life.



From the object considered, that we may passe to the act.

1. Let us know Jesus carrying on the great work of our salvation during his life. We have many books of the lives of men; of the lives of heathens, of the lives of Christians; and by this we come to know the generations of old; Oh but above all reade over the life of Jesus, for that is worth thy knowing. To this purpose we have foure Evangelists, who in blessed harmony set forth his life; and to this purpose we have the book of the generation of Jesus Christ. Now these should be read over and over; then shall we know Mat. 1. 1. (saith the Prophet) if we follow on to know the Lord. Ah my soul! that which thou knowest of Christ already, it is but the least part of what thou art ignorant of; we know but in part, saith Paul of himselfe and others; the highest knowledge which the most illuminate Saints have of Jesus Christ, is but defective and imperfect. Come then and follow on to know the Lord: still enquire after him; imitate the Angels who ever desire to stoop down, and to pry into the actings of Christ for us men, and for our salvation; it is their study, yea it is their delight and recreation; Paul seemed to imitate them when he said, I determine not to know any thing among you but Jesus Christ: if there be any thing in the world worth the knowing, this it is, And for thy better knowledge that it may not be confused, but distinct. 1. Study over those passages in the first yeare of Christs ministry; as the preaching of John, the baptisme of Christ, his fasting and temptation in the wilderness, his first manifestation by his several witnesses. His whipping of the buyers and sellers out of the Temple. 2. Study

1 Cor. 13. 9.

1 Pet. 1. 12;

1 Cor. 2. 2;

over those passages in the second year of Christs ministry; as those several sermons that he preached; and because his miracles were as signals of his Sermons, study the several miracles that he wrought: thou hast but a few instances in comparison of all his miracles, and yet how fruitful are they of spiritual instructions? 3. Study over those passages in the third year of Christs ministry: as his commissionating his Apostles to call sinners in, his readinesse to receive them that would but come in; and his sweetning the wayes of Christianity to them that are come in; *for his yoke is easie, and his burthen is light.* 4. Study over those passages in the last year of his ministry; as the holinesse of his nature, and the holinesse of his life, which appeared especially in the exercises of his graces, of charity, and selfe-denial, and mercy, and bounty, and meeknesse, and pity, and humility, and obedience. Oh what rare matter is here for a Christians study! Some have took such paines in the study of these things, that they have writ large volumes; men have been writing, and preaching a thousand six hundredth yeares of the life of Christ, and they are writing, and preaching still; O my soul! if thou dost not write, yet study what is written; come with fixed thoughts, and beat thy braines on that blessed subject, that will make thee wise unto salvation; *Paul* accounted all things but dung, or dogs-meat, *for the excellency of the knowledge of Christ Jesus our Lord*; if thou didst truly understand the excellency of this knowledge, thou couldst not but account all things losse in comparison of this one necessary thing.

Phil. 3. 9.

SECT. 2.

Of considering Jesus in that respect.

2. **L** Et us consider Jesus carrying on the great work of our salvation during his life. It is not enough to study and know, but we must muse and meditate, and consider of it, till we bring it to some profitable issue. By meditating on Christ we may feele or finde a kinde of insensible change, we know not how; as those that stand in the sun for other purposes, they find them-

themselves lightned and heated; so in holy meditation our souls may be altered and changed in a secret insensible way; there is a vertue goes along with a serious meditation, a changing, transforming vertue; and therefore look further O my soul, have strong apprehensions of all those several passages of the life of Christ.

1. Consider the preaching of John Baptist, we talke of strictnesse, but shew me among all the Ministers or Saints of this age, such a patterne of sanctity and singular austerity; the summe of his Sermons was *repentance, and dereliction of sinne, and bringing forth fruit worthy of amendment of life.* In the promoting of which doctrine, he was a severe reprehender of the Pharisees, and Sadduces, and Publicans, and Souldiers, and indeed of all men, but especially of those that remained in their impenitency, for against them he denounced judgement, and fire unquenchable; Oh he had an excellent zeale, and a vehement Spirit in preaching; and the best commentary upon all his Sermons was his own life; he was cloathed in Camels haire, his meat was locusts and wild honey; he conuicted the world, resisted temptations, despised to assume false honours to himselfe, and in all passages was a rare example of selfe-denial, and mortification; and by this means he made an excellent, and apt preparation for the Lords coming. O my soul that thou wouldst but sit a while under this Preacher; or that thou wouldst but ruminare, and chew the cud; think over his Sermons of *repentance, and righteousness, and temperance, and of the judgement to come,* and see what influence they have; when Paul preached such a Sermon to Felix, it is said that he trembled; *Ag. 24. 25.* a Sermon of the chaffes burning with unquenchable fire, is enough to make thy heart tremble, if powerfully delivered, and affectionately received; but see what effect doth it work on thy heart and life? dost thou feele in thee a spirit of mortification? dost thou with the Baptist dye to the world? dost thou deny thy will of all its natural sinful desires? dost thou abtaine from pleasures, and sensual complacencies, that the flesh being subdued to the spirit, both may joyne in the service of God? dost thou kill the lusts of the flesh by taking away the fuell and incentives of lusts? this is the work of meditation; it first employes the understanding in consideration of things, and then the will in the reception of things, and both these in order to grace, and a pious

conversation : that meditation which determines in notions, or speculations of knowledge, is like the winter sun that shines, but warmes not : O my soul, consider : and so long consider on the preaching of this prodromus, or fore-runner of Christ, till thou feelest this consideration to have some warmth in thy heart, and influence on thy life in order to holinesse, selfe-denial, and mortification.

2. Consider of the baptisme of Christ ; he that new^{ly} sinned was made sin for us, and so it was proper enough for Christ to take upon him the Sacrament of sinners, or of repentance for sin ; but especially he was baptized that in that symbole he might purifie our nature, whose stains and guilt he had undertaken. Consider of this O my soul, and bring it home to thy selfe, surely every soul that lives the life of grace, *is borne of water and the Spirit* ; and to this purpose Christ who is our life, went down into the waters of baptisme, that we who descend after him might finde the effects of it, as pardon of sin, adoption into the covenant of grace, and holinesse of life. Had not Christ been baptized, what vertue had there been in our baptisme ? *As it became him to fulfill all righteousness*, and therefore he must needs be baptized ; so he fulfilled it not for himselfe, but for us, Christs obedience in fulfilling the law, is imputed to all that believe unto righteousness, as if themselves had fulfilled ; so that he was baptized for us, and the vertue of his baptisme is derived unto us ; O the sweet of this meditation ! Christ was baptized ; and when baptized, *the heavens were opened and the holy Ghost descended*, and a voyce from heaven proclaimed him to be the *Sonne of God*, and one *in whom* the Father was well pleased ; and the same oyntment that was cast upon the head of our high Priest, went unto his beard, and thence fell to the borders of his garment, for as Christ our head felt those effects in manifestation, so through Christ do we beleieve the like effects in our very baptisme ; the heavens then (as it were) opened unto us, and the holy Ghost then descended upon us, and then were we consigned to the inheritance of sonnes, in whom the Father through his Sonne is also well pleased. O my soul ! what a blessing is there in the baptisme of Christ ? and how mayst thou suck and be satisfied, if thou wilt put thy meditation to the right use ? the baptisme of Christ is as a field of flowers, wherein is a world of priviledges, as justification,

Matth. 3. 15.

tion, adoption, regeneration, sanctification, glorification; O then fix thy soul at least on some of these flowers, and leave them not without carrying some hony away with thee; if thou art in Christ thou art baptized into his death, and baptized into his baptisme; thou partakest of the fruit and efficacy both of his death, and life, and baptisme, and all.

3. Consider the fasting and temptation of Christ in the wilderness. Now we see what manner of adversary we have, how he fights, how he is resisted, how overcome; in one assault Sathan moves Christ to doubt of his Fathers providence, in another to presume on his Fathers protection, and when neither diffidence nor presumption can fasten upon Christ, he shall be tryed with honour: and thus he deales with us; if he cannot drive us down to despaire, he labours to lift us up to presumption, and if neither of these prevaile, then he brings out pleasures, profits, honours, temptations on the right hand, which are indeed most dangerous: O my soul, whilst thou art in this warfare, here's thy condition; temptations, like waves, break one in the neck of another; if the devil was so busie with Christ, how shouldst thou hope to be free? how mayst thou account, that the repulse of one temptation will but invite to another? well, but here's thy comfort, thou hast such a Saviour *as was in all things tempted in like sort, yet without sin; how boldly therefore mayst thou go to the throne of grace to receive mercy, and to finde grace of help in time of need?* Christ was tempted that he might succour them that are tempted; never art thou tempted. O my soul, but Christ is with thee in the temptation, he hath sent his Spirit into thy heart to make intercession for thee there, and he himselfe is in heaven, making intercession and paying for thee there; yea his own experience of temptations hath so wrought it in his heart, that his love and mercy is most of all at work when thou art tempted most. As deare Parents are ever tender of their children, but then especially when they are sick, and weak, and out of frame; so though Christ be alwayes tender of his people, yet then especially when their souls are sick, and under a temptation; Oh then his bowels yerne over them indeed.

4. Consider Christs first manifestations by his severall witnesses; we have heard of his witnesses from heaven, the Father, Sonne, and holy Ghost; and of his witnesses on earth, the Baptist, his Disciples,

Gal. 4. 6.

2 Cor. 13. 5.

Col. 1. 27.

Disciples, and the works that he did in his Fathers Name; and all these witnesses being lively held forth in the preaching of the Gospel, they are witnesses to us; even to this day is Christ manifested to us, yea and if we are Christs, even to this day is Christ manifested within us. O my soul, consider this above all the rest! O it is this manifestation within, that concernes thee most, *because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts*; if Christ be not manifested in thy heart, by his blessed Spirit, thou art no son of God; and therefore the Apostle puts thee seriously on this tryal, *examine your selves whether ye be in the faith, prove your selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* Is Christ manifested in thee? surely this is more than Christ manifested to thee; the bare history is the manifestation of Christ unto thee, but there's a mystery in the inward manifestation. The Apostle speaking of the Saints, he adds, *to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory*. Oh the riches of the glory of this mystery! consider it oh my soul; God might have shut thee up in blindness with the world, or he might only have given thee parts and gifts, or at most he might have enlightened thy reason, to have taken in the outward notions of the Gospel; but hath he revealed Christ in thee? hath he let thee see into the wonders of his glory? hath he given thee the light of his glory within? Oh this argues the witness of Christs Spirit! this only the experimental Christian feels; *Chrysostome* sometimes speaking of the more hidden, and choyce principles of Christianity, he useth this phrase, *Sciunt initiati quid dico*, those that are initiated or admitted into our mysteries, know what I meane: so may the Ministers of Christ preaching of these inward manifestations, say, *Sciunt initiati*, &c, it is only the spiritual man can know these things, for they are spiritually discerned. O my soul, meditate on this until thou seeest Gods Spirit working in thy spirit these inward gracious, glorious, manifestations. *It is Christ in thee is the hope of glory.*

5. Consider Christs whipping the buyers and sellers out of the Temple. Sometimes O my soul thou art in secret; and sometimes thou art in the assemblies of Gods people; and if thou art in duty, wheresoever thou art, consider the especial presence of Christ;

Christ; and what is that but the presence of his Spirit, and the presence of his Angels? 1. The presence of his Spirit; this we know by his working in us, certainly the Spirit doth not only hover over us, but worketh in us: how in us? I answer, by his quickning, feeding, cherishing, healing, mollifying, melting, comforting. In this manner he works in us when we are in ordinances. Why now is he (I hope) riding with triumph in the midst of the assembly, now is he in his chariot, in his throne, in the hearts of his people, and therefore away, away with all buyers and sellers, out of that Temple of the holy Ghost.—2. The presence of Christ is the presence of his Angels; as a King is where his Court is, so is Christ the King of Kings especially present where his blessed Angels pitch their tents. And the presence of Angels is worthy (O my soul) of thy consideration. Certainly they are ministering spirits, that have a work to do upon thy inward man; I grant the Spirit of Christ can only enlighten the understanding, and determine the will effectually, it is he only can bend, and turne, and forme the mind which way soever he pleaseth; but the Angels can speak also to thy spiritual parts, and though the Spirit only determine, yet their speaking carries a power with it.

By way of digression, it is a fine skill to know how the Angels can speak to us, and how we may know when they speak, and how we may discern what is spoken by the immediate inspiration of the Spirit, and what by the mediation of the Angels.

1. How do the Angels speak to us? we must conceive if we understand this, first that the images, or phantasms of things received by the outward senses; are kept and preserved by the inward senses, as the *species* of sounds, of shapes, or whatsoever else. 2. That the images or phantasmes so kept, may be so moved by our spirits, or humors, or some extrinsecal things, as that they may move the fancy, and provoke it to represent, and conceive such things as neither appeare, nor are at that time perceived by any outward sense at all. This appeares. 1. In our ordinary course, as we can sit in the dark, where we heare and see nothing, and yet there we can multiply a fancy in *infinitum*, by an act of our own will. 2. This appeares in our dreames, when though we heare or see nothing, yet the humour

can stir up the memory of things, and provoke our fancies to the apprehension of this or that. 3. This appears also in sicknesse, which altering the body, and the humours, and so troubling the fancy, it begets strange fancies, and makes dreadful and fearful representations unto us: now this we must know, that whatsoever an inferiour power can do, that a superiour power can do much more; whatsoever an act of our own will, or natural dreames, or preternatural sicknesse can do, that the Angels can do most orderly, and efficaciously; they know exactly how the spirits and humors must be moved, that the images or phantasmes may be applied to such or such conceptions or apprehensions, most accomodate and fitted for the knowledge of what truth they would suggest. So that to me here is the difference between the converse of men and Angels; men can speak to our understandings by the mediation of our external senses, but Angels go a nearer way to work and speak to the internals first of all: they do no more but come into the memory (the treasurer of all our phantasmes and imaginations) and there make such and such compositions even as they please, and then the understanding takes them off, and reads what is written, without more ado.

2. How may we know when the Angels speak to us? I confess it is an hard question, and easily it cannot be solved; only some conjecture we may have; as in a case of evil, thou art in a way of sin, and neare to fall into it, it may be on a sudden thou hearest within the some contrary whisperings, which also are above the whisperings of a natural conscience, common to the wicked; or in case of good, it may be on a sudden thou hearest within thee some independent, supernatural perswasions, and reasonings to this or that good, or to this or that object, which may more easily lead thee to choose the good; in these cases thou mayst conjecturally think, that these whisperings or motions are of the Angels of God. *Boddin* tells a story of one who desired of God a guidance, and assistance of an Angel; and accordingly he had sensible manifestations of a spirit that assisted him, and followed him till his death; if in company he spake any unwary words, he was sure to be advertised, and reproved for it by a dreame in the night; or if he read any book that was not good, the Angel would strike upon the book, to cause him to leave it.

3. But how should we discern what is spoken by the immediate inspiration of the Spirit, and what by the mediation of the Angels? here indeed we are at a stand; and therefore my best resolution is that of Calvin, *that in such secrets we should keep our rule of modesty and sobriety, and that we should neither speak, nor think, nor yet desire to know any other thing than such as hath been taught us by Gods Word.* I know not any great use there may be of this question, and therefore I shall not amuse my selfe in giving any account of it; only these remaine as sure truths. 1. That the things communicated to our inward man (I meane those inward motions, and suggestions to holinesse and obedience) are frequently and usually by the administration of Angels. 2. That the same things communicated to our inward man, are ever originally and primarily from the Spirit of Christ; and hence it is that commonly we put them all on that score, we give them all to Christs Spirit. 3. That 'tis proper to the Spirit to enlighten the understanding and to determine the will effectually; the Angels are but cisterns, the Spirit is the fountaine; the Angels may speak and move us to our duties, but the blessing, the efficacy is of the Spirit; and in this respect we leave to Christ and his Spirit *the all in all.* Well then, O my soul, consider (especially in Church-assemblies, and in the enjoyment of ordinances) the especial presence of Christ, in the presence of his Spirit, and in the presence of his Angels: what? dost thou feele any stirrings, actings, movings in thy spirit? dost thou feele any quickening, warming, feeding, cherishing, healing, mollifying, melting, comforting, strengthening in thy inward parts? say then, *surely the Lord is in this place, — this is none other but the house of God, this is the gate of heaven.* O here is the Spirit, and here are the Angels ascending, and descending; and therefore avoyd Satan! avoyd all prophane thoughts, and earthly-mindednesse! avoyd dulnesse, deadnesse, drowsinesse! avoyd loosenesse, lasciviousnesse, and all irreverence, *because of the Angels;* and because of the Spirit, and because of the especial presence of Christ which includes them both.

6. Consider the preaching of Christ. O the admirable Sermons of this great Prophet! the Spouse tells us, *his lips like lillies dropped sweet smelling myrrhe,* his doctrine was sweet as the lillies, and sound as the miche; *his lips were like lillies,* as cer-
 taine



Gen. 28. 16, 17

Gen. 3. 10

Cap. 1. 13

taine oderiferous lillies, that cast forth a Sweet smelling savour; they were full of heavenly grace and sweetnesse, *Grace*, saith the Psalmist, *was poured into his lips*, and they dropped sweet-smelling myrrhe; the nature of this herbe is to keep from putrification, as it is sound it selfe, so it makes other things sound; error is of a putrifying nature, corrupting, and defiling the soul, but the doctrine of Christ keeps the soul sound; it is the soules preservative, it keeps the soul free from all corruption and defilement. See here the propheticall office of Christ held forth in similitudes, his lips were ever dropping, distilling, publishing sweet and sound truths. — Read and peruse those Sermons he hath left on record; yea ruminate, and meditate on them, in order to piety and an holy life; How sweet was the first Sermon of Christ, *repent, for the Kingdome of heaven is at hand*? and how spiritual was that Sermon of Christ, *except a man be borne againe, he cannot see the Kingdome of God*? it may be thou art a Doctor, a Master of Israel, thou art a learned Scholar, thou art a man of parts and abilities in other things; it may be thou hast read so long in the Bible, thou hast heard so many, and so many Sermons &c but ah! miserable soul, it may be all the work is to do still within; Come say this Sermon of Christ unto thine own soul; *Unlesse I be borne againe, I cannot enter into heaven; borne againe? O Lord what is that? was ever such a thing done upon me? was ever I cast into the pangs of a new birth? and continued I in those pangs untill Christ Jesus was formed in me? are old things done away, and are all things now become new? is the old man, the old lusts, the old conversation quite abandoned and left? are my principles new? my aymes and ends new? my life and conversation new?* Thus might I paraphraze on all the Sermons: but I intend brevity; only consider O my soul, as if this Sermon, and all the rest had been preached to thee: Reallize Christ standing by thee, and opening his mouth, and teaching thee, thus and thus; surely there is a speaking of Christ from heaven; See that ye refuse not him (saith the Apostle) *that speaketh from heaven*. And besides he hath his Ministers here on earth, and they are dayly preaching over these Sermons of Christ, againe, and againe; they preach such things as were first spoken by the Lord himselfe, *they beseech, and pray thee in Christs stead*. O then, meditate on these things, and give thy selfe wholly to them, that thy profiting may appeare to aⁿ.

Psal. 45. 2.

Math. 4. 17.

John 3. 3.

Heb. 12. 25.

Heb. 3. 6.

2 Cor. 5. 10.

3 Tim 4. 15.

7. Con-

7. Consider the miracles of Christ in pursuance of the doctrines delivered in his blessed Sermons. Here's a world of matter to run over; such miracles were done by Christ as never man did before. *Moses* indeed smote the rock, and the waters gushed out, but he could not turne that water into wine; *Elisba* raised a child that was dead, to life, but Jesus raised one who had been dead foure dayes, yea who was buried and corrupted: *Elias* and *Samuel*, and all the Prophets, and the succession of the high Priests in both the Temples, put all together, never did so many, and so great miracles as Jesus did: he turned water into wine; he healed the Noble-mans sonne even at the point of death; he cured the leprous by his touch; he made the lame man to walk; and the crooked limms to become streight, he made habitual diseases, and inveterate, of eighteen yeares continuance (and once of thirty eight yeares) to disapppeare at his speaking, even as darknesse at the brightnesse of the Sun; he fed thousands of people with two small fishes, and five loaves; he cast out devils, and commanded them whither soever he pleased; he restored sight to the blind; in a word he did such miracles as no man else ever did; and the poore blind man proved it by instance of himselfe.

It was never heard that any man opened the eyes of one that was borne blind. John 9. 23. O my soul consider of these miracles, and beleve that doctrine which was ratified with arguments from above! how shouldst thou but assent to all those mysterious truths which were so strongly confirmed by an almighty hand? — what? dost thou think a meditation needlesse in this respect? art thou fully satisfied of the truth of Scriptures? it is well; I hope thou art; and yet who knows how soon thou mayst be put to it by an enemy, or a strong temptation? one can tell us in print, *some are now talking of a tolleration of all religions; and some desire that the Jewes may have a free commerce amongst us*: it is good therefore to be well armed at this poynt; and the best argument to prove the verity of the Gospel, next to the inward testimony of the Spirit, is this demonstration, or common place of the miracles of Christ.

8. Consider Christs ordination of his Apostles. *He chose twelve, whom he named Apostles*: And what was the office of these Apostles, but to go and teach all nations? The Gospel was first preached in Jewry, but afterwards the sound of it came unto

Mich. 4. 2.

us. Out of Zion shall go forth the law and the Word of the Lord from Jerusalem. Gildas affirms plainly, that Brittain received the Gospel in the time of Teberius, under whom Christ suffered: and that Joseph of Arimathea, after the dispersion of the Jewes, was sent of Philip the Apostle from France to Brittain, and here remained in this land all his time. Nicephorus adds that Simon Zelotes did

Niceph. l. 2. c. 40.

spread the Gospel of Christ to the west ocean, and brought the same into the Isles of Brittain. Howsoever it was brought hither, of this we are sure; that Christ was first discovered to his Apostles, and from the Apostles was discovered to our fore Fathers, and from them unto us, and from us will be the discovery to others to the end of the world. O the goodnesse of God in Christ!

Luke 24. 47.

what? that repentance and remission of sinnes should be preached in his Name, beginning at Jerusalem, and afterwards among all nations? of what near concernment, O my soul is this to thee? what art thou but a sinner of the Gentiles? understand that terme! when

Gal. 2. 15.

the Apostle would expresse the greatest sinners that the world had, he calls them *sinners of the Gentiles*; why? the Gentiles knew not God, the Gentiles were unacquainted with Christ, the Gentiles walked in nothing but sin; O then what a love is this that God should ever have a thought of good will towards thee?

1 Tim. 3. 16.

surely this is one of the great mysteries of godlinesse, God manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles: what? that sinners, and the worst of sinners, should be made the subjects of the utmost discovery of Christ, and of the Gospel of Christ? this a mystery indeed, had Christ sent his Apostles to proclaim the riches of his grace to some Jews only, or to some unfettered souls among the Gentiles (if any such were) whose hearts might presently have fallen down before it, this had been something suitable, but, that sinners of the Gentiles, that children of wrath should be the subject of this great designe, O the mystery! *q. d.* Go my Apostles into all the Nations of the world; and amongst them all, go into Brittain into that corner of the world England, and there open the mystery of Christ, there preach life, and reconciliation, and redemption, and glorification to those poore souls; say you (or at least some of you) the foundation of the Christian faith amongst those heathens, those sinners of the Gentiles; and after you, I will raise up some other Ministers of the Gospel to confirm the faith: You will say, times will raise many

worthies, as Jewell, Usher, Downham, Perkins, Hooker, Rogers, Shepheard, Bolton, Aylmer, Whitaker, &c. who shall be as bright stars in the firmament of that Church; and after them I will raise up others to discover this great designe to their generations, amongst whom shall live such and such men, such and such women (and herein O my soul think of thy selfe, and if thou wilt of thy own family and relations) for I owe a good will towards England, it shall be said of England, as sometimes of Zion, out of England the perfection of beauty, hath God bined. O my soul! how shouldst thou be ravished in this one meditation? what? that Christ should cause the Sun of his Gospel to come into this Zodiack, and that now in these latter times (when that Sun is set in Zion, where it first arose) it should make a noone with us, and shine more brightly here (for ought I know, or can yet learne) than in any other Nation, Country, Kingdome, through out all the world? Oh the depth of the riches both of the wisdom and counsell of God, how unsearchable are his judgements, and his wayes past finding out? Psal. 40. 2.

9. Consider Christs reception of sinners. He sent forth his Apostles to call them in, and if they would but come, how ready was he to receive them? this was Christs errand from heaven, this was the work he came to do; I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Fathers will which hath sent me, that of all which he hath given me I should loose nothing. He must receive all his Father gives him, but he must loose none; Christ must give an account to God the Father of all which he hath given him, and this will be his account; those that thou gavest me I have kept, and none of them is lost. Ah poore soul! why shouldst thou despaire because of sin? look on Christ as spreading out both his armes to receive thee to him; look on the gracious nature and disposition that is in Christ; look on the office of Christ, it's an office of saving, and shewing mercy, that Christ hath undertaken; it's an office to receive sinners; yea to seek, and to save that which was lost, to bring home straying souls to God; to be the great Peace-maker between God and man; to reconcile God to man, and man to God, and so to be the head, and husband of his people. Certainly the devil strangely wrongeth many a poore troubled soul, that he can bring them to have hard thoughts, and suspicious thoughts. John 6. 38.

John 17. 12.

Luke 19. 10.

thoughts of Jesus Christ, how can they more contradict the office of Christ? how can they more contradict the Gospel-description of Christ, than to think him a destroyer of his creatures, one that watcheth for their haltings, and one that hath more mind to hurt, than help them? Away, away with all prejudicate opinions! resolve O my soul to throw thy selfe on him for life and for salvation: why, if thou wilt but come, he hath promised freely to make thee welcome; all the day long he stretcheth out his armes, and would faine gather thee, and all others into his sweet embraces.

10. Consider the easinesse of his yoke, and the lightnesse of his burthen. Many a one is willing to take Jesus as their Saviour, but they are unwilling to take him on his own sweet termes; Oh they imagine it an hard taske, and an heavy burthen, *who may endure it? it was otherwise with Christ, I do delight to do thy will O my God;* and tis otherwise with Christians, for his commandments are not grievous, saith John; and therefore David calls on others to try this truth, *Oh taste, and see how good the Lord is.* It is said of Master Sanders, that a little before his death and martyrdom he told his wife, that he had no riches to leave her, but that treasure of tasting how sweet Christ is to hungry consciences; And of that (said he) as I feele some part, and I would feele more, so I bequeath it unto thee, and to the rest of my beloved in Christ. O my soul if thou canst but taste, thou wilt finde a world of sweetnesse in Christs wayes; there is sweetnesse in the Word, *how sweet are thy Words to my taste, yea sweeter than honey to my mouth?* there is sweetnesse in prayer, hast thou not known the time that thou hast touched the hem of Christs garment, and tasted of the joyes of heaven in prayer? hast thou not seen heaven cleft, and Christ sitting at Gods right hand? *surely the Lord is rich to all them that call upon him.* There is sweetnesse in meditation, some call this very duty, *the Saints pastime, which recreates and perfumes the tyred spirits;* now O my soul thou art in the exercise of this duty, now thou art in the meditation of the easinesse of Christs burthen, and of the sweetnesse of his wayes, tell me, is there nothing of heaven in this meditation? is it sweet? or is it bitter to thy soul? thou mayst read in Scripture of many admirable effects of meditation, as that it confirms our knowledge; *I have more understanding than all my teachers, for thy testimonies are my meditation.*

Psal. 40. 8.

1 Joh. 5. 3.

Psal. 34. 8.

Act. 6. mon.

fol. 1361.

Psal. 119. 103.

Rom. 10. 12.

Psal. 119. 99.

tion:

tion : that it inflames our love. *Oh how love I thy law ? it is my meditation all the day ;* that it casts a sweet influence on our lives, *ver. 97. I will meditate in thy precepts, and have respect unto thy wayes ;* *ver. 15. what ? is it thus with thee ? canst thou say with David, my meditation of him shall be sweet ? and in the multitude of my thoughts,* *Psal. 104. 34. within me, thy comforts exceedingly delight my soul ? why then* *Plaim 94. 19. thou hast truly tasted of Gods goodnesse, thou hast actual discoveries of the sweetnesse of Gods wayes ; thou hast experienced this truth, that his yoke is ease, and his burthen is light ; that his wayes are wayes of pleasantness and all his paths are peace. Oh if men did but know what ravishing sweetnesse were in the wayes of God, they could not but embrace them, and esteem one dayes society with Jesus Christ (as Caracciolus did) better than all the gold in the world.*

11. Consider the holinesse of Christs nature, and the holinesse of Christs life. 1. For the holinesse of his nature if thou couldst but clearly see it, what work would it make in thy brest ? Christs inward beauty would ravish love out of the devils, if they had but grace to see his beauty ; yea, he would lead captive all hearts in hell, if they had but eyes to behold his lovelinesse. O what a flower ? what a rose of love and light is the Lord Jesus Christ ? *my beloved is white and ruddy, said the Spouse, the chiefest of ten thousand.* Summon before Christ, faire Angels, glorified spirits, the azure heavens, the lightsome starres, all the delicious flowers, gardens, meadows, Forrests, seas, mountaines, birds, beasts, yea and all the sons of men, as they should have been in the world of innocency, and let them all stand in their highest excellency before Jesus Christ, and what are they ? the Saints in glory now *see the face of Christ ;* (i.) they see all the dignity, beauty, that is in Christ ; and they are so taken with his sight, that they do nothing else but stare, and gaze, and behold his face for ages, and yet they are never satisfied with beholding ; suppose they could weare out their eyes at the eye-holes in beholding Christ, they should still desire to see more. O this lovelinesse of Christ ravishes the souls of the glorified, how is it O my soul that thou art not taken with this meditation ? But, 2. Go from the holinesse of his nature, to the holinesse of his life, it may be that will make deep impressions on thy spirit ; consider his charity, his selfe-denial, his contempt of the world, his mercy, his bounty, his meek-

*Math. 11. 30.
Prov. 3. 17.*

Cant. 5. 10. 12

Rev. 22. 4.

Gal. 4. 4.

ness, his pity, his humility, his obedience to his Father. A fruitful mediation on these particulars cannot but cause some resemblance within, and make thee like Christ. O the wonder, that any should disclaim the active obedience of Christ, as to his own justification! Away, away with these cavils, and consider the obedience of Christ in relation to thy selfe. *God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* It is a sweet note of Doctor Andrews, *Christ made under the law, (i.) under the whole law; the one halfe of the law (which is the directive part) he was made under that, and satisfied it by the innocency of his life, without breaking one jot or tittle of the law, and so he answers that part, as it might be the principal; the other halfe of the law (which is the penalty) he was under that also, and satisfied it by suffering a wrongful death, no way deserved or due by him, and so he answered that part as it might be the forfeiture.* But if we come now to aske for whom is all this? it is only for us, that we might be redeemed and adopted; redeemed from all evil, and adopted or interested into all good. If this be so, O who would for a world of gold lose the influence, and the benefit of Christs active obedience? consider of this O my soul, till thou feelest some vertue to come out of Christs life into thy selfe.

SECT. 3.

Of desiring after Jesus in that respect.

3. **L**et us desire after Jesus, carrying on the work of our salvation in his life: it is not enough to know and consider, but we must desire; our meditation of Christ should draw forth our affections to Christ: and amongst all affections, I place this first of all, *a desire after Christ.*

But what is it in Christs life that is so desirable? I answer, every passage or particular named, yea every thing of Christ is desirable (named or unnamed) all that concernes Christ in any kind whatsoever (if to the former particulars, I should adde a thousand and a thousand more) it is very precious, and excellent, and necessary, and

and profitable, and comfortable, and therefore desireable; but to put them in order.

1. The meanest things of Christ are desireable things, the very syllings of gold, the dust or sparkles of precious stones are of real price and valew, yea of much worth; yea, the very leaves of the tree of life are healing; the very hemme of Christs garment, but even touched, sends forth its vertue: the meanest and worst things of Christ are incomparably to be desired above all things, the dust of Zion, the very ground that Christs feet treadeth on, any thing that hath the poorest relation to Jesus Christ, it is desirable for him. Hence we read that one poore woman, sought no more of him but to wash Christs feet, and to kisse them; another woman breaths out these desires after Christ, *if I may but touch the hem of his garment I shall be whole.* *Mary Magdalen* Matth. 9. 21. sought only to have her armes filled with his dead body; *Joseph of Arimathen* was of the same mind, *O the bloody winding sheet, together with the dead and torne body of Christ in his armes are most precious and sweet.* Christs clay is silver, and his brasse gold: *John the Baptist* thinks it an honour to *unloose the latches of his shooes;* *David*, though he was a great Prophet, and appointed to be King over Israel, yet his soul pants thus, *O that I might be so neare the Lord as to be a doore-keeper in the house of my God.* John. 1. 27. Yea he puts an happinelle on the sparrow, Psal. 84. 10. and the swallow, that may build their nest besides the Lords ver. 3. altar.

2. The more considerable actions of Christ are especially desireable. Oh my soul wouldst thou but run through his life, and consider some of his more eminent actions, in relation to his friends, or in relation to his enemies, what desires would these kindle in thine heart after Christ? 1. To his friends, he was sweet and indulgent; where there was any beginnings of grace he did encourage it, so was the prophesie, *a bruised reed shall he not break, and smoking flaxe shall he not quench;* nay, where there was but a representation of grace, he seemed to accept of it, Matth. 23. 20. thus, when the young came and hid, *what good thing shall I do to inherit eternal life?* he embraced him, and made much of him, Matth. 10. 17. then *Jesus beholding him, he loved him;* and so the scribe, that asked him *which is the first commandment of all?* in the conclusion ver. 17. Christ told him, *thou art not far from the Kingdome of God;* he Mic. 12. 23. ver. 34.

Math. 9. 36.

laboured to pull him further, in telling him he was not far from heaven and glory. And so the people that fainted for bread of life, that were scattered abroad as sheep having no shepherd — he was moved with compassion in them, ἐσπλαγνίσθη αὐτοῖς; he was bowelled in heart, his very bowels were moved within him. 2. To his enemies he was kind and merciful; many a time he discovers himselfe most of all unto sinners; he was never more familiar with any at first acquaintance, than with the woman of *Samarita* that was an adulteresse; and *Mary* that had been a sinner, how sweetly did he appeare to her at the very first view? how ready was he to receive sinners? how ready to pardon and forgive sinners? how gracious to sinners after the pardon and forgiveness of sin? see it in *Peter*, he never cast him in the teeth with his apostasie, he never upbraided him with it, he never so much as tells him of it, only he looks upon him, and afterwards, *lovest thou me?*

Luk 9. 55, 56.

O *Peter* lovest thou me? why, *Peter* lovest thou me? often he was wronged and injured by men, but what then? was he all on an heat? did he call for fire down from heaven to destroy them? indeed his disciples being more flesh than spirit, would faine have had it so, but he sweetly replies, O, you know not what spirits you are of: the Son of man is not come to destroy mens lives, but to save them, sometimes we finde him shedding teares for those very persons that shed his precious blood, O *Jerusalem*, *Jerusalem*, &c. — if thou hadst known, even thou, at least in this thy day, the things belonging to thy peace, &c. why, O my soul, if thou wouldst but run through such passages as these, how desirable are they? well might they sing in that day in the land of *Judah*, — in the way of thy judgements O Lord have we waited for thee, the desire of our soul is to thy name, and to the remembrance of thee.

Isa. 26. 1. 8.

3. The ever-blessed and holy person of Christ is desirable above all. My beloved is white and ruddy, the chiefeft of ten thousands. — yea, he is altogether lovely, or desirable; so *Vatablus* renders it, *Christus est totius desideria*, Christ is all desires. If the actions of Christ be desirable, what must himselfe be? if the parings of his bread be so sweet, what must the great loafe, Christ himselfe be? Christ is admirable in action and person, but above all, his person is most admirable; no creature in the world yeelds the like representation of God, as the person of Jesus

Can. 5. 10, 16

Christ;

Christ; he is the expresse image of the person of his Father; as the
 print of the seale on the wax is the expresse image of the seale
 it selfe, so is Christ the highest representation of God; he makes
 similitude to him, who otherwise is without all similitude. And
 hence is it that Christ is called the *stander-beaver of ten thousand*; Heb. 1. 3.
 all excellencies are gathered up in Christ, as beames in the Sun;
 come poore soul! thy eyes run to and fro in the world to finde
 comfort and happinesse; thou desirest after worldly honour,
 worldly pleasure, worldly profits; cast thy eyes back, and see
 heaven and earth in one; look if thou wilt at what thy vast
 thoughts can fancy, not only in this world, but in the world to
 come; or if thou canst imagine more variety, see that, and infinit-
 ly more, shining forth from the person of the Lord Jesus Christ:
 no wonder if the Saints adore him, no wonder if the Angels stand
 amazed at him, no wonder if all creatures vaile all their glory to
 him. Oh what are all things in the world to Jesus Christ? *Paul*
compares them together, τα πάντα, all things with this one thing;
And I account all things but losse for the excellency of the knowledge Phil. 3. 8.
of Christ. And I count all things] surely all things is the greatest
count that can be cast up, for it includeth all prices, all summes,
it takes in earth; and heaven, and all therein, that are but as
created things, q. d. Nations, and all nations; gold, and all
gold; jewels, and all jewels; Angels, and all Angels; all these,
and every all besides all these; what are they in comparison of
Christ, but as feathers, dung, shaddows, nothing? if there be any
thing worthy a wish, it is eminently, transcendently, originally in
the Lord Jesus Christ: there is no honour, no felicity like that
which Christ hath; some are sonnes, Christ is an only Sonne;
some are Kings, but Christ is King of Kings; some are honour-
able, none above Angels, Christ is above Angels and Archangels;
to which of the Angels said he at any time, thou art my Son, this day Heb. 1. 5.
have I begotten thee? some are wealthy, Christ hath all the sheep
on a thousand hills, the very utmost parts of the earth are his;
some are beautiful, Christ is the fairest of all the children of men,
he is spiritually faire, he is all glorious within; if the beauty of
the Angels (which I beleeve are the beautifullest creatures the
world has) should be compared with the beauty of Christ, which
consists in the perfection of the divine nature, and in the perfecti-
on of his humane nature, and in the perfection of the graces of his

Spirit, they would be but as lumps of darknesse: the brightest cherub is forc'd to skreen his face from the dazzling and shining brightnesse of the glory of Christ; alas! the Cherubims, and Seraphims are but as spangles and twinkling stars in the canopy of heaven, but Christ is the Sun of righteousness, that at once illuminates, and drowns them all.

Come then, cast up thy desires after Christ, breath O my soul after the enjoyments of this Christ, sing up to heaven some divine ejaculations, *Oh that this Christ were mine! oh that the actions of Christ, and the person of Christ were mine! oh that all he said, and all he did, and all he were from top to toe were mine! oh that I had the silver wings of a dove, that in all my wants I might flye into the bosome of this Christ! oh that I might be admitted to his person! or if that may not be, oh that I may but touch the very hem of his garment! if I must not sit at table, oh that I might but gather up the crummies! surely there's bread enough in my Fathers house, Christ is the bread of life, this one loafe Christ is enough for all the Saints in heaven and earth to feed on; and what must I pine away, and perish with hunger? oh that I might have one crumme of Christ! thousands of instructions dropped from him whiles he was on earth, oh that some of that food might be my nourishment! oh that my wayes were directed according to his statutes! many a streame, and wave, and line, and precept flowed from this fountaine, Christ; oh that I might drinke freely of this water of life! he hath proclaimed it in mine eares, if any man thirst, let him come unto me, and drinke; oh that I might come, and finde welcome! why sure I thirst, I am extremely athirst, I feele in me such a burning drought, that either I must drinke, or dye; either the righteousness of Christ, the holiness of Christ, the holiness of his nature, and the holiness of his life must be imputed unto me, or farewell happiness in another world; why come, come Lord Iesus, come quickly: oh I long to see the beauty of thy face! thy glory is said to be an inamouring glory, such is thy beauty that it steales away my heart after thee; and cannot be satisfied till with Absalon I see the Kings face, come Christ! or if thou wilt not come, I charge you O daughters of Iernsalem, if ye finde my beloved that ye tell him I am sick of love.*

Psal. 119. 15.

John 7. 37.

Cant. 5. 8.

SECT. 4.

Of hoping in Jesus in that respect.

4. **L**et us hope in Jesus carrying on the great work of our salvation in his life. By this hope I meane not a fluctuating, wavering, doubtful hope, but an assured hope, an hope well grounded. The maine soul question is, whether Christs life be mine? whether all those passages of his life laid open, belong unto me? whether the habitual righteousness, and actual holiness of Christ be imputed to my justification? and what are the grounds and foundations on which my hope is built? the Apostle tells us, that *God gives good hopes through grace*; if hope be right and good, it will manifest it selfe by operations of saving grace: O look into thy soul! what gracious effects of the life of Christ are there? certainly his life is not without some influence on our spirits, if we are his members, and he be our head: the head we say, communicates life, and sense, and motion to the members, and so doth Christ communicate a spiritual life, and sense, and motion to his members; O the glorious effects flowing out of Christs life into a beleevers soul! I shall lay down these. As ———

1. If Christs life be mine, then am I freed from the law of sin; this was the Apostles evidence, *for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin.* Christs life is called the Spirit of life, because of its perfection; and this Spirit of life hath such a power in it, here termed a law, that it works out in beleevers a freedome from the law or power in sin. I cannot think, notwithstanding the influence of Christs life on me, but that sin still sticketh in me, I am still a sinner in respect of the inherency of sin, but I am freed from the power of sin, (i.) from the guilt of sin as to its condemning power, and from the filth of sin as to its ruling reigning power: *let not sinne reigne in your mortal bodies, that ye should obey it in the lusts thereof.*

I grant there is some difference among divines in their expressions, concerning the sins of Gods own people, though they meane one and the selfe-same thing. Some call them only sins

1 Thel. 2. 16.

Rom. 8. 2.

mark

Rom. 6. 12.

of

1 John 3. 9.

Rom. 6. 14.

1 Joh. 2. 6.

Eph. 5. 2.

Joh. 13. 15.

1 Pet. 1. 15.

- 2 Cor. 3. 18.

of infirmity; and others grant the name of reigning sins, but with this limitation, that this is not a total reigning. Sin reigneth as a Tyrant over them, not as a King; at sometimes (as in Davids case) the will and consent may run along with sin, no actual resistance may be made against sin at all; and yet at the very same time, *the seed of God remaineth in them*, though it seem dead, and in Gods good time, that very seed will revive againe, and throw out the Tyrant, there is not, cannot be that antecedent and consequent consent to sin in the godly, as in the wicked; O my soul consider this! if the vertue of Christs life come in, it will take down that soveraigne high raigne of sin which the wicked suffer, and will not strive against; the flesh indeed may sometimes lust against the spirit, but it shall not totally prevaile, or get the upper hand, *sin shall not have dominion over you*. Sin may tyrannize it in me for a time, but it shall not King it in me: look to this! doth the power and dominion of Christs life throw out of thy heart and life that Kingly power and dominion of my sin? here is one ground of hope.

2. If Christs life be mine, then shall I walk, even as he walked: such is the efficacy of Christs life, that it will work suitableness, and make our life in some sort like his life. The Apostle observes that our communion with Christ works on our very conversations; *he that abideth in him, walkes even as he walked*: and to this purpose are all those holy admonitions; *walk in love, as Christ also loved us*. — and *I have given you an example, that you should do as I have done unto you*. — and, as he which hath called you is holy, *so be ye holy in all manner of conversation*. Then is Christs life mine, when my actions refer to him as my copy, when I transcribe the original of Christs life, (as it were) to the life. Alas what am I better to observe in the life of Christ his charity to his enemies, his reprehensions of the Scribes and Pharisees, his subordination to his heavenly Father, his ingenuity towards all men, his effusions of love towards all the Saints, if there be no likeness of all this in my own actions? The life of Jesus is not described to be like a picture in a chamber of pleasure, only for beauty and entertainment of the eye, but like the Egyptian hyrogliphicks, whose very feature is a precept, whose images converse with men by sense, and signification of excellent discourses; to this purpose saith Paul, *we all with open face, beholding as in a glass*

glasse the glory of the Lord, are changed in the same image from glory to glory; Christ is the image of his Father, and we are the images of Christ; Christ is Gods master-piece, the most excellent devise, and work, and frame of heaven that ever was, or ever shall be; now Christ being the top-excellency of all, he is most fit to be the patterne of all excellencies whatsoever, and therefore he is the image, the Idea, the patterne, the plat: forme of all our sanctification. Come then O my soul, *look unto Iesus*, and look into thy selfe, yea look and look, till thou art more transformed into his likenesse; is it so, that thou art changed into the same image with Christ? look into his disposition as it is set forth in the Gospel, look into his carriage; look into his conversation at home and abroad, and then reflecting on thy selfe, look there, and tell me, canst thou finde in thy selfe a disposition suitable to his disposition, a carriage suitable to his carriage, a conversation suitable to his conversation? art thou every way like him in thy measure, in Gospel allowance, in some sweet resemblance? why then, here's another ground of hope; O rejoyce in it, and blesse God for it.

3. If Christs life be mine, then shall I admire, adore, beleve, and obey this Christ. All these were the effects of those severall passages in Christs life, respectively, 1. They admire at his doctrine and miracles; for his doctrine, *all bare him wisnesse, and wondered at those gracious words which proceeded out of his mouth: &* for his miracles, *they wondered, and they glorified the God, the God of Israel; yea sometimes their admiration was so great, that they were sure amazed in themselves beyond measure, and wondered.* — they were amazed at the mighty power of God, and they wondered every one at all things which *Iesus* did. 2. And as they admired, so they adored, there came a leper and worshipped him, saying, *if thou wilt thou canst make me cleane:* and there came a Ruler, and worshipped him, saying, *my daughter is even now dead, come lay thine hand on her, and she shall live;* and they that were in the ship came, and worshipped, saying, *of a truth thou art the Son of God.* The very worshipping of Christ confesseth thus much, that he is the Sonne of God. 3. And as they adored, so they beleaved; *if thou canst beleve* (said Christ to the father of the possessed child) *all things are possible to him that beleeveth;* and straight way he cried out, and said with teares, *Lord I beleve, help thou my unbelief.* And when

Loke 4. 22.

Matth. 15. 31.

Mar. 6. 51.

Luke 9. 43.

Matth. 8. 2.

Matth. 9. 18.

Matth. 14. 33.

Mar. 9. 23, 24

many of his disciples fell away, then said Jesus to the twelve, will ye also go away? Peter answers for the rest, to whom shall we go? — why Lord, we believe, and are sure that thou art the Christ, the Sonne of the living God: not only worshipping of Christ, but beleeving in Christ is a right acknowledgement that Christ is God. 4. And as they beleeved, so they obeyed; ye have obeyed from the heart (said Paul to his Romans) that forme of doctrine which was delivered to you; no sooner Peter and Andrew heard the voyce of Christ, follow me, but they left all and followed him: and no sooner James and John heard the same voyce of Christ, follow me, but they left all and followed him; and no sooner Matthew, sitting at the receipt of custome, heard that voyce of Christ follow me, but he rose and followed him. Why, then are ye my disciples indeed, (said Christ to the beleeving Jewes) if ye continue in my Word. Come then, put thy selfe O my soul, to the test; thou hast seen, and heard the wonderful passages of Christs life; the baptisme of Christ, the fasting of Christ, the temptations of Christ, the manifestations of Christ, the doctrine of Christ, the miracles of Christ, the holinesse of Christ; and is this the issue of all? dost thou now begin to admire, and adore, and beleeve, and to obey this Christ? is thy heart warmed? thy affections kindled? Forbs tells us that the Word of God hath three degrees of operation in the hearts of his chosen, first it falleth to mens ears as the sound of many waters, a mighty great, and confused sound, and which commonly brings neither terror nor joy, but yet a wondering and acknowledgement of a strange force, and more than humane power, this is that effect which many felt hearing Christ, when they were astonished at his doctrine, as teaching with authority, what manner of doctrine is this? never man spake like this man: the next effect is the voyce of thunder, which bringeth not only wonder, but feare also; not only filleth the eares with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: the third effect is the sound of harping, while the word not only ravisheth with admiration, and striketh the conscience with terror, but also lastly filleth it with sweet peace and joy. In the present case give me leave to aske; O my soul, art thou struck into a maze at the mighty miracles, and divint doctrine of Jesus Christ? dost thou fall down and worship him as thy Lord and thy God? dost thou beleeve in him, and relye on him for life and salvation? dost thou

obey

Joh. 6. 66, 69.

Rom. 6. 17.

Mat. 4. 19, 20.
22.

Matth. 9. 9.

John 8. 31.

Mat. 1. 22, 27.

Luce 4. 32.

John 7. 46.

obey him, and follow the Lamb which way soever he goes? dost thou act from principles of grace in newnesse of life and holinesse of conversation? dost thou walk answerably to the commands of Jesus Christ, or at least is there in thee an earnest endeavour so to walke, and is it the sorrow of thy soul, when thou observeest thy failings? and dost thou rejoyce in spirit when thou art led by the Spirit? why then here's another ground of hope, that vertue is gone out of Christs life into thy soul.

4. If Christs life be mine, then *I live, yet not I but Christ liveth* Gal. 2. 20. *in me.* Paul speaks out this evidence, *I am crucified with Christ, nevertheless I live, &c.* he conjoynes the death of Christ, and the life of Christ in one and the same soul; *q. d.* no man knows the benefit of Christs death, but he that feeles the vertue of Christs life; there's no assurance of Christs dying for us, but as we feele Christ living in us; if the power of Christs death mortifie my lusts, then the vertue of Christs life will quicken my soul: but what meanes he by this, *I live, yet not I, but Christ liveth in me?* it seems some paradoxe, *I live, yet not I:* but a right interpretation reconciles all; as this; I live to God, and not unto my selfe, I live to Christ, and not unto the world; I live according to the will of God, and not after my own lust, and fancy; or (as some would have it) I live under grace, and not under the law, *q. d.* Sometimes I lived wholly under the law, which made me a persecutor of the Church of God, which wrought in me all manner of concupiscence, and slew me, and then I found my selfe to be dead in sin, but now I have embraced Christ, and I am no more the man I was: now I feele Christ quickening, ruling, guiding, and strengthening me by his Spirit, now I live spiritually and holily; not of my selfe, but from another; The very whole of Christians is from Christ, Christ is both fountaine filling, and life-quickenning, *I live, yet not I, but Christ liveth in me.* Christs life hath an influence, infusion, transmission into our selves in reference to spiritual life: look as the heavens by an influence into the earth do quicken and enliven the earth, and make all the seeds and roots hidden in the earth to revive and put forth themselves, so there is an influence that goes forth from the Sun of righteousness into the souls of men, reviving and quickning them, and making them of dead to become living, and of barren to become fruitful; *to you shall the Sun of righteousness* Mat. 4. 2.

arise with healing in his wings, and ye shall go forth, and grow up as the calves of the stall. O my soul! question thy selfe in these few particulars; dost thou live to God, and not to thy selfe? dost thou live to Christ, and not to the world? dost thou derive thy life from Christ? and hath that life of Christ a special influence into thy soul? dost thou feele Christ living in thy understanding and will; in thy imagination and affections, in thy duties and services? 1. In thy understanding, by prizing the knowledge of Christ, by determining to know nothing in comparison of Christ? 2. In thy will, by making thy will free to choose and embrace Christ, and by making his will to rule in thy will? 3. In thy imagination, by thinking upon him with more frequency and delight, by having more high, and honourable, and sweeter apprehensions of Christ than of all the creatures? 4. In thy affections, by fearing Christ above all earthly powers, and by loving Christ above all earthly persons? 5. In thy duties, & services, by doing all thou dost in his Name, by his assistance, and for his glory? why then here's another ground of thy hope, surely thou hast thy part in Christs life.

Away, away with all dejecting doubts, and perplexing feares! while Christ was in *Augustins* eye, he said, *I dare not despond, I know who hath said it, and I dare build upon it; this anchor of hope thus cast out, and fastening upon Christ, it would be admirably useful, when billowes of temptation beate upon souls: this helmes of hope thus used, would keep off many blows, whereby the comforts of distrustful spirits are many times sadly battered.* O my soul look to the grounds of thy hope! if thou findest the power of sin dying in thee, if thou walkest as Christ walked; if thou admirest, adorest, beleevest, and obeyest thy Christ; if thou livest, and livest not, but indeed, and in truth it is Christ that lives in thee; why then thou mayst comfortably hope, and assure thy selfe that Christs habitual righteousnesse, and actual holinesse is imputed to thy justification, thou mayst confidently resolve that every passage of Christs life (so far as legal or moral) belongs unto thee. What? would ever Christ have come with his power against thy power of sinne, if he had not meant to rescue thee? would Christ ever have set thee a copy, and have held thy hand, and thy heart, to have writ legibly after him, if he had not meant

Matth. 13. 52. thee for a Scribe instructed unto the Kingdome of heaven? would Christ

Christ in his several actings have set himselfe before thee as the object of admiration, adoration, beleefe, and obedience, if he had not meant to own thee, and to be owned by thee? would Christ ever have come so neare to thee, as to have lived in thee, to have been the soul of thy soul, and the life of thy life, the *all* of thy understanding and will; imaginati^ons and affections; duties and services, if he had not purposed to have *saved thee by his life*? Surely it is good that I both hope, and quietly wait for the salvation of God. I cannot hope in vaine if these be the grounds of my hope.

Rom. 5. 10.

Lam. 3. 16.

SECT. 5.

Of beleeving in Jesus in that respect.

5. **L**et us beleeve in Jesus carrying on the great work of our salvation in his life. Many souls stand a loose, not daring to make a particular application of Christ and his life to themselves; but herein is the property of faith, it brings all home, and makes use of whatsoever Christ is, or does for it selfe. To ponder Christs actions during his life, and the influence of his actions to all that are his, what is this to me unlesse I beleeve my own part in all this? *Oh I dare not beleeve* (cries many a poore soul) *is it credible that Jesus Christ the Sonne of God, the brightness of his Fathers glory, the expresse image of his Fathers person, should be incarnate for me, and leade such a life upon earth for my soul? what? to be baptized, to be tempted, to manifest himselfe in the forme of man, to whip the buyers and sellers out of his Temple, to preach up and down the Gospel of the Kingdome, to work miracles among men, to send abroad his Apostles with a commission to preach, to invite sinners, to ease the burthen of duties, and in a word to publish the righteousness of his nature, and life; and all this, & a thousand times more than all this for my soul? O what am I? or what is my Fathers house? if God should let me live one yeare in heaven, it were infinite mercy; but that the God of heaven should live so many yeares on earth, and that all that while he should empty himselfe, in watch-*

ing, fasting, praying, preaching for my sake; oh the depth! oh the depth! I cannot beleve.

Sweet soul be not faithless, but beleaving; I know it is an hard and difficult thing, but to help on a trembling soul, I shall first direct, and then encourage.

First for direction, let souls be acquainted how to act their faith on Christ in respect of his life. The manner of its proceedings I suppose is thus. —

1. Faith must directly go to Christ. Many poore souls humbled for sin, and taken off from their own bottome, they run immediately to the promise of pardon, and close with it, and rest on it, not seeking for, or closing with Christ in the promise; this is a common error among thousands: but we should observe, that the first promise that was given, was not a bare word simply promising pardon, peace, or any other benefit, which God would bestow, but it was a promise of Christs person, as overcoming Sathan, and purchasing those benefits, *the seed of the woman shall bruise the serpents head.* So, when the promise was renewed to Abraham, it was not a bare promise of blessednesse and forgiveness, but of that seed, that is Christ, Gal. 3. 6. in whom that blessednesse was conveyed, *in thy seed shall all the Nations of the earth be blessed.* So that Abrahams faith first closed with Christ in the promise, and therefore he is said to see Christs day, and to rejoyce in embracing him. Christ in the first place and more immediately, is every where made the thing which faith embraceth to salvation, and whom it looks unto, and respects, as it makes us righteous in the sight of God. *God so loved the world that he gave his only begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life.* — *I am the resurrection and the life, he that beleeveth in me, though he were dead, yet shall he live.* — and by him all that beleve are justified from all things, from which ye could not be justified by the law of Moses. — and, beleve on the Lord Jesus Christ, and thou shalt be saved. — and, to him give all the Prophets witnesse, that through his name, whosoever beleeveth in him, shall receive remission of sins. And hence it is that faith is called the faith of Christ, Gal. 2. 16. Phil. 3. 9. Because Christ is it whom faith apprehends immediately, and as for the other promises they depend all on this, *whosoever beleeveth on him shall receive remission of sins: and he that beleeveth on the Son*

Gen. 3. 15.

Gen. 22. 18.

John 3. 16.

John 11. 25.

A&C. 13. 39.

A&C. 16. 31.

A&C. 10. 43.

John 3. 36.

of

of God shall have life everlasting; verily, verily I say unto you, he that believeth on me hath everlasting life. *Joh. 6. 47.* Remember this in the first place, faith must go unto Christ, and yet I mean not to Christ, as abstractly and nakedly considered, but to Christ as compass'd with all his promises, priviledges, benefits.

2. Faith must go to Christ, as God in the flesh. Some make this the difference of faiths acting betwixt believers of the New and Old Testament; under the Old Testament, when Christ was but in the promise, and not as then come in the flesh, their faith had a more usual recourse unto God himselfe, as for Christ (God-man, man-God) they had not so distinct, but only a confused knowledge of him, and therefore we reade not so frequently and usually of their recourse unto him, but only unto God. *O our God wilt thou not judge them? we know not what to do, but our eyes are upon thee. — and heare me O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established. — and, the Lord heard this, and was wrath. — because they believed not in God, and trusted not in his salvation; But now under the New Testament, because Christ as Mediatour, who was promised, is come, our faith more usually and immediately addresseth it selfe unto Christ as God in the flesh. God dwelling in our nature is made more familiar to our faith, than the person of the Father, who is meerly God: God in the flesh is more distinctly set forth in the New Testament, and so he is more distinctly to be apprehended by the faith of all believers: *yea believe in God* (sayes Christ to his disciples, whose faith and opinion of the Messiah was till Christs resurrection of the same elevation with that of the Old Testament-believers) *ye believe in God*, but he rests not there, *believe also in me*, make me the object of your trust and salvation, as well as the Father, *believe also in me*; nor only so, but believe in the first place on me; one sweetly observes, that when faith and repentance came more narrowly to be distinguished by their more immediate objects, it is laid down thus, *repentance towards God, and faith towards our Lord Jesus Christ*; not but that God and Christ are objects of both, but that Christ is more immediately the object of faith, and God is more immediately the object of repentance, so that we believe in God through believing in Christ first, and we turne*

*2 Chron. 20. 12
ver. 20.*

Psal 78. 21, 22

Joh. 14. 1.

Act 20. 11.

to

to Christ by turning to God first. O remember this! let our faith in the more direct, and immediate exercise of it be pitch upon Christ as God in the flesh.

- Gal. 4. 4. 3. Faith must go to Christ as God in the flesh, made under the law; and hence it is that the Apostle joynes these together, *God sent his Son made of a woman, made under the law*; if Christ had been out of the compasse of the law, his being incarnate, and made of a woman had done us no good. Suppose one in debt and danger of the law, to have a brother of the same flesh and blood, of the same Father and Mother, what will this avail, if that same brother will not come under the law (i.), become his surety, and undertake for him? it is our case, we are debtors to God, and there is an hand-writing against us, and contrary to us; here is a bond of the law which we have forfeited; now what would Christ avail, if he had not come under the law? if he had not been our surety, and undertook for us? our faith therefore must go to Christ as *made under the law*, not only taking our nature upon him, but our debt also, our nature as men, and our debt as sinful men; *he hath made himselfe to become sin for us who knew no sin*, (i.) he made him to be handled as a sinner for us under the law; though he knew no sin on his part, but continued in all things written in the book of the law to do them. If faith be inquisitive, when was Christ made under the law? I answer, even then when he was circumcised; thus Paul protests, *I testifie to every man that he that is circumcised, is a debtor to do the whole law*. Christ at his circumcision entred into bond with us, and undertook for us; and therefore then, and not till then he had his name given him, *Jesus, a Saviour*; and from that time he was a debtor to do the whole law; not only to suffer, but also to do, for he both satisfied the curse, and fulfilled the commandments. O remember this! as Christ, and as Christ in the flesh, so Christ in the flesh made under the law, is principally to be in the eye of our faith; if we put all together, our first view of faith is to look on Christ God in the flesh, made under the law.
- Gal. 5. 3. 4. Faith going to Christ as God in the flesh, and as made under the law, it is principally to look to the end and meaning of Christ, as being God in the flesh; and as fulfilling the law.
- Luke 2. 21.

Now if we would know the meaning of Christ in all this, the Apostle tells us of a remote, and of a more immediate end.

1. Of a remote end, *God sent forth his Son made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of Sonnes*, this was Christs meaning, or the remote end of Christ. Alas! we were strangers from the adoption, and we lay under the law as men whom sentence had passed on: now from this latter we are redeemed; he was under the law, that we might be redeemed from under the law; nor is that all, but as we are redeemed, so are we *adopted the children of God*: And this end I rather attribute to the life of Christ, *that we might receive the adoption*, (i.) from the estate of prisoners condemned, that we might be translated into the estate of children adopted. O the mercy of God! who ever heard of a condemned man to be afterwards adopted? would not a condemned prisoner think himselfe happy to escape with life? but the zeale of the Lord of hosts hath performed this, we are in Christ both pardoned and adopted, and by this meanes the joy and glory of Gods heavenly inheritance is establisht upon us; O let our faith look mainly to this designe and plot of Christ! he was made under the law, yea and under the directive part of the law by his life, he fulfilled every jot and tittle of the law by his active obedience, that we might be entitled to glory: that we might be adopted to the inheritance of the Saints in glory.

2. For the more immediate end of Christ, the Apostle tells us that Christ was made under the law, or fulfilled all righteousness, *that the law might be fulfilled in us*. In Christs life we were represented, and so this fulfilling of all righteousness is accounted ours; *that the law might be fulfilled in us*. O my soul, look to this! herein lyes the pith and the marrow of thy justification; of thy selfe thou canst do nothing that good is, but Christ fulfilled the law in thy stead, and if now thou wilt but act, and exercise thy faith thou mayst thereby finde, and feelee the vertue and efficacy of Christs righteousness, and actual obedience, flowing into thy own soul. But here is the question, how should I manage my faith? or how should I act it to feelee Christs righteousness ~~my righteousness~~? I answer, 1. Thy way is to discover,

Gal. 4. 4, 5.

Rom. 8. 4.

discover, and discern this righteousness of Christ, this holy and perfect life of the Lord Jesus Christ in the whole, and in all the parts of it, as it is layd down in the written Word; much hath been said of it in those foure years of Christs ministry, but especially in the last year, I shall say more anon in our conformity to Christ, whither also thou mayst have recourse. 2. Thy way is to beleeve and to receive this discovery as sacred and unquestionable in reference to thy own soul, as intended for thee, for thy use, and benefit. 3. Thy way is to apprehend, apply, and to improve this discovery according to that judgement, and proposal, to those uses, ends, and benefits to which thou beleevest they were designed. Yea, but there lyes the question, how may that be done? I answer. —

1. Setting before thee that discovery (that perfect life of Christ in the whole, and all the parts of it) thou must first endeavour to be deeply humbled for thy great inconformity thereto in whole and in part.

2. Still keeping thy spirit intent on the patterne thou must quicken provoke, & encrease thy sluggish & drowsie soul with renewed, redoubled vigilancy, & industry to come up higher towards it, and (if it were possible) compleatly to it.

3. Yet having the same discovery; rule, and copy before thee, thou must exercise faith thereupon, as that which was performed, and is accepted on thy behalfe. And so go to God, and there represent, offer, and tender Christs holy life, and active obedience unto him. And that first to fill up the defects of thy utmost endeavour; Secondly to put a righteousness, price, value, and worth upon what thou dost, and attainest to. Thirdly, to make Christs righteousness thy own, that thou mayst say with the Psalmist in way of assurance, *O God my righteousness*. O my soul, if thou wouldst thus live by faith, or thus act thy faith on Christs life, Christs righteousness, Christs active obedience; what a blessed life wouldst thou live? then mightest thou finde and feele Christs righteousness thy righteousness; I say *thy righteousness* in respect of its efficacy, but not in respect of its formality; for so sinners wou'd be their own Mediatours. But of some of these particulars I shall speak more largely in our conformity to Christs holy life.

2. For

2. For encouragemants to bring on souls thus to beleve on Christ, consider.

1. The fulnesse of this object; Christs life is full, it is very comprehensive, it contains holinesse, and happinesse, sanctification, and justification, if Christs garments were healing, how much more so maine and essential a part of Christ, even the halfe of Christ as it were; for so is Christs life? it is vehemently to be suspected, that the true reason why so much is said of his death, and so little in comparison of his life, it is either because we understand not the fulnesse of his life, or because we are carnal, and selfish, affecting freedome from hell, more than holinesse on earth, some benefit by Christ more than conformity to Christ. O come! see the fulnesse of Christs life! in reference to our sanctification, was it not a most exact model of perfection? a most curious exemplification of Gods whole Word? an expresse Idea, Image, representation of the whole minde of God? a full president for all others to walke by, to work by, to live by? and in reference to justification, is not Christs life the object of faith and justifying? nay is not Christs life the object of justifying faith, as well as Christs death, resurrection, ascension, session, intercession? the assertors of Christs active and passive obedience for us, can tell us of two things in the law intended, one principal, viz. obedience: and another secondary, viz. malediction, supposition of disobedience; so that sin being once committed there must be a double act to justification, the suffering of the curse, and the fulfilling of righteousness anew; the one is satisfaction for the injury we have done unto God as our judge, and the other is a performance of a service which we owe unto God as our Maker. O then how large, and full, and comprehensive is this life of Christ?

2. Consider the excellency, the glory of this object: Christs life is glorious; and hence it is that the righteousness of Christ is the most glorious garment that ever the Saints of God did weare. It is *Marlorats* saying, that *the Church which puts on Christ and his righteousness is more illustrious than the ayre is by the Sun.* *John* thus sets her out in his vision, and there appeared a great wonder in heaven, a woman clothed with the Sun, and the moone under her feet. I take this to be a lofty poetical description of Christs imputed righteousness; imagine a garment were

Phil. 3. 8, 9.

cut out of the Sun, and put upon us, how glorious should we be? O but the righteousness of Christ is much more glorious; no wonder if the Church clothed with the Sun tread the moone under her feet (i.) if she trample on all sublunary things, which are uncertaine and changeable as the moone; I count all things but dung (saith Paul) that I may win Christ; and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. When Paul compares Christs righteousness with the glory of the world, then is the world but dung. O the glory! O the excellency of the righteousness of Christ!

Zach. 13. 1.

Zach. 3. 4.

3. Consider the suitableness of this object; Christs life, and the vertue of it, is most suitable to our condition; Thus I might apply Christ to every condition, if thou art sick he is a Physitian; if thou fearest death, he is the way, the truth, and the life; if thou art hungry, he is the bread of life; if thou art thirsty, he is the water of life; but not to insist on these words. It is the dayly complaint of the best of Saints, *O my sinnes! I had thought these sinnes had been wholly subdued, but now I seele they retaine upon me againe, now I seele the Springs in the bottome fill up my soul againe, Oh I am weary of my selfe, and weary of my life, oh what will become of me?* in this case now Christs life is most suitable, his righteousness, is a continual righteousness; it is not a cesterne, but a fountaine open for thee to wash in; as sinne abounds, so grace in this guift of righteousness abounds much more. Christs life in this respect is compared to changes of garments, thou cryest, *O what shall become of me? Oh I seele new sinnes, and old sinnes committed a fresh;* why but these changes of garments will hide all thy sins: if thou art but clothed with the robes of Christs righteousness, there shall never enter into the Lords heart, one hard thought towards thee of casting thee off, or of taking revenge upon any new occasion or fall into sin. Why, here is the blessednesse of all those that beleve. Oh then beleve; say not *would Christ be incarnate for me? would he leade such a life on earth for my soul?* why yes for thy soul never speak of thy sins, as if they should be any hinderance of thy faith; if the wicked that apply this righteousness presumptuously can say, *let us sin that grace may abound,* and so they make no other use of grace but to run in debt, and to
fin

fin with a licence; how much rather mayst thou lay on good ground. *Oh let me beleeve! Oh let me own my portion in this righteousness of Christ! that as my sins have abounded, so my love may abound; that as my finnes have been exceeding great, so the Lord may be exceeding sweet; that as my sins continue and encrease, so my thankfulness to Christ, and glory in God, and triumph over sinne, death, and the grave may also encrease. Why thus be encouraged to beleeve thy part in the Lord Jesus Christ.*

SECT. 6.

Of loving Jesus in that respect.

6. **L**et us love Jesus as carrying on the great work of our salvation for us during his life. Now what is love but a motion of the appetite by which the soul unites it selfe to what seems faire unto it? And if so, O what a lovely object is the life of Christ? who can read over his life, who can think over his worthinesse, both in his person, relations, actions, and severall administrations, and not love him with a singular love? that which set the daughters of Jerusalem in a posture of seeking after Christ, was that description of Christ, which the Spouse made of him, *my beloved is white and ruddy, the chiefeft of ten thousands, his head is as the most fine gold, his locks are bushy and black as a raven, his eyes are as the eyes of doves, by the rivers of water, washed with milke, and finely set, his cheeks are as a bed of spices, and sweet flowers, his lips like lillies dropping sweet smelling myrrhe, &c.* By these are intimated unto us the government of Christ, the unssearchable counsels of Christ, the pure nature of Christ without any impurity or uncleannesse; the gracious promises of Christ, the soul-saving instructions of Christ; the holy actions, and just administrations of Christ, the tender affections, and aimable smiling of Christ, the gracious, inward, and wonderful workings of Christ; so that he is altogether lovely, or he is composed of loves, from top to toe there is nothing in Christ, but tis most faire and beautiful, lovely and desireable. — Now as this

Cant. 5. 10, 11, 12, 13, 14, 15.

Joh. 5. 39.

description enflamed the daughters of *Jerusalem*: so to act our loves towards the Lord Jesus Christ, take we a copy of the record of the Spirit in Scriptures; see what they say of Christ; this was his own advice *search the Scriptures, for — they are they which testify of me.*

O my soul much hath been said to perswade thee to faith; and if now thou beleevest thy part in those severall actings of Christ, why let thy faith take thee by the hand, and lead thee from one step to another; from his baptisme to his temptations, from his temptations, to his manifestations; and so on; is not here fuel enough for love to feed upon? canst thou reade the history of love (for such is the history of Christs life) and not be all on a flame? come, reade againe! there is nothing in Christ but tis lovely, winning, and drawing; as —

1. When he saw thee full of filth, he goes down into the waters of baptisme, that he might prepare a way for the cleansing of thy defiled and polluted soul.

2. When he saw the devil ready to swallow thee up, or by his baits to draw and dragge thy soul down to hell, he himselfe enters into the list with the devil, and he overcomes him, that thou mightest overcome, and triumph with Christ in his glory.

3. When he saw thee in danger of death through thy own unbelief, for (*except thou sawest in his hands the print of the nayles, and put thy finger into the print of the nayles; except thou hadst cleare manifestations of Christ even to thine own sense thou wouldst not beleeve*) he condescends so far to succour thy weakness, as to manifest himselfe by severall witnesses; three in heaven and three on earth; yea he multiplies his three on earth to thousands of thousands; so many were the signes witnessing Christ, that the disciple which testified of them could say, *if they should be written every one, the world could not containe the books that should be written.*

Joh. 21. 25.

4. When he saw the buying and selling in the Temple, yea making merchandize of the temple it selfe, I meane of thy soul, which is the Temple of the holy Ghost; he steps in to whip out those buyers and sellers, those lusts and corruptions: O (cries he) *will you sell away your souls for trash? O what is a man profited though he gaine the whole world and loose his own soul?*

5. When

5. When he saw thee like the horse and the mule, more brutish than any man, not having the understanding of a man; thou neither learnest wisdom, nor hadst the knowledge of the most holy; he came with his instructions, adding lyne unto lyne, and precept on precept, teaching and preaching the Gospel of the Kingdom; and sealing his truths with many miracles, that thou mayst beleieve, and in beleieving thou mightest have life through his name: and O what is this but to make thee wise unto salvation? Prov. 30. 2, 3.

6. When he saw thee a sinner of the Gentiles, a stranger from the common-wealth of Israel, and without God in the world, he sent his Apostles and messengers abroad, and bad them preach the Gospel to thee, *q. d.* go to such a one in the darke corner of the world, an Isle at such a distance from the nation of the Jewes, and set up my throne amongst that people, open the most precious cabinet of my love there, and amongst that people tell such a soul, that Jesus Christ came into the world to save sinners, of whom he is one. O admirable love. Matth. 4. 23.

7. When he saw thee cast down in thy selfe, and refusing thy own mercy, crying and saying, what? is it possible, that Jesus Christ should send a message to such a dead dog as I am? why the Apostles commission seems otherwise, go not into the way of the Gentiles, or into any City of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. O I am a lost sheep, but not being of the house of Israel, what hope is there that ever I should be found? he then appeared; and even then he spread his armes wide to receive thy soul; he satisfied thee then of another commission given to his Apostles, go teach all nations: and he cryed even then, come unto me thou that art weary and heavy laden with sinne, and I will receive thee into my bosome, and give thee rest there. Matth. 10. 5, 6.

8. When he saw thee in suspence, and heard thy complaint, but if I come, shall I finde sweet welcome? I have heard, that his wayes are narrow and strait; Oh it is an hard passage, and an high ascent up to heaven. Many seek to enter in, but shall not be able; Oh! what shall become of my poore soul? why then he told thee otherwise, that all his wayes were wayes of pleasantnesse, and all his paths peace, he would give thee his Spirit that should beare the weight, and make all light; he would sweeten the wayes of Christianity to thee, that thou shouldest finde by Luk. 13. 24.
Prov. 3. 17.

by experience; that *his yoke was easie, and his burthen was light.* Math. 11. 29.

9. When he saw the wretchednesse of thy nature, and original pollution, he took upon him thy nature; and by this meanes took away thy original sin. O here is the lovely object! what is it but the absolute holinesse and perfect purity of the nature of Christ? this is the fairest beauty that ever eye beheld, this is that compendium of all glories; now if love be a motion and union of the appetite to what is lovely; how shouldst thou flame forth in loves upon the Lord Jesus Christ? this is rendered as the reason of thosesparklings, *thou art fairer than the children of men.*

Psal. 45. 2.

Heb. 10. 9.

10. When he saw thee actually unclean, a transgressor of the law in thought, word, and deed; then said he, *loe, I come to do thy will O God*; and wherefore would he do Gods will, but meerly on thy behalfe?

O my soul, canst thou read over all these passages of love, and dost thou not yet cry out, *O stay me, comfort me, for I am sick of love*? can a man stand by an hot and fiery furnace, and never be warmed? Oh for an heart in some measure answerable to these loves! Surely even good natures hate to be in debt for love; and is there in thee (O my soul) neither grace, nor yet good nature? O God forbid! awake! awake thy ardent love towards the Lord Jesus Christ! why thou art rock, and not flesh, if thou beest not wounded with these heavenly darts; Christ loves thee, is not that enough? fervent affection is apt to draw love, where is little or no beauty, and excellent beauty is apt to draw the heart where there is no answer of affection at all; but when these two meet together, what brest can hold against them? see O my soul! here is the summe of all the particulars thou hast heard; *Christ loves thee and Christ is lovely*; his heart is set upon thee, who is a thousand times fairer than all the children of men; doth not this double consideration like a mighty loadstone snatch thy heart unto it, and almost draw it forth of thy very brest? O sweet Saviour, thou couldst say even of thy poore Church, (though labouring under many imperfections) *thou hast ravished my heart my sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chaine of thy neck; how faire is thy love, my sister, my Spouse? how much better is thy love than wine, and*

Cant. 4 9, 10.

the

the smell of thine ointments than all spices? couldst thou O blessed Saviour be so taken with the incurious and homely features of the Church; and shall not I much more be enamoured with thy absolute and divine beauty? it pleased thee my Lord, out of thy sweet ravishments of thy heavenly love, to say to thy poore Church, turne away thine eyes from me, for they have overcome me; but oh let me say to thee, turne thine eyes to me, that they may overcome me; my Lord, I would be thus ravished, I would be overcome; I would be thus out of my selfe, that I might be all in thee. Cant. 6. 5.

Thus is the language of true love to Christ; but alas, how dully and flatly do I speak it; O my soul how art thou out of frame? in creature-communion I usually feelee thee warme, and vigorous, active, and very strong; but now thy heart is endyring of a good matter, thou art speaking of the things which thou hast made concerning the King, thy words do almost freeze between thy lips; how chill and cold art thou in thy converses with Jesus Christ? Oh this puts me in minde of my deserts: surely had Christs love been but like this faint and feeble love of mine, I had been a damned wretch without all hope: O Christ I am ashamed that I love thee so little; I perceive thy loves are great by all those actings in thy life, come blow upon my garden, perswade me by thy Spirit that I may love thee much; many sins are forgiven me, O that I may love thee much.

SECT. 7.

Of joying in Jesus in that respect.

7. **L**et us joy in Jesus, as carrying on the great work of our salvation for us, during his life. But what is there in Christs life, or in all the passages of his life to stir up joy? I answer, all his life, and all the passages of his life, if rightly applied, are excellent matter for the stirring up of this affection; indeed the maine of the work is in the application of Christs life; if ever we rejoyce spiritually in Christ, we must bring together the object and the faculty; and this union of the object and the faculty

is usually wrought by contemplation, or by confidence, or by fruition, I shall but a while insist on these, that we may come up at last to rejoyce in Christ; yea if it were possible to rejoyce, and againe rejoyce.

1. Let us contemplate on this life of Christ, let us think of it in our minds; there is a kinde of delight in knowing some things speculatively, which we would abhorre to know experimentally; and therefore the devills first temptation was drawn from the knowledge of evil, as well as good; he knew that the minde of man would receive content in the understanding of that, which in its own nature had no perfection at all; now if there be a delight in the contemplation of evil; how much more in the contemplation of that which is good? and is not the life of Christ, the graces, the vertues, the holy actions, the deare affections of Jesus Christ to us-ward good, and very good? come then, stir up our memories, let us be settled men! let us spend our frequent thoughts upon this blessed object; the reason we misse of our joyes is because we are so little in contemplations of our Christ. It is said that *he pities us in our sorrows, but he delights in us, when we delight in him.* Certainly he would have us to delight in him, and to that purpose he way-layes our thoughts, that where soever we look, we shall still think on him; O my soul cast thine eyes which way thou wilt, and thou shalt hardly look on any thing, but Christ Jesus hath taken the name of that very thing upon himselfe; what is it day? and dost thou behold the Sun? he is called *the Sun of righteousness*: or, is it night? and dost thou behold the stars? he is called a *Star*, *there shall come a star out of Jacob.* — *out of Jacob shall ke come that shall have dominion.* Or, is it morning? and dost thou behold the morning star? he is called *the bright morning star*. Or is it noone? and dost thou behold cleare light all the world over in thy hemisphere? he is called *the light*, and *that light*, and *that light that lighteneth every man that cometh into the world.* Or, to come a little nearer, if thou lookest on the earth, and takest a view of the creatures about thee, seest thou the silly sheep? he is called a *sheep*, *as a sheep before her shearer is dumb*, *so he openeth not his mouth*; or seest thou a lamb bleating after the harmelesse sheep? he is called a *Lamb*, *behold the Lamb of God which taketh away the sinnes of the world*; seest thou a Shepherd watching over his flock; by day or night?

Mal. 4. 2.

Numb. 24. 17.

19.

Rev. 22. 16.

Joh. 1. 7. 8. 9.

Isa. 53. 7.

Joh. 1. 19.

he is called a Shepherd, *I am the good Shepherd, and know my sheep, and am known of mine*: or seest thou a fountaine, rivers, waters? he is called a fountaine, *in that day there shall be a fountaine opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness*; or seest thou a tree good for food, or pleasant to the eye? he is called *the tree of life*, and as *the apple tree among the trees of the wood, so is my beloved among the sonnes*. Seest thou a rose, a lilly, any faire flower in thy garden? he is called a rose, a lilly, *I am the rose of Sharon, and the lilly of the valleys*, or to come a little nearer yet, art thou within doores? *I am the doore, by me if any man enter in he shall be saved, and shall go in and out, and shall finde pasture*. Art thou adorning thy self, and takest a view of thy garments? he is called a garment, *put ye on the Lord Jesus Christ*. Art thou eating meat, and takest a view on what is on thy table? he is called *bread, the bread of God, true bread from heaven, the bread of life, the living bread which came down from heaven*: Why thus Christ way-lays our thoughts that wheresoever we look, we should ever think of Christ, — now these thoughts or contemplations of Christ, are they that bring together the object and the faculty of joy: I cannot think of Christ, or the life of Christ, of Christ preaching, or of Christ preached, but I must rejoyce in Christ; as sometimes the Apostle said, *Christ is preached, whether in presence or truth, I matter not, but in that he is preached, I therein do rejoyce; yea and will rejoyce*.

2. Let us consider in Christ, let us upon good grounds hope our share and interest in the life of Christ; O this would strengthen our joy; yea fill us with joy unspeakable and glorious, where true joy is there is first a thinking of the good in our mind, and secondly an expecting of it in our heart; hence it is that whatsoever doth encourage our hope; the same doth enlarge our delight; the Apostle joynes both these together, *rejoyce in hope*: hope and joy go both together; if I have but assured hope that Christs life is mine, I cannot but rejoyce therein: on the contrary if my hope fluctuate, if I am but uncertaine, if I look on the influence and benefits of Christs life as only possibly mine, and no further, than is my comfort but unstable and weak; sometimes we finde Christ compared to a rich store-house; *in him* (saith the Apostle) *are hid all the treasures of wisdom and knowledge*, but

alas, what am I richer for all his treasures, if I have no claime thereto, or interest therein? or what can I joy in anothers riches, when I my selfe am *wretched, and miserable, and poore, and blind, and naked?* look to this, O my soul; peruse againe and againe thy ground of hope as afore laid down; do not slightly run them over, thou canst not be too sure of Christ; thou readeest in the Gospel this and that passage of thy Jesus, canst thou lay thine hand on every line, and say, *this passage is mine? this Sermon was preached, and this miracle was wrought for me, that I might beleeve, and that in beleeving I might have life through his name?* O then how shouldst thou but rejoyce? when *Zachens* in the *Sycamore* tree heard but Christs voyce, *Zachens make hast, and come down, for to day I must abide in thy house.* O what haste made *Zachens* to receive Christ? he came down hastily, and received him joyfully. This offer of Christ to *Zachens* is thine as well as his, if thy hope be right, *come down poore soul (saith Christ) this day must I abide in thy house.* O then what joy should there be in thy heart when Christ comes in, or when thou feelest Christ come in, the friend of the *bridgroom* rejoiceth greatly, because of the *bridgroomes* voyce; how much more may the bride her selfe rejoyce?

Lukt 19. 5. 6.

Joh. 3. 29.

3. Let us come up to more and more and more fruition of Christ; all other things work out delight but as they look towards this, now in this fruition of Christ are contained these things, first a propriety unto Christ, for as a sick man doth not feelee the joy of a sound mans health, so neither doth a stranger to Christ feelee the joy of a beleever in Christ; how should he joy in Christ that can make no claime to him in the least degree? but to that we have spoken. Secondly, a possession of Christ; this exceedingly enlargeth our joy. O how sweet was Christ to the Spouse when she could say, *I am my well beloveds, and my beloved is mine, he feedeth among the lillies.* q. d. we have took possession of each other, he is mine through faith, and I am his through love; we are both so knit by an inseparable union, that nothing shall be able to seperate us two; *he feedeth among the lillies;* he refresheth himselfe, and his Saints, by his union and communion with them; many are taken up with the joy and comfort of outward possessions, but Christ is better than all; in one Christ is comprised every scattered comfort here below; *Christ mine* (saith

Cant. 6. 3.

(saith the soul) *and all mine.* 3. An accommodation of Christ to the soul, and this is it that compleats our joy; it is not bare possession of Christ which bringeth real delight, but an applying of Christ unto that end and purpose for which he was appointed; it is not the having of Christ, but the using of Christ, which makes him beneficial. O the usefulness of Christ to all beleiving souls! the Scriptures are full of this, as appeares by all his titles in Scripture; he is *our life, our light, our bread, our water, our milke, our wine; his flesh is meat indeed, and his blood is drink indeed; he is our Father, our brother, our friend, our husband, our King, our Priest, our Prophet: he is our justification, our sanctification, our wisdom, our redemption; he is our peace, our meditation, our attonement, our reconciliation, our all in all.* Alas! I look on my selfe, and I see I am nothing, I have nothing without Jesus Christ; here's a temptation, I cannot resist it; here's a corruption, I cannot overcome it; here's a persecution, I cannot down with it; well, but Christ is mine; I have interest in Christ, and I have possession of Christ, and I finde enough in Christ to supply all my wants; he was set up on purpose to give me grace, and to renew my strength, so that if I make my application to Christ, *I can do all things,* Phil. 4. 13. *I can suffer the losse of all things,* Phil. 3. 8. *I can conquer all things, nay in all things be more than a conquerour through him that loves me,* Rom. 8. 37. Oh the joy now that this accommodation brings to my soul! I see it is nothing but Christ, and therefore I cannot but rejoyce in this Christ, or I must rejoyce in nothing at all; Surely *we are the circumcison, which rejoyce in Christ Jesus, and have no confidence in the flesh.* Phil 3-3.

O my soul! where is thy faculty of joy? come, bring it to this blessed object, the Lord Jesus Christ; if thou know'st not how? first contemplate on Christ, think on those several passages in his life; those that lived with him, and stood by to see them, it is said of them, that *they all rejoyced for the glorious things that were done by him.* Luke 13. 17. Or if thy heart be so dull and heavy, that this will not raise it up, then look to thy grounds of hope, and confidence in Christ; so long as thou doubtst of him, or of thy interest in him, how shouldst thou rejoyce, or be cheerful in thy spirit? the poore man could not speak it without teares, *Lord I beleeve, help thou my unbelief; a beleiving unbelief, a wavering, staggering,* Marke 9. 24.

trembling faith cannot be without some wounds in spirit; O be confident, and this will make thee cheerful; or if yet thou feelest not this affection to stir, aspire to fruition, yea to more and more fruition of Christ, and union with Christ; and to that purpose consider thy propriety to Christ, thy possession of Christ, and the accommodation or usefulness of Christ to thy condition, whatsoever it is. What? will not these things move thy spiritual delight? canst thou not heare Christ say, *all I am is thine, and all I have done is thine, for thy use, and for thy benefit?* and doth not thy heart leape within thee at each word? O my soul, I cannot but check thee for thy deadnesse: it is said, that when *Christ was at the descent of the mount of Olives, that the whole multitude of disciples began to rejoyce, and praise God with a loud voyce, for all the mighty works that they had seen.* What? a multitude of disciples rejoycing in Christs acts? and art not thou one amongst the multitude? if thou art a disciple, rejoyce thou; surely it concerns thee as much as them, and therefore rejoyce, lift up thy voyce in harmony with the rest, *rejoyce, and againe rejoyce.*

Luke 19. 37.

SECT. 8.

Of calling on Jesus in that respect.

8. **L**et us call on Jesus, or on God the Father in and through Jesus. Thus we read that *looking up to Jesus, or lifting up the eyes to Jesus, goes also for prayer, in Gods book; my prayer will I direct to thee (saith David) and will look up, and mine eyes faile with looking upwards.* Faith in prayer will often come out at the eye in lieu of another dore; our affections will often break out at the window, when the doore is closed; Thus Stephen *lookt up to heaven;* he sent a post, a greedy, pitiful, and hungry look up to Jesus Christ out at the window, at the nearest passage, to tell him that a poore friend was coming to him; why thus let us *look up to Jesus* by calling on him; now this calling on him contains prayer, and praise.

Psal. 5. 3.
Psal. 69. 3.

Act. 7. 55.

1. We must pray that all these transactions of Jesus during his

his life, or during his ministry upon earth, may be ours; we hope it is so, and we beleieve it to be so, but for all that we must pray that it may be so; there is no contradiction betwixt hope, and faith, and prayer, but rather a concatenation; *Lord I beleieve, yet help my unbelief, or be it come according to my faith, how weak soever, it will beare that sense.* Marke 9. 24.

2. We must praise God for all those passages in Christs life. Thus did the multitude, *they praised God with a loud voyce, for all the mighty works that they had seen; saying, blessed be the King that comes in the Name of the Lord, peace in heaven, and glory in the highest.* Luk. 19. 37, 38. What (my soul) hath Christ done all this for thee? was he made under the law, to redeem thy soul, and adopt thee for his sonne to the inheritance of heaven? came he down from heaven; and traveled he so many miles on earth, to wooe and win thy heart? spent he so many Sermons, and so many miracles to work thee into faith? O how shouldst thou blesse, and prize, and magnifie his Name? how shouldst thou break out into that blessed hymne, *to him that loved us, and hath made us Kings, and Priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen?* Rev. 1. 5, 6.

SECT. 9.

Of conforming to Jesus in that respect.

9. **L**et us conforme to Jesus, as he acted for us in his life. Looking to Jesus intends this especially; we must look as one looks to his patterne; as mariners at sea, that they may run a right course, keep an eye on that ship that beares the light; so in the race that is set before us, we must have our eye on Jesus, our blessed patterne. This must be our constant quære, *is this the course that Jesus steered?* or that I may enlarge —

In this particular I shall examine these three quæres.
1. Wherein we must conforme? 2. Why we must conforme? 3. How we must conforme to this life of Jesus?

For

For the first wherein we must conforme? I answer,—

1. Negatively; we must not, cannot conforme to Christ in those works proper to his God-head, as in working miracles, I deny not but that the works of miracles were by way of privilege, and temporary dispensation granted to the Apostles and some others, but this was but for ministry and service, not for their sanctity or salvation; nor must we conforme to Christ in those works of his mediation, as in redeeming souls, in satisfying divine justice for our sinne, *no man can redeem his brother, nor give to God a ransom for him: there is but one Mediatour between God and man, the man Christ Jesus*; nor must we conforme to Christ in those works of his government, and influence into his Church; as in his dispensing of his Spirit, in quickning of his Word, in subduing of his enemies, in collecting of his members, all these are personal honours, which belong unto Christ as he is head of the Church, and to these works, if we should endeavour to conforme, we should crack our sinews, dissolve our silver coards, and never the nearer.—nor need wee to conforme to Christ in some other particulars, in his voluntary poverty, *he became poore for our sakes*. 2 Cor. 8. 9. In his ceremonial performances, as in going up to Jerusalem at the feasts; in his perpetual grave deportment, we never read that Jesus laughed; and but once or twice that he rejoyced in spirit: alas! the declensions of our natures cannot come up to this patterne, nor do I look at these passages as any acts of moral obedience at all.

2. Affirmatively, or positively; we must conforme to Christs life.

1. In respect of his judgement, will, affections, compassions. Look we at his Spirit, observe what mind was in Jesus Christ, and therein do we endeavour to conforme, *let the same minde be in you* (saith the Apostle) *which was in Christ*, Phil. 2. 5. and *we have the minde of Christ* (saith the Apostle) 1 Cor.

2. 16.

2. In respect of his vertues, graces, habitual holinesse. *Learn of me* (saith Christ) *for I am meek and lowly in heart*: Christ was of a meek and gentle Spirit, *I beseech you by thee meeknesse and gentlenesse of Christ*, saith Paul, and Christ was of an humble and lowly Spirit, *being in the forme of God, he thought it no robbery to*

be

Phil. 49. 7.

Phil. 2. 5.

1 Cor. 2. 16.

MAT. 11. 29.

2 Cor. 10. 2.

Phil. 2. 6, 7.

be equal with God, yet he made himselfe of no reputation, and took upon him the forme of a servant. I might instance in all other graces, for he had them all in fulnesse, and of his fulnesse have all we received grace, for grace.

Joh. 1. 16.

3. In respect of his words, talke, spirituall, and heavenly language. The very officers of the Priests could say of Christ, *never man spake like this man*; and sometimes they all wondered at the gracious words which proceeded out of his mouth; he never sinned in word; neither was guile found in his mouth; who, when he was reviled, reviled not againe; the Apostle speaking thus of Christ, he tells us, that herein Christ left us an example, that we should follow his steps.

Joh. 7. 46.

Luke 4. 22.

1 Pet. 2. 22, 23
ver. 31.

4. In respect of his carriage, conversation, close-walking with God. The Apostle sets forth Christ as an high Priest, who was holy, harmlesse, undefiled, and sepeare from sinners; and in like manner, saith Peter, *ye are a chosen generation, a royal priest-hood, an holy nation, a peculiar people, that ye should shew forth the vertues of him, who hath called you out of darknesse into his marvellous light: that ye should shew forth the vertue*] (i.) that in your lives and conversations you should expresse those graces and vertues, which were so eminent, and exemplary in Jesus Christ; that you should not only have them, but that you should hold them forth; *ἡγᾶλλον*, the word signifies properly to preach; so clearly should we expresse the vertues of Christ, as if our lives were so many Sermons of the life of Christ.

Heb. 7. 26.

1 Pet. 2. 9.

5. In respect of all his acts, practises, duties of moral obedience; we finde in the life of Christ many particular carriages, and acts of obedience to his heavenly Father, whereof some were moral, and some ceremonial; now all these are not for our imitation, but only such moral acts, as concerning which we have both his patterne, and precept; come, let us marke this one rule, and we need no more, *whatsoever he commanded, and whatsoever he did, of precise morality, we are therein bound to follow his steps*. I joyne together his commands, and deeds, because in those things which he did, but commands not, we need not to conforme, but in those things which he both did, and commanded, we are bound to follow him; in such a case his laws and practise differ, but as a map and guide; a law, a Judge; a rule, and precedent,

In respect of all these particulars, and especially in respect of Christs moral obedience, the whole life of Christ was a discipline, a living, shining, and exemplary precept unto men, and hence it is that we finde such names given to him in Scripture, as signifies not only preheminance, but exemplarinesse; thus he was called *a Prince*, Dan. 9. 25. *a Leader*, Isa. 55. 4. *a Governour*, Mat. 2. 6. *a Captaine*, 2. 10. *a chief Shepherd*, 1 Pet. 5. 4. *a forerunner or conduct into glory*, Heb. 2. 20. *a light to the Jewes*, Exod. 13. 21. *a light to the Gentiles*, Luke 2. 3. *a light to every man that entereth into the world*, Joh. 1. 9. all which titles, as they declared his dignity, so his exemplarinesse, that he was the author and patterne of holinesse to his people. And as for all other Saints, though they are imitable, yet with limitation unto him, only so far as they expresse his life in their conversation, *be ye followers of me, even as I am of Christ*.

2 Cor. 11. 1.

For the second, why we must conforme? upon what motives? I answer; 1. Because Christ hath done and suffered very much to that end and purpose. Sometimes I have wondered why Christ would do so much, and suffer so much as the Evangelists in their histories relate? This I beleieve, that Jesus was perfect God, and perfect man; and that every action of his life, and but one hour of his passion and death, might have been satisfactory, and enough for the expiation and reconciliation of ten thousand worlds; but now I am answered, that all those instances of holinesse, and all those kinds of vertues, and all those degrees of passion, and all that effusion of his blood, was partly on this account, that he might become an example to us, that he might shine to all the ages and generations of the world, and so be a guiding star, and a pillar of fire to them in their journey towards heaven; O my soul, how doth this call on thee to conforme to Christ? what? that a smaller expence should be enough to thy justification, and yet that the whole magazine should not procure thy sanctification? that at a lesser summe of obedience God might have pardoned thy sinne, and yet at a greater summe thou wilt not so much as imitate his holinesse? in a darke night if an *ignis fatuus* go before thee, thou art so amazed with that little flame, that thou art apt to follow it, and lose thy selfe, and wilt thou not follow the glories of the Sun of righteousness, who by so many instances calls upon thee, and who will guide thee into

Christ
hath
suffered for
us

into safety, and secure thee against all imaginable dangers? God forbid! if it had not been for thy imitation, I cannot think that Christ would have lived on earth so many years, to have done so many gracious meritorious works. O think of this.

2. Because Christ is the best and the highest exemplar of holiness that ever the world had; hence we must needs conforme to Christ (as the Apostle argues) because *he is the first-borne among many brethren*; the first in every kind is propounded as a patterne of the rest, now Christ is the first-borne, Christ is the head of all the predestinate, as the first-borne was wont to be the head in all families. The old saying is, *regis ad exemplar*, &c. a very deformity was sometimes counted an honour, if it were in imitation of the Prince; it is storied of *Nero*, that having a wry neck, there was such an ambition in men to follow the court, that it became the fashion and gallantry of those times, to hold their necks awry; and shall not Christ the King of Saints be much more imitated by his Saints? Christ is *the head of the body, the beginning, the first-borne from the dead, in all things he hath the prebeminence*; and the rule is general, that, *that which is first, and best in any kinde, is the rule and measure of all the rest*. Why such is Christ. O then let him be the guide of our life, and of our manners.

3. Because Christ doth not only give us an example, but he doth cherish, succour, and assist us by its easiness, complacency, and proportion to us. Some sweetly observe, that *Christ's piety* (which we must imitate) *was even, constant, unblamable, complying with civil society, without any affrightment of precedent, or without any prodigious instances of actions, greater than the imitation of men*. We are not commanded to imitate a life, whose story tells us of extasies in prayer, of abstractions of senses, of extraordinary fastings to the weakening of our spirits, and disabling of all animal operations; no, no; but a life of justice, and temperance, and chastity, and piety, and charity, and devotion; such a life as without which humane society cannot be conserved; — And it is very remarkable, that besides the easinesse of this imitation, there is a vertue and efficacy in the life of Christ; a merit, and impetration in the several passages of Christs life, to work out our imitation of him. In the *Bohemian history* it is reported that

Wincelam their King, one winters night going to his devotion in a remote Church, his servant *Podavimus* who waited on his Master, and endeavoured to imitate his Masters piety, he began to faint through the violence of the snow, and cold; at last the King commanded him, to follow him, and to set his feet in the same footsteps which his feet should marke, and set down for him; the servant did so, and presently he fancied, or found a cure; thus Christ deales with us; it may be we think our way to heaven is troublesome, obscure, and full of objection; well saith Christ, *but marke my footsteps; come on, and tread where I have stood, and you shall finde the vertue of my example will make all smooth, and easie; you shall finde the comforts of my company, you shall feelee the vertue and influence of a perpetual guide.*

4. Because Christ in his Word hath commanded us to follow
 Matth. 11. 29. his steps: *learne of me, for I am meek and lowly in heart: and ye call me Master, and Lord' and ye say well, for so I am, if I then your*
 Joh. 13. 13, 14. *Lord and Master have washed your feet, ye also ought to wash one*
 15. *another's feet, for I have given you an example, that ye should do as*
 Col. 3. 12, 13. *I have done to you. — put on therefore bowels of mercies, kindnesse,*
humblenesse of mind, meeknesse, long-suffering, forbearing one another,
 2 Pet. 1. 15, 16. *and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. — and as he which hath*
called you is holy, so be ye holy in all manner of conversation; because
it is written, be ye holy, for I am holy. — against this, some
object, how can we be holy as Christ is holy? first, the thing is
impossible; and secondly, if we could, there would be no need of
Christ. But I answer to the first; the thing if rightly understood,
is not impossible; we are commanded to be holy as Christ is holy,
not in respect of equality, as if our holinesse must be of the same
compasse with the holinesse of Christ; but in respect of quality,
our holinesse must be of the same stampe, and truth, as the holi-
 Rom. 12. 9. *nesse of Christ; as when the Apostle saith, that we must love our*
neighbour, as our selfe, the meaning is not that our love to our
neighbour should be Mathematically equal to the love of our
 Rom 7. 1. 9. *selfe, for the law doth allow of degrees in love, according to the*
degrees of relation in the thing beloved, do good unto all men, Spec-
ially to those of the household of faith; love to a friend may safely
be greater than love to a stranger; or love to a wife, or child
may safely be greater than to a friend; yet in all, our love to
others,

others, it must be of the selfe same nature, as true, as real, as cordial, as sincere, as solid as that to our selves; *we must love our neighbour, as our selves (i. e.)* unfeignedly, and without dissimulation. — Again, I answer, to the second, Christ is needful notwithstanding our utmost holinesse in two respects, 1. Because we cannot come to full and perfect holinesse, and so his grace is requisite to pardon and cover our failings. 2. Because that which we do attaine unto, it is not of, or from our selves, and so his spirit is requisite to strengthen us unto his service. We must be holy as Christ is holy, yet still we must look at the holinesse of Christ, as the sun, and roote, and fountaine; and that our holinesse is but as a beame of that sun, but as a branch of that root, but as a streame of that fountaine.

For the third, how we must conforme to this life? I answer;

1. Let us frame to our selves some Idea of Christ, let us set before us the life of Christ in the whole, and all the parts of it, as we finde it recorded in Gods book. It would be a large picture if I should draw it to the full, but for a tast I shall give it in few lines. Now then setting aside the consideration of Christ as God, or as Mediatour, or as head of his Church.

1. I look at the minde of Christ, at his judgement, will, affections; such as love, joy, delight, and the rest; and especially at the compassions of Jesus Christ. O the deare affections, and compassions which Christ had towards the sonnes of men! this was his errand from heaven, and while he was upon the earth he was ever acting it, I meane his pitifulnesse, I meane his affections, and compassion in *healing broken hearts*; so the Psalmist, *he healeth the broken in heart, and bindeth up their wounds*; it is spoken after the manner of a Chirurgion, he had a tender heart towards all broken hearts; he endeavoured to put all broken bones into their native place againe; nor speak I thus only of him in respect of his office; but as he was man, he had in him such a mind, that he could not but compassionate all in misery; O what bowels! what strivings, and boylings, and wrestlings of a pained heart, touched with sorrow, was ever, upon occasion, in Jesus Christ? peruse these texts, and *Jesus went forth, and saw a great multitude, and he was moved with compassion towards them, and he healed* Luke 4. 18. Psal 147. 34. Math. 14. 14.

Mar. 6. 34. *their sick. — And Jesus when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd. — and there came a leper to him, and kneeling down to him, and saying to him, if thou wilt, thou canst make me cleane, and Jesus moved with compassion, put forth his hand, and touched him, saying, I will, be thou cleane. — Then Jesus called his disciples unto him, and said, I have compassion on the multitude. And for the two blind men, that cryed out, have mercy on us O Lord, thou sonne of David, it is said, that Jesus stood still, — and he had compassion on them, and touched their eyes. And the poore prodigal returning, when he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him. How sweet is this last instance! that our sense of sinful weaknesse, should be sorrow and paine to the bowels and heart of Jesus Christ! you that are Parents of young children, let me put the case; if some of you standing in the relation of a Father, should see his child sweat, and wrestle under an over-load, till his back were almost broken, and that you should heare him cry, *Oh I am gone, I faint, I sink, I dye*; would not your bowels be moved to pity? and would not your hands be stretched out to help? or if some of you standing in the relation of a mother, should see your sucking child fallen into a pit, and wrestling with the water, and crying for help, would you not stir, nor be moved in heart, nor run to deliver the child from being drowned? Surely you would, and yet all this pity and compassion of yours is but as a shadow of the compassions and deare affections, that were, and that are in the heart of Jesus Christ; O he had a minde devoyd of sin, and therefore it could not but be full of pity, mercy, and tender bowels of compassion.*

2. I look at the grace in Christ; O he was full of grace, yea, full of all the graces of the Spirit; *a bundle of myrrhe, is my well-beloved to me: — my beloved is unto me as a cluster of camphire in the vineyards of Engedi*: a bundle of myrrhe, and a cluster of camphire denote all the graces of the Spirit; as many flowers are bound together in a nosegay, so the variety of the graces of the Spirit, concenter'd in the heart of Jesus Christ, *ex. gr.*

Matth. 21. 5. 1. In him was meeknesse, *he cometh unto thee meek*: he had a sweet command and moderation of his anger; he was meek as
Moses

Moses, nay, though Moses was very meek, and very meek above all the men which were upon the face of the earth, yet Christs meeknesse exceeded Moses, as the body doth exceed the shadow. Num. 12. 3.

2 In him was humility, he saved not the world by his power, but by his humility; in his incarnation, Christ would be humble; and therefore he was borne of a poore Virgin, in a common Inne, in his life, his way on earth was a continual lecture of humility; a little before his death he gave such an example of humility as never was the like, *he poured water into a basin, and began to wash the disciples feet.* Joh. 13. 5. O ye Apostles, why tremble ye not at the wonderful sight of this so great humility? Peter, what dost thou? wilt thou ever yeeld that this Lord of Majesty should wash thy feet? methinks I heare Peter, saying, *what Lord, wilt thou wash my feet? art not thou the Sonne of the living God? the Creatour of the world, the beauty of the heavens, the Paradife of Angels, the Redeemer of men, the brightnesse of the Fathers glory? and I, what am I, but a worme, a clod of earth, a miserable sinner? and wilt thou notwithstanding all this wash my feet? leave Lord, O leave this base office for thy servants; Lay down thy towel, and put on thy apparel againe; beware that the heavens, or the Angels of heaven be not ashamed of it, when they shall see that by this ceremony thou sett them beneath the earth; take heed least the daughter of King Saul despise thee not, when she shall see thee girded about with this towel after the manner of a servant, and shall say, that she will not take thee for her beloved, and much lesse for her God, whom she seeth to attend upon so base an office.* Thus may I imagine Peter to bespeak his Master, but he little knew what glory lay hid in this humility of Christ; it was for us, and our example; an humble Christ, to make humble Christians;

3. In him was patience; O when I think of Christs labours in preaching, wearinesse in travelling, watchfulnesse in praying, teares in compassionating, and then I adde to all these his submission of Spirit, notwithstanding all the affronts, injuries, and exprobrations of men; how should I but cry out, *O the patience of Christ!* the Apostle tells us that *when he was reviled, he reviled not againe, when he suffered, he threatned not, but committed himself to him that judgeth righteously,* — I have already given a touch of these graces in Christ, which now I may set before me. — in him,

him was wisdom, and knowledge, and justice, and mercy, and temperance, and fortitude, and every vertue, or every grace that possibly I can think of, *a bundle of myrrhe is my beloved unto me, as a cluster of camphire in the vine-yards of Engedi.*

3. I look at the conversation of Christ in word and deed; for his words, they were gracious. Not an idle word ever came out of the lips of Christ; himselfe tells us that *of every idle word we must give an account.* O then how free was Christ of every idle word? he knew the times and seasons when to speak, and when to be silent; he weighed every word with every circumstance, time, and place, and manner, and matter; *there's a time to keep silence, and a time to speak,* said Solomon, when he returned againe to his wisdom; and hence we read that sometimes Jesus being accused, *he held his peace; and when he was accused of the chief Priests and Elders he answered nothing;* but other whiles he powres out whole cataracts of holy instructions; he takes occasion of vines, of stones, of water, and sheep, to speak a word in season; he is still discoursing of the matters of the Kingdome of heaven; and he speaks such words as give grace unto all the hearers round about him; so for his deeds and actions they were full of grace and goodnesse; the Apostle Peter gives him this character (which I look upon as a little description of Christs life) *who went about doing good;* it was his meat and drink to do all the good he could; it was as natural to him to do good, as it is for a fountaine to streame out, he was holy and heavenly, unspotted every way; O the sweet conversation of Christ! how humbly carries he it amongst men? how benignly towards his disciples? how pitiful was he towards the poore? to whom (as we read) he made himselfe most like, *he became poore, that we might be made rich;* he despised, or abhorred none; no not the very lepers, that were eschewed of all; he flattered not the rich and honourable; he was most free from the cares of the world; his prescriptions were, *care not for the things of the morrow;* and in himselfe he was never anxious of bodily needs; above all, he was most solicitous of saving souls. — much more I might adde, if I should go over the particulars in the Gospel; but by these few expressions of Jesus Christ we may conceive of all the rest. —

2. Let us be humbled for our great inconformity to this copy; what an excellent patterne is here before us? and how far, how infinitely do we come short of this blessed patterne? O alas! if Christ will not owe me, unlesse he see his image written upon me, what will become of my poore soul? why Christ was meek, and humble, and lowly in spirit; Christ was holy, and heavenly; Christ ever went about doing good; and now when I come to examine my own heart according to this original, I finde naturally a meer antipathy, a contrariety, I am as opposite to Christ as hell and heaven; 1. For my thoughts, within I am full of pride, and malice; I am full of the spirit of the world; what is there in my heart but a world of passions, rebellions, darknesse, and deadnesse of spirit to good? and, 2. If the fountaine be so muddy, can I expect cleare streams? what words are these, that come many a time from me? Christ would not speak an idle word, but how many idle, evil, sinful words come dayly flowing from my lips? *out of the abundance of the mouth the heart speaketh*; and if I may guesse at my heart by my words, where was my heart this Sabbath, and the other Sabbath, when my discourse was all on my calling, or on the world, or it may be on my lusts, or on my Dalilahs, on my right-hand-sins, or on my right-eye-sins? and, 3. What actions are these so frequently performed by me? if I must reade my state by my conversation, *whose image and superscription is this?* the last oath I sware, the last blasphemy I belched out, the last act of drunkennesse, idolatry, adultery I committed; (or if these sins are not fit to be named) the last piece of wrong I did my neighbour, the last pranke of pride I played on this stage of the world, the last expence of time when I did no good in the world, neither to my selfe nor others, the last omission of good, as well as commission of evil; O my soul, whose image is this? is it the image of Christ, or of Sathan? if the worst scholar in the schoole should write thus untowardly after his copy, would he not be ashamed? if in my heart and life I observe so many blots, and stains, so great inconformity, and dissimilitude to the life of Christ, how should I but lye in the dust? O wo is me! what a vast disproportion is betwixt Christs life and mine? why thus O my soul, shouldst thou humble thy selfe; each morning, each prayer, each meditation, each self-examination, shouldst thou fetch new, fresh, clear, particular

causes, occasions, matters of humiliation: as thus; loe there the evennesse, gravity, graciousnesse, uniformity, holinesse, spiritualities, divinenesse, heavenlinesse of Jesus Christ; loe there the fragrant zeale, deare love, tender pity, constant industry, unwearied paines, patience, admirable selfe-denial, contempr of the world in Jesus Christ; loe there those many, yea continual devout, divine breathings of soul after God his Fathers glory, after the spiritual and immortal good of the precious souls of his redeemed ones; Oh all the admirable meeknesse, mercifulnesse, clemency, charity, with all other excellent temperature, rare compolure, wonderful order of his blessed soul! O the sweet expressions, gracious conversation! Oh the glorious shine, blessed lustre of his divine soul! Oh the sweet countenance, sacred discourse, ravishing demenour, winning deportment of Jesus Christ! and now I reflect upon my selfe, oh alas! Oh the total, wide, vast, utter difference, distance, disproportion of mine therefrom! I should punctually answer, perfectly resemble, accurately imitate exactly conforme to this life of Christ, but ah my unevennesse, lightness, vanity! Ah my rudenesse, grossenesse, deformity, odiuousnesse, sleightnesse, contemptiblenesse, execrablenesse! ah my sensuality, bruitishness, devilishness! how clearly are these, and all other my enormities discovered, discerned, made evident, and plaine by the blessed and holy life of Jesus? so true is that rule, *contraria juxta se posita magis elucescunt.*

3. Let us quicken, provoke, and incense our sluggish, drouisie souls to conforme to Christ. If we will but strictly observe our hearts, we shall finde them very backward to this duty, and therefore let us call upon our souls as David did, *Blesse the Lord O my soul, and let all that is within me blesse his holy Name*; let us work upon our souls by reasoning with our own hearts, as if we discoursed with them thus, *O my heart*; or *O my soul*, if in the deep counsels of eternity this was Gods great designe to make his Sonne like thee, that thou also mightest be like his Sonne, how then shouldest thou but endeavour to conforme? and what sayes the Apostle? *for whom he did foreknow, he also did predestinate, to be conformed to the image of his Sonne*: this was one of his great purposes from eternity; this law God set down, before he made the world, that I should conforme to his Son, and what, O my soul,

Psal. 103. 1.

Rom. 8. 29.

soul, wouldst thou break the eternal bands of predestination? O, God forbid! Again, if this was one of the ends of Christs coming, to destroy the works of the devil, to deface all Sathans works, especially his work in me, his image in me, and to set his own stamp on my soul; how then should I but endeavour to conform? I read but of two ends of Christs coming into the world in relation to us, whereof the first was to redeem his people, and the other was to purifie his people, *he gave himselfe for us, that he might redeem us from all iniquity, and purifie unto himselfe, a peculiar people, zealous of good works*: the one is the work of his merit, which goeth upward, to the satisfaction of his Father; the other is the work of his Spirit and grace, which goeth downwards to the sanctification of his Church; in the one he bestoweth his righteousness on us by imputation, on the other he fashioneth his image in us by renovation: and what, O my soul, wouldst thou destroy the end of Christs coming in the flesh? or wouldst thou misse of that end for which Christ came in relation to thy good? O, God forbid! againe, consider the example of the Saints before thee; if this was their holy ambition to be like their Jesus, emulate them in this, for this is a blessed emulation; it is observable how the heathens themselves had learnt a rule very neare to this; *Seneca* advised that every man should propound to himselfe, the example of some wise, and vertuous personage, as *Caro*, or *Socrates*, or the like; and really to take his life as the direction of all their actions; but is not the life of Jesus far more precious, and infinitely more worthy of imitation? we read in history of one *Cecilia* a virgin, who accustomed her selfe to the beholding of Christ for imitation, and to that purpose she ever carried in her brest some pieces of the Gospel, which she had gathered out of all the Evangelists, and thereon night and day she was either reading, or meditating; this work she carried on in such a circulation, that at last she grew perfect in it, and so enjoyed Christ and the Gospel, not only in her brest, but also in the secrets of her heart; as appeared by her love of Christ, and confidence in Christ, and familiarity with Christ; as also by her contempt of the world, and all its glory, for Christ his sake; There is some resemblance of this in the Spouse, when she resolved of Christ, *he shall lye all night betwixt my breasts, q. d. he shall* Tit. 2. 14.
Senec. ep. 11.
Cant. 1. 13,
be as neare me as neare may be, my meditation of him (and by

consequence my imitation of him) shall be constant and continual, not only in the day, but *he shall lye all night betwixt my brests*. What, O my soul, was this the practise of the Saints? and wilt thou not be of that communion? O God forbid! thus let us quicken and provoke our soules to this conformity; let us excite, rouse incense, awake, and sharpen up our wretched, sluggish, drouzy, lazy, soules; our faint, feeble, flagging, faltering, drooping, languishing affections, desires, endeavours! let us with enlarged industry engage, and encourage our backward and remissive spirits to fall upon this duty of conformity, againe and againe; let us come up higher towards it, or if possibly we may, compleatly to it, that the same mind, and mouth, and life may be in us that was in Jesus Christ, that we may be found to walke after Christ, that we may tread in the very prints of the feet of Christ, that we may climb up after him, into the same heavenly Kingdome, that we may aspire continually towards him, and grow up to him, even to the measure of the stature of the fulnesse of Christ.

4. Let us regulate our selves by the life of Christ; whatsoever action we go about, let us do it by this rule, what? *would Christ have done this?* or at least, *would Christ have allowed this?* It is true, some things are expedient and lawful with us, which were not suitable to the person of Christ, *marriage is honourable with all men, and the bed undefiled*; but it did not be-fitt his person, who came into the world only to spiritual purposes, to beget sons and daughters; writing of books is commendable with men, because like *Abel*, being dead, they may still speak, and teach those who never saw them, but it would have been derogatory to the person and office of Christ, for it is his prerogative to be in the midst of the seaven golden candlesticks, to be present to all his members, to teach by power, and not by ministry, to write his law in the hearts of his people, and to make them his epistle. Contrition, compunction, mortification, repentance for sinne are acts and duties necessary to our state and condition; for we are sinners, and sinners of the Gentiles, *to whom God also hath granted repentance unto life*; but these were in no sort agreeable to Christ, for, he was without sin, and needed not to repentance, nor to any part of it. The several states of men, as of Governours, Kings, Judges, Lawyers, Merchants, &c. are convenient for us, otherwise what
ataxy,

ataxy, and confusion would there be in the world? and yet Jesus never put himselfe into any of these states; *my Kingdome* (sayes he) *is not of this world.* Now as in these things we must only respect the allowance of Christ, so in other things we must respect upon the example of Christ; as, 1. In sinful acts eschewed by Christ. 2. In moral duties that were done by Christ.

1. In sinful acts eschewed by Christ, as when I am tempted to sin, then am I to reason thus with my selfe, would my blessed Saviour if he were upon earth do thus and thus? when I am tempted to loosenesse and immoderate living, then am I to aske conscience such a question as this, would Christ have done thus? would he have spent such a life upon earth as I do? when I am moved by my own corruption, or by Sathan to drunkennesse, gluttony, sinful and desperate society, to swearing, cursing, revenge, or the like, then am I to aske, is this the life that Christ led? or if he were to live againe, would he live after this manner? when I fall into passion, peevishnesse, rash words, or if it be but idle words, then am I to consider, O but would Christ speak thus? would this be his language? would such a rotten or unprofitable speech as this drop from his honey lips?

2. In case of moral obedience, concerning which we have both his patterne, and precept, I look upon Christ as my rule, and I question thus, did Christ frequently pray both with his disciples, and alone by himselfe? and shall I never in my family, or in my closet think upon God? did Christ open his wounds for me? and shall not I open my mouth to him? did Christ serve God without all selfe-ends, meerly in obedience, and to glorifie him? and shall I make Gods worship subordinate to my aymes and turnes? did Christ shew mercy to his very enemies? and shall I be cruel to Christs very members? O my soule, look in all thy sinnes, and in all thy duties to thy original, and measure them by the holinesse of Christ: whether in avoyding sin, or in doing duty, think, *what would my blessed Saviour do in this case? or what did he in the like case when he was upon earth?* If we had these thoughts every day, if Christ were continually before our eyes, if in all we do or speak we should still muse on this, *what would Jesus Christ say if he were here?* I beleieve it would be a blessed meanes, of living in com-

fort; and spiritual conformity to the commands of God, yea of acting Christs life (as it were) to the life.

5. Let us look fixedly on Jesus Christ, let us keep our spiritual eyes still on the patterne, untill we feel our selves conforming to it: it is a true saying, that *objects and moving reasons kept much upon the mind by serious thoughts, are the great engine, both appointed by nature and grace, to turne about the soul of man.* If I may deliver it in fewer termes, *objects considered much, or frequently, do turne the soul into their own nature.* Such as the things are we most think of, and consider of, such will be our selves; or if we be not so, it is not through any imperfection in the object (especially in such an object as Jesus Christ is) but because it is not well applyed, and by consideration held upon the heart, till it may work there; indeed the manner of this working may be secret, and insensible, yet if we follow on, we shall feele it in the issue; the beholding of Christ is a powerful beholding; there is a changing, transforming vertue goes out of Christ, by looking on Christ; can we think of his humilky, and not be humble? can we think of his meeknesse and gentlenesse of Spirit, and yet we continue in our fiercenesse, roughnesse, frowardnesse of spirit? can a proud fierce heart apprehend a meek, and sweet, and lowly Jesus? no, no; the heart must be suitable to the thing apprehended, it is impossible otherwise; certainly if the *look* be right, there must be a suitablenesse betwixt the heart and Christ. Sight works upon the imagination in bruit creatures; as *Labans* sheep, when they saw the party-coloured rods, they had lambs suitable; now will sight work upon imagination, and imagination work a real change in nature? and is not the eye of the minde (especially the eye of faith) more strong and powerful? if I but write after a copy, I shall in a while learne to write like it, if I seriously meditate on any excellent subject, it will leave a print behind it on my spirit; if I read but the life and death of some eminently gracious and holy man, it molds, and fashions, and transformes, and conformes my minde to his similitude; even so, and much more is it in this case; since the eye of faith works in the matter, which in it selfe is operative and effectual, and therefore it cannot but work more, than where is only simple imitation, or naked meditation; O then let us set the copy of Christs life (as before described)

described) in our view, and let us look upon it with both eyes, with the eye of reason, and with the eye of faith.

But how should we keep the eye of our faith on this blessed object, untill we feel this conformity in us? I answer, —

1. Let us set apart some times on purpose to act our faith in this respect; *there is a time for all things under the sun*, saith Solomon. It may be sometimes we are in our civil employments, Eccles. 3. 1. but then is not the time; yet when they are done, and the day begins to close, if together with our closet prayer we would fall on this duty of *looking unto Jesus* by lively faith, how blessed a season might this be? I know not but that some Christians may do it occasionally, but for any that sets some time apart for it every day, and that in conscience, as we do for prayer, where is he to be found?

2. Let us remove hinderances; Sathan labours to hinder the soul from beholding Christ with the dust of the world, *the god of this world blinds the eyes of men*; O take heed of fixing our eyes on this worlds vanity! our own corruptions are also great hinderances to this view of Christ; away, away with all carnal passions, base humours, sinful desires; unless the soul be spiritual, it can never behold spiritual things.

3. Let us ~~fine~~ fix our eyes only on this blessed object; a moving, rolling eye sees nothing clearly; *when the Angels are said to look into these things*, the Word signifies, that they look into them narrowly, as they who bowing or stooping down do look into a thing; so should we look narrowly into the life of Christ; our eye of faith should be set upon it in a steady manner, as if all the world could not move us, as if we forgot all the things behind, and had no other businesse in the world but this. 1. Pet. 1. 12.

4. Let us look wishingly and cravingly; there is affection, as well as vision in the eye; as the lame man that lay in Solomons porch looked wishly on Peter and John, *expecting to receive some thing of them*, so let us look on Christ with a craving eye, with an humble expectation to receive a supply of grace from Christ; *why Lord thou art not only anointed with the oyle of gladnesse above thy fellows, but for thy fellows*; I am earthly minded, but thou art heavenly; I am full of lusts, but the image of God is perfect in thee; Aq. 3. 5.
thou art.

thou art the fountaine of all grace, an head of influence, as well as of eminence; thou art not only above me, but thou hast all grace for me, and therefore O give me some portion of thy meeknesse, lowlinesse, heavenly-mindednesse, and of all other the graces of thy Spirit. Surely thou art an heaven of grace, full of bright shining stars, Oh that of that fulnesse thou wouldst give me to receive even grace for grace; I pray Lord with an humble expectation of receiving from thee; Oh let me feele the droppings of the two olive-trees into the golden candle-sticks, yea even into my soul.

1 Pet. 1. 15.

5. Be we assured that our prayer (if it be in faith) is even now heard; never any came to Christ with strong expectations to receive grace, or any benefit prayed for, that was turned empty away; besides Christ hath engaged himselfe by promise to write his law in our hearts; to make us like himselfe; as he which hath called us is holy, so should (yea and so shall) we be holy in all manner of conversation. Oh let us build on his gracious promise, heaven and earth shall passe away before one jot or tittle of his Word shall faile; onely understand we his promise in this sense, that our conformity must be gradual, not all at once, we all with open face, beholding as in a glasse, the glory of the Lord, are changed into the same image from glory to glory. (i.) from grace to grace; or from glory inhoate in obedience, to glory consummate, in our heavenly inheritance.

2 Cor. 3. 18.

6. If notwithstanding all this, we feele not for the present this conformity in us, at least in such a degree; let us act over the same particulars againe and againe; the gifts of grace are therefore communicated by degrees, that we might be taken off from living upon a received-stock of grace; and that we might still be running to the spring, and drink in there; why alas we have a continual need of Christs letting out himselfe, and grace into our hearts, and therefore we must waite at the well-head, Christ; we must look on Christ as appointed on purpose by his Father to be the beginner, and finisher of our holinesse; and we must beleve that he will never leave that work imperfect, whereunto he is ordained of the Father. We may be confident (saith the Apostle) of this very thing, that he which hath begun a good work in us, will performe it, or finish it, untill the day of Jesus Christ, Phil. 1. 6. Oh then

be

be not weary of this work untill he accomplish the desires of thy soul.

I have now done with this subject : onely before I finish, one word more. Sometimes I have observed that many precious souls, in their endeavours after grace, holinesse, sanctification, have been frequent in the use of such and such means, duties, ordinances, wherein I cannot say, but they have done well, and for their help I therefore composed that piece called *Media*; but of all the ordinances of Christ, this *Looking unto Jesus* is made least use of, though it be chiefe of all. It is Christ (when all is done) that is that great ordinance appointed by God for grace and holinesse; and certainly those souls which trade immediately with Jesus Christ, will gaine more in a day, than others in a moneth, in a yeare. I deny not other helps, but amongst them all, if I would make choyce which to fall upon, that I may become more and more holy, I would set before me this glasse, (*i.*) *Christ's holy life*, the great exemplar of holinesse; we were at first created after his image in holinesse, and this image we lost through our sinne, and to this image we should endeavour to be restored by imitation; And how should this be done, but by looking on Christ as our patterne? by running through the severall ages of Christ, and by observing all his graces, and gracious actings? in this respect I charge thee, O my soul, (for to what purpose should I charge others, if I begin not at home, and with thee?) that thou make conscience of this practical evangelical duty; O be much in the exercise of it! not only in the day intend Christ, but when night comes, and thou lyest down on thy bed, let thy pillow be as Christs bosome, in which *John* the beloved disciple was said to leane; there leane thou with *John*; yea, lye thou between his breasts, and let him lye all night betwixt thy breasts, thus mayest thou lye down in peace and sleepe, and Cant. 1. 13. the Lord onely will make thee so dwell in safety; and when day returnes againe, have this in minde, yea, in all thy Psal. 4. 8. thoughts, words, and deeds, ever look unto *Jesus* as thy holy exemplar; Say to thy selfe, if Christ my Saviour were now upon earth, would these be his thoughts, words,

and deeds? would he be thus disposed as I now feele my selfe? would he speak these words that I am now uttering? would he do this that I am now putting my hand unto? O let me not yeild my selfe to any thought, word, or action, which my deare Jesus would be ashamed to own! yea (if it were possible for thee to be so constant in this blessed duty) going, and standing, sitting and lying, eating and drinking, speaking and holding thy peace, by thy selfe or in company, cast an eye upon Jesus: for by this meanes thou canst not chooseth but love him more, and joy in him more, and trust in him more, and be more and more familiar with him, and draw more and more grace and vertue, and sweetnesse from him; O let this be thy wisdom, to think much of Christ; so as to provoke thee to the imitation of Christ! then shalt thou learne to contemne the world, to do good to all, to injure no man, to suffer wrong patiently, yea to pray for all those that despitefully use thee, and persecute thee, then shalt thou learne to condescend to the weak, to condole sinners cases, to embrace the penitent, to obey superiours, to minister to all; then shalt thou learne to avoid all boasting, bragging, scandal, immoderate eating and drinking, in a word all sinne. Then shalt thou learne to beare about in thy body the dying of our Lord Jesus Christ, that the life also of Jesus may be made manifest in thy body: So the Apostle, for we which live are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Corinthians 4. 10, 11. Why this is to follow Christs steps, he descended from heaven to earth for thy sake, do thou trample on earthly things, seek after the Kingdome of God and his righteousness, for thy own sake; though the world be sweet, yet Christ is sweeter, though the world prove bitter, yet Christ sustained the bitterness of it for thee; and now he speaks to thee, as he did to Peter, Andrew, James, and John, Come, follow me; O do not faint in the way, lest thou lose thy place in thy Country, that Kingdome of glory.

Thus

Thus far we have *looked on Jesus* as our *Jesus* in his life, during the whole time of his ministry; our next work is to *look on Jesus* carrying on the great work of mans salvation during the time of his suffering and dying on the crosse, untill his resurrection from the dead.

Yyy 2

LOOK;

dead. thing on the cross, until his redemption from the means obtaining the time of the ingathering and is so taken from cursing on the great work of during the whole time of his ministry; our next work thus far we have taken as our first in his life.

Yyy 2 LOOK

LOOKING UNTO
JESUS.

In his Death.

The fourth Book.

The Third Part.

LOOKING UNTO
JESUS.

In his Death.

The Fourth Book.

The Third Part.

Book IV. 535
To the Honourable
ST. RICHARD HOUGHTON,
KNIGHT and BARONET,
AND
To his Religious Lady the
LADY SARAH.



Joyne you both in one Epistle, for God hath joyued you both in nearer bonds : and yet if I may speak a word apart to either of you. Deare Sir, my desire is that you amongst the rest of my friends would make some use of this weak work; and as your sonnes and daughters grow up, if you commend it to their practise, I hope neither you, nor they will repent thereof. Sometimes you joyued with us as a member of our society in the Lords Supper at Preston; the same Christ is treated of here, that you received there; and if henceforth we shall no more together drink of that fruit of the vine, untill that day when we drink it new in our Fathers Kingdome, yet we may apart act all within us, either on the death of Christ (which more especially we remembred at his Supper) or on any other transaction of Christ, as they are laid afore us in this duty of looking unto Jesus. Sir, I lay this part of Christs death at your feet, if you please to take it up with both hands, and treasure it up in your heart, and conforme to it in your life, in respect of your own self I desire no more.

And now deare Madam, I have one word for you; many a time you have asked me when this work would come out, which before now I could not answer you. But now it is out, I suppose you will finde a roome for it in your study; and if it prove so worthy, that sometimes you will please to take it in your hand, and either in your study, or in your pleasant walks, shall make any practical use of it, that is my desire also in respect of you. I have known your loves to Christ, which you have manifested by your words and teares, when you complained that you could not love Christ, as you desired to love him;

it may be in the use of this ordinance of looking to him, you will
 finde such vertue coming out of him, that you will love him more than
 ever. I am sure many arguments to encrease your love you may
 finde in each transaction of Jesus Christ: leave not to use them, and
 to urge them on your soul, till your spark grows up to a mighty flame;
 who knows but God may appeare more in the exercise of this duty than
 he hath done yet? I leave it to him, who must give the blessing both
 to your husbands, and your own endeavours. In respect of you both
 I professe my self,

Your honours humble servant in that Jesus,
 whom we are all to look unto.

J. A.

Joh. 18. 1. — Mat. 26. 39. — Luk. 22. 44.

When Jesus had spoken these words, he went forth with his disciples over the brooke Cedron, where was a garden, into the which he entered, and his disciples. — And he prayed, saying, O my Father if it be possible, let this cup passe from me, nevertheless not as I will, but as thou wilt. — And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

See Joh. 18. 12, 13, 19, 20, 21, 22. Mat. 26. 63, 64, 65, 66, 67, 68. Luk. 23. 11, &c. Joh. 19. 1, 2, 16, 18.

Then Pilate took Jesus, and scourged him, and the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple robe. — Then delivered he him unto them to be crucified, and they took Jesus, and lead him away to Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Heb. 12. 2, 3.

Looking unto Jesus, the beginner, and finisher of our faith, who for the joy that was set before him, endured the crosse, despising the shame. — Consider him who hath endured such contradiction of sinners against himselfe.

Lam. 1. 12. Zach. 12. 10. Joh. 14. 15.

Is it nothing to you, all ye that passe by? behold, and see, if there be any sorrow like unto my sorrow: — And they shall look upon me whom they have pearced. — As Moses lifted up the serpent in the wilderness, so must the Sonne of man be lifted up, that whosoever beleeueth in him, should not perish, but have eternal life.

LOOK-

LOOKING UNTO JESUS

In his Death.

Book IV. Part III.

CHAP. I. Sect. 1.

Lam. 1. 12. *Is it nothing to you all ye that passe by? behold, and see.*

Heb. 12. 3. *Consider him who hath endured such contradiction of sinners against him.*

Of the day of Christs sufferings, divided into parts and hours.



He Son of righteousness that arose with healing, we shall now see go down in a ruddy cloud. And in this piece, as in the former, we must first lay down the object, and then direct you to look upon it.

The object is *Jesus*, carrying on the work of mans salvation during the time of his sufferings, now in all the

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transactions of this time, we shall observe them, as they were carried on successively in those few hours of his passion, and death.

As this work of mans salvation was great, so we cannot but observe how every peice of it was carried on in its due time, even from eternity to eternity. The very time of Christs passion depended not on the will of man, for his enemies sought many a time before to slay him; as *Herod* in his infancy, *Matth. 2. 16.* the Jewes in his riper age, when sometimes they took up stones to stone him, *Joh. 8. 59.* and sometimes they would have broke his neck from an hill, *Luk. 4. 29.* but his time was not then come.

Exod. 12. 1. &c.

We reade of the paschal lambe that it was to be slaine, on the fourteenth day of the first moneth called *Abib*, or *Nisan*: at the full of the moone in the evening, or between the evenings; some think this moneth answers to our *March*, others to our *April*, I shall not be too curious in the inquisition, for I think it not worth the while, only this I cannot but observe, that the same day that the lambe must be slaine, must our paschal Lambe begin his sufferings: and as then it was full moone, so it notes unto us the fullnesse of time which now was come, and as it was in such a moneth as when light prevayles against darknesse, and every thing revives and springs, so Christ by his sufferings was to chase away our darknesse and death, and to bring in light, and life, and a blessed spring of grace and glory; and as it was to be slaine in the evening, or between the evening; so must Christ the true paschal Lambe be sacrificed about the very same houre, that the mystical Lambe was slaine; to understand which we must know, that the Jewes distinguished their artificial day into foure parts, from six to nine, from nine to twelve, from twelve to three, from three to eight, this last part was counted the evening of the day, and the next three houres the evening of the night; now in this last part of the day used the paschal lambe to be slaine, and after it was slaine some time was taken up to dresse it whole for supper, so Christ at the fourth part of the day, at their ninth houre, that is at our three of the clock in the afternoone; between the evenings, with a loud voice yielded up the Ghost.

Mat. 27. 50.

For the whole time of these last and extreame sufferings of Christ, I shall reduce them to somewhat lesse than one natural day, or if we may take the whole day before us, consisting of twenty

twenty foure houres, and begin with the evening, according to the beginning of natural dayes from the creation (as it is said, *the evening and the morning made the first day*) in this re- Gen. 1. 5.
 volution of time I shall observe these several passages. —

As —

1. About six in the evening Christ celebrated, and eat the Passeeover with his disciples, at which time he instituted the Sacrament of the Lords Supper, and this continued till the eight houre.

2. About eight in the evening he washed his disciples feet, and then leaning on the table, he pointed out *Judas* that should betray him; and this continued until the ninth houre.

3. About nine in the evening (the second watch in the night) *Judas* that traytor went from the disciples; and in the meane time Christ made that spiritual sermon, and afterward, that spiritual prayer recited only by *John*; *Joh. 14, 15, 16, 17. chap.* and this (together with a Psalme they sung) continued at least until the tenth houre. Thus far we proceeded before we had done with the *life of Christ*. That which concerns his passion follows immediately upon this; and of that only I shall take notice in my following discourse.

This passion of Christ I shall divide between the night, and day.
 1. For the night, and his sufferings therein, we may observe these periods, or thereabouts. As —

1. From ten till twelve he goes over the brooke *Cedron* to the garden of *Gethsemani*, where he prayed earnestly, and sweat water and blood.

2. From twelve till three he is betrayed, and by the souldiers and other officers he is bound, and brought to *Jerusalem*, and carryed into the house of *Annas*, who was one of the chiefe Priests.

3. From three till six, they led him from *Annas* to *Caiphas*, when he and all the Priests of *Jerusalem*, sat upon *Jesus* Christ; and there it was that *Peter* denied Christ, and at last the whole Sanhedrim of the Jewes gave their consent to Christs condemnation.

2. The night thus dispatcht, at six in the morning, about sun-rising, our Saviour was brought unto *Pilate*, and *Judas Iscariot*

hanged himselfe, because he had betrayed the innocent blood. — About seven in the same morning Christ is carryed to *Herod*, that cruel tyrant, who the yeare before had put *John the Baptist* to death. — at eight of the same day our Saviour Christ is returned to *Pilate*, who propounded to the Jewes, whether they would have *Jesus* or *Barabbas* let loose unto them. — about the ninth (which the Jewes call the third houre of the day) Christ was whipped and crowned with thornes. About ten *Pontius Pilate* brought forth *Jesus* out of the common Hall, saying, *behold the man*; and then in the place called *Gabbatha* he publicly condemned Christ to be crucified. About eleven our Saviour carried his crosse, and was brought to the place called *Golgotha*, where he was fastened on the crosse, and lifted up, as *Moses* lifted up the serpent in the wilderness. — About twelve (in that Meridian which the Jewes call the sixth houre) that supernatural eclipse of the Sun happened. — And about three in the afternoone (which the Jewes call the ninth houre) the Sun now beginning to receive his light, Christ cryed, *it is finished*, and commending his Spirit into his Fathers hands, he gave up the Ghost. — I shall adde to these, that about foure in the afternoone, our blessed Saviour was pierced with a speare, and there issued out of his side both blood and water. — And about five (which the Jewes call the eleventh, and the last houre of the day) he was buried by *Joseph of Arimathea*, and *Nicodemus*. — So that in this round of one natural day, you see now the wonderful transaction of Christs sufferings. I shall take them in order, and begin with his sufferings in that night before his crucifying. And *Jesus* said unto his disciples, *all ye shall be offended because of me this night; and he said unto Peter, that this day, even in this night, before thou erck crowtwice, thou shalt deny me thrice.*

Mat. 26. 31.

Mark. 14. 30.

SECT. 2.

Of the brooke over which Christ passed.

THe first passage of that night, was Christs going over the brook *Cedron*, to the garden of *Gethsemani*. When *Jesus* had

had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

In this passage observe we these particulars. 1. The river over which they passed. 2. The garden into which they entered. 3. The prayer he there made, and the dolours and agonies he there suffered.

1. He and his disciples went over the brook Cedron. So it was called (say some) from the many Cedars that grew all along the banks; or (say others) from the darknesse of the vally, so *Keder* signifies darknesse, and this was done to fulfill a prophesie, *he shall drink of the brook in the way*. By the brook or torrent, we may understand mystically the wrath of God and the rage of men, the very afflictions, which beset Jesus Christ; and by his *drinking of the brook*, we may understand Christ enduring afflictions, or (as others) his enduring many afflictions, and not a few. 1. That afflictions are understood by waters, we finde it very frequently in Scriptures; *the sorrows of death compassed me, and the floods of Belial made me afraid. — deep calleth unto deep, as the noise of the water-spouts, all thy waves and thy billows are gone over me. —* Psalm 124. 1. And save me O God, for the waters are come in unto my soul, and if it had not been the Lord who was on our side, — then the waters had overwhelmed us, the streame had gone over our soul, then the proud waters had gone over our soul. — Psalm 69. 1. Psalm 124. 1. Psalm 42. 7.

2. As waters signifie afflictions, so Christ drinking of those waters, it signifies Christs suffering of afflictions; or as others, it signifies Christs suffering of many afflictions. Thus we finde together two words with relation thereunto, *are zeale to drink of the cup* (saith Christ) *that I shall drink of*, and *to be baptized with the baptism that I am baptized with*? he that drinketh hath the water in him, and he that is baptized, dipped, or plunged, hath the water about him, so it notes the variety or universality of afflictions which Christ suffered; it was within him, and it was about him, he was every way afflicted.

Not to speak yet of those sufferings, which yet we are not come to speak unto; we finde here in the way, betwixt the City and the garden, that Christ went over the brook Cedron, in the night he wades through the waters, yea, in a cold night he wades through cold waters on bare feet; and as he wades through them, he

he drinks of them, he doth not sip, but drink: *he shall drink of the brook in the way.* I know some would not have this prophesie accomplished till a fore Christs apprehension, when it is said that the rude route brought him againe to *Jerusalem*, over the brook *Cedron*; and then he drank of the brook; but I finde no mention of this brook in Scripture at such a time; only now in *this way*, I finde these passages. 1. His conference with his disciples as they go along. 2. The disciples reply upon his conference. 3. His dolorous passage over the brook, betokening the very wrath of God.

- * *Vid. Arcim.*
instit.
 Mat. 26. 30, 36. 1. In the way * he hath a serious conference with his disciples: to the Evangelist; and when they had sung an hymne, they went out towards the mount of Olives, and then saith Jesus unto them, *all ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Christ now begins the story of his passion; the shepherd shall be smitten, and he proves it from Gods decree, and from the Prophecie of the Prophet *Zachary 13. 7.* *awake O sword against my shepherd, and against the man that is my fellow;— smite the shepherd, and the sheep shall be scattered abroad.* God the Father is here brought in, as drawing and whetting his sword, and calling upon it, to do execution against Jesus Christ. God the Father had an hand in the sufferings, it pleased the Lord to bruise him, he hath put him to grief. — I will smite the shepherd, saith God; it was not a naked permission, but a positive decree, and actual providence of God that Christ should suffer; the plot was long since drawn, and lay hid in Gods bosome, till he was pleased by the actions of men to copy it out, and to give the world a draught of it. This was not a thing of yesterday, no, no; God spent his eternal thoughts about it, the story was long since written in *Zacharies* book, and in the volume of Gods book; Christ was ordained to be a *Lambe slaine* from the beginning of the world; him being delivered by the determinate Council, and fore-knowledge of God, *ye have taken* (saith Peter) *and by wicked hands have crucified and slaine:* the enemies of Christ though they broke commands, yet they fulfilled decrees; *Against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and people of Israel were gathered together, for to do whatsoeuer thy hand, and thy council determined, before so*
 be
- Pla. 40. 8.*
Aa. 2. 23.
Aa. 4. 27. 28.

The story of Christs sufferings was long since taken up, and resolved on in the councils of his men; and now in the way the only begotten Son, which lay in the defense of his Father, reveals this story; he tells the disciples, *it is written, it is written, I will sanctify the shepherd; and the sheep of the flock, shall be scattered.*

2. The disciples hearing this discovery of the shepherd being smitten, and the sheep being scattered, they are amazed; what shall Christ dye? and shall we like cowards run away, and leave him alone in the combat? Peter who seems boldest, he speaks first, though all men shall be offended because of thee, yet will I never be offended. O rash presumption! it appears in these particulars; — 1. Peter prefers himself before the rest, as if all the other disciples had been weak, and he only strong, though all should be offended, yet will not I. 2. Peter contradicts Christs great discovery of his Fathers great designe from all eternity, with a few bragging words; *g. d. what though Zachary hath said it, and God hath decreed it, yet on my part I will never do it, though I should dye with thee, I will not deny thee.* 3. Peter in his boar never mentions Gods help, or Gods assistance; whereas in relation to future promises, and future purposes, the Apostles rule is, *ye ought to say if the Lord will, we shall live, and do this, and that: so Peter should have said, by Gods assistance I will not be offended: by the Lords help I will not deny thee; if the Lord will, I will do this, and that, I will live with thee, and dye with thee, rather than I will deny thee;* but we finde no such word in all the story, and therefore Christ takes him off his bottomes in the first place, verily I say unto thee Peter, that this night (before the cock crow twice, thou shalt deny me thrice: Oh no, saith Peter; he will not off his presumptuous confidence, though I should dye with thee, I will not deny thee; likewise also said all his disciples. But I must not dwell on these passages.

1. Tim. 4. 15.

Mat. 26. 33.

3. His dolorous passage over the brook succeeds; he went forth with his disciples over the brook Cedron: I never read of this brook Cedron, but some way or other it poynts at the sufferings of our Saviour; I shall instance in some places. 1. When David fled from Absolon out of Jerusalem, it is said that all the country wept with a loud voyce, and all the people passed over: the King also himselfe passed over the brook Cedron. — towards the way

2 Sam. 15. 13.

ver. 37.

of the wilderness. In this story we finde David passing over this brook Cedron with bare head and bare feet; and he and all his men weeping as they went up by the ascent of mount Olivet: I cannot think but in this, King David was a type of King Jesus: Christ as another David with his souldiers or disciples, goes out of Jerusalem, bare-head, and bare-foot, (as this type seems to speak) what weeping was in the way I cannot tell, but probably sadness was in the hearts both of him and his disciples, whose conference was of dying, suffering, dying the most grievous death that ever was, all the difference that I finde betwixt the type and antitype in this passage, is, in that David fled from the face of Absalom, but Christ goes out of Jerusalem not to flye from Judas, or the Jewes, but rather to commit himselfe into their hands.

2 King. 2. 36.
37.

2. When Solomon confined Shimei to his house in Jerusalem saying, *dwell thert, and go not forth thence any whither, for it shall be that on the day thou guest out, and passest over the brook Cedron, thou shalt know for certaine that thou shalt surely dye.* Now one of the servants of Shimei running away from him, he follows after them, and passing over this brook Cedron it became his death; why, here was a type of Jesus Christ, we were those fugitive servants that run away from God, and to fetch us home Jesus goes over the brook Cedron, rather than he will lose his servants, he will lose his life. All the difference that I finde betwixt Shimei and Christ in this, is, in that Shimei was but a wicked man, and yet he dyed an honourable death, not for his servants; but for his own transgression; but Christ being a just man (so Pilates wife sent her husband word, *have thou nothing to do with that just man*) he dyed a most ignominious shameful death, even the death of the crosse, and that not for himselfe, but for us; he was wounded for our transgressions, he was bruised for our iniquities.

Ma. 23. 5.

2 King 23. 6.

2 Chr. 29. 16.

3. When the good Kings, Hezekiah, and Asa, and Josiah purged the City and the Temple of Idolatry, they burnt the cursed things at the brook Kidron, and cast them therein. And as Asa cut down the Idol, and he brought out the grove, from the house of the Lord without Jerusalem unto the brook Kidron, and burns it at the brook Kidron:—and the Priests went into the inner part of the house of the Lord, to cleanse it, and brought all the uncleannesse that they

they found in the Temple of the Lord into the Court of the house of the Lord; and the Levites took it to carry it out abroad into the brook Kidron. — and they arose and took away the Altars that were in Jerusalem, and all the Altars for incense took they away, and cast them into the brook Kidron, or Cedron. All these were unto us, that the brook was as it were the sink of the Temple, into which all the purgamenta, and uncleannesses of Gods house, and all the accursed things were to be cast: and here again was a type of Christ: upon him was cast all the filths of our sins, that as a river or fountaine he might cleanse us from them; in this respect he is said to be made sin for us who knew no sin, that we might be made the righteousness of God in him: he was made sinne for us, and a curse for us, that so he might swallow up sinne, and death, and might be the destruction of hell, and all.

I cannot passe over this passage of the brook, without some use, or application to our selves.

1. It informes. Methinks this valley and this brook of Cedron, is a right representation of a Christians life; Jesus went forth with his disciples over the brook Cedron; what is our life if we are Christs, but a passage through a vale of teares, and over a brook of several afflictions? many are the troubles of the righteous. The very word Cedron, which signifies darknesse, denotes this state, a horror of great darknesse was said to fall on Abraham, and then said God, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. As God made the evening and the morning the first day; and second day, and third day, &c. See O the life of Gods Saints is as the evening of troubles, and their happinesse hereafter is as the morning of glory, Gods worst is first, with those that are his; the way to Canaan is through the wilderness; the way to Sion is through the valley of Baca. Through much tribulation we must enter into the Kingdom of God. In the world ye shall have tribulation saith Christ; yea, all that will live godly in the world shall suffer persecution, saith the Apostle; — our rest is not here in this world; what is this world, but an Ark of travel, a schoole of vanities, a labourinth of error, a barren wilderness, a strong field, a tempestuous sea, a swelling brook, a vale of teares full of all miseries?

2. It reproves. It is the first passage of Christ when he begins his sufferings, to go over the brook *Cedron*, and it is the A, B, C, of Christianity (as *Bradford* said) to learne the lesson of taking up the crosse, and following Christ. Surely this world is no place, and this life it is no time for pleasure; God hath not cast man out of Paradise, that he should finde another Paradise on this side heaven. Oh why do we seek the living among the dead? why do we seek for living comforts, where we must expect to dye dayly? it is only heaven that is above all winds, and stormes, and tempests, and seas, and brooks, and waves; Oh why do we look for joyes in a vaile of teares? It was an heavy charge that the Apostle *James* laid upon some, that they lived in pleasure upon earth, *q. d.* earth is not the place for pleasure; earth is the place of sorrow, of trouble, of mourning, of affliction, Remember that thou in thy life time receivdest thy good things, and *Lazarus* evil things, but now he is comforted, and thou art tormented. All the pleasure that wicked men have, it is upon earth, but the condition of the godly is cleane contrary; Oh 'tis sad to out-live our happinesse, and when we should come to live indeed, then to want our comforts and our joyes. *Verily I say unto you, they have their reward*, said Christ of hypocrites; their heaven is past; they spend their dayes in wealth or in mirth (saith *Job*) of the wicked, and in a moment go down to the grave; alas their best dayes are then past, and they must never be merry any more. Ah fond fooles of *Adams* seed, to lose heaven for a litle earthly contentment! how should this sowre your carnal joyes, when you remember, *all this is only upon earth, it cannot be for ever?* there must be a change of all these things, here you laugh, and hereafter you must howle! no sooner death comes, but then you'le cry, *farewel world, Oh into what a gulf am I now falling?*

3. It instructs. Ah my brethren! lets remember, we are pilgrims and strangers upon earth, and our wayes lyes over the brook and valley of *Cedron*; we can not expect to enter with Christ into glory, but we must first drink of the brook in the way; (*i.*) we must endure many afflictions, variety of afflictions. — you will say *this is an hard saying, who can heare it?* I remember when Jesus told his disciples of his sufferings to be accomplished at *Jerusalem*, *Peter* takes the boldnesse to dehorte his Master, *be it far from thee Lord, this shall not be unto thee*; but Jesus thereupon

Jam. 5. 5.

Luk. 16. 25.

Mat. 6. 2.

Job. 21. 13.

Mat. 26. 22.

upon calls him *Satan*, meaning that no greater contradictions can be offered to the designs of God and Christ, than to dissuade us from sufferings. There's too much of *Peter's* humour abides amongst us; Oh this doctrine of afflictions will not down with Libertines, Antinomians, or the like; and hence I believe we have our congregations so thin in comparison of some of theirs, they that can break off the yoke of obedience, and untie the bands of discipline, and preach a cheap religion, and present heaven in the midst of flowers, and strew palmes and carpets in the way, and offer great liberty of living under sin, and reconcile eternity with the present enjoyment, shall have their schooles filled with disciples; but they that preach the crosse, and sufferings, and afflictions, and strictnesse of an holy life, they shall have the lot of their blessed Lord, (i.) they shall be ill thought of, and deserted, and railed against. Well, but if this be the way that Christ hath led us, whiles others abide at ease in *Zion*, let us follow him in the valley, and over the brook that is called *Cedron*.

Thus far we have observed Christ in the way, together with his passage over *Cedron*; we come now to the garden, into which he entred, and his disciples.

SECT. 3.

Of the garden into which Christ entred.

Matthew relates it thus, then cometh Jesus with them unto a place called *Gethsemane*, *ὁ κῆπος*, it signifies in special, a field, a village; but more generally a place, as we translate it; and this place was called *Gethsemane*, (i.) a valley of fatnesse: certainly it was a most fruitful and pleasant place, seated at the foot of the mount of olives: accordingly John relates it thus, Jesus went forth with his disciples over the brook *Cedron*, where was a garden; many mysteries are included in this Word; and I beleeve it is not without reason, that our Saviour goes into a garden.

As—1. Because gardens are solitary places fit for meditation

and prayer, to this end we finde Christ sometimes on a mountaine, and sometimes in a garden. 2. Because gardens are places fit for repose and rest, when Christ was weary with preaching, working of miracles, and doing acts of grace in *Jerusalem*, then he retires into this garden. 3. Because a garden was the place wherein we fell, and therefore Christ made choyce of a garden to begin there the greatest work of our redemption: in the first garden was the beginning of all evils, and in this garden was the beginning of our restitution from all evils; in the first garden, the first *Adam* was overthrown by Satan, and in this garden the second *Adam* overcame, and Satan himselfe was by him overcome; in the first garden sin was contracted, and we were indebted by our sins to God, and in this garden sin was payed for by that great and precious price of the blood of God: in the first garden man surfeited by eating the forbidden fruit, and in this garden Christ sweat it out wonderfully, even by a bloody sweat; in the first garden, death first made its entrance into the world, and in this garden life enters to restore us from death to life againe; in the first garden *Adams* liberty to sin brought himselfe and all us into bondage, and in this garden Christ being bound and fettered, we are thereby freed and reduced to liberty. I might thus descant in respect of every circumstance, but this is the summe, in a garden first begun our sin, and in this garden first begun the passion, that great work and merit of our redemption. 4. Christ goes especially into this garden, that his enemies might the more easily finde him out, the Evangelist tells us, that this garden was a place often frequented by Jesus Christ, so that *Judas* which betrayed him knew the place, for Jesus often times resorted thither with his disciples; sure then he went not thither to hide himselfe, but rather to expose himselfe, and like a noble champion to appeare first in the field, and to expect his enemies. Thus it appears to all the world, that Christs death was voluntary. He poured forth his soul unto death (saith the Prophet) he gave himselfe for our sins (saith the Apostle) nay, himselfe tells us, therefore doth my Father love me because I lay down my life: no man taketh it from me, but I lay it down of my selfe, I have power to lay it down, and I have power to take it up againe. But I will not stay you at the doore;

let

John 18. 2.

Isa. 53. 12.
Gal. 1. 4.

Joh 10. 18. 18.

let us follow Christ into the garden, and observe his prayer, and his sufferings there.

SECT. 4.

Of the prayer that Christ there made.

IF we entering the garden, he left his disciples at the entrance of it, calling with him Peter, James, and John, they only saw his transfiguration, the earnest of his future glory, and therefore his pleasure was, that they only should see of how great glory he would disrobe himselfe, even for our sakes. — In the garden we may observe first his prayer, and secondly his passion.

1. He betakes himselfe to his great antidote, which himselfe the great Physician of our souls prescribed to all the world; he prays to his heavenly Father, he kneels down, and not only so, but falls flat upon the ground; he prays with an intention great as his sorrow, and yet with a submission so ready, as if the cup had been the most indifferent thing in the world. The forme of his prayer run thus, *O my Father, if it be possible let this cup passe from me, neverthelesse not as I will, but as thou wilt.* In this prayer observe we these particulars; 1. The person to whom he prays, *O my Father.* 2. The matter for which he prays, *let this cup passe from me.* 3. The limitation of this prayer, *if it be possible, and if it be thy will.*

Mat. 26.39.

1. For the person to whom he prays, it is his Father, as Christ prayed not in his Godhead, but according to his manhood; so neither prayed he to himselfe as God, but to the Father the first person of the Godhead; hence some observe, that as the Father sometimes saying, *this is my beloved Son*, he spake not to himselfe, but to the Sonne; so the Sonne usually saying, *O my Father*, he prays not to himselfe, but to the Father.

2. For the matter of his prayer, *let this cup passe from me*, some interpret this, *let this cup passe by me, although I might not taste it.*

But

* Quod dicti, transfer calicem istum a me, non hoc est, non adveniat mihi: nisi enim advenisset, transferri non poterit, sed sicut quod preteritis, nec intactum est, nec permanens; sic salutaris leviter invaderem tentationem flagitat pelli. Sic.

Dionisius Alexandrinus. Heb. 5. 7.

But others thus, let this cup passe from me; though I must assew, yet oh that I may not be * too long, or tediousl^y annoy^d by it! That which leads unto this last interpretation is that of the Apostle, *Christ in the dayes of his flesh offered up prayers, and supplications with strong cryes and teares unto him, that was able to save him from death, and he was heard in that which he feared*, Heb. 5. 7. How was he heard? not in the removal of the cup, for he drank it up all; but in respect of the tedious annoyance, or poisoning of the cup; for though it made him sweat drops

of blood, though it grieved him, and payned him, and made him cry, *My God, my God, why hast thou forsaken me?* though it cast him into a sleep, and layd him dead in his grave, and there sealed him for a time, yet presently within the space of fourty hours, or there abouts, he revived, and awakned as a lyon out of sleep, or as a Gyane refreshed with wine, and so it passed from him as he prayed in a very short time, and by that short, and momentary death, he purchased to his people everlasting life.

3. For the limitation of his prayer, *if it be possible, if it be thy will*. He knows what is his Fathers will, and he prayes accordingly, and is willing to submit unto it, if *the passing of the cup* be according to the last interpretation, we shall need none of these many distinctions to reconcile the will of God, and Christ: *if it be possible*, signifies the earnestnesse of the prayer; and *if it be thy will*, the submission of Christ unto his Father; the prayer is short but sweet: how many things needful to a prayer! how we finde concentrated in this one instance? here is humility of spirit, lowliness of deportment, importunity of desire, a fervent heart, a lawful matter, and a resignation to the will of God. Some thinke this the most fervent prayer that ever Christ made on earth; *if it be possible, O if it be possible, let this cup passe from me*; and I thinke it was the greatest dereliction, and submission to the will of God that ever was found upon the earth; for whether the cup might passe or not passe, he leaves it to his Father, *as it be thy will*, not as I will, but as thou wilt, q. d. though in this cup are many ingredients, it is full red, and hath in it many dregs, and I know I must drink, and suck out the very and most dreg, yet whether it shall passe

pass from me in that short time, or continue with me a long long time, I leave it to thy will; I see in respect of my humanity there is in me flesh and blood, O I am frail, and weak; I cannot but feare the wrath of God, and therefore I pray thus earnestly to my God; *O my Father if it be possible let this cup passe from me, neverthelesse not as I will, but as thou wilt.*

But what was there in the cup, that made Christ pray thus earnestly that it might passe from him? I answer.

1. The great payne that he must endure; the buffetings, whippings, bleedings, crucifying, all the torments from first to last throughout all his body; why all these now came into his minde, and all these were put into the cup of which he must drinke.

2. The great shame that he must undergo; this was more than payne. as a good name is better than precious ornament; and loving favour better than silver and gold; so is shame a greater punishment to the minde, than any torture can be to the flesh. Now came into his thoughts his apprehending, binding, judging, scorning, reviling, condemning, and oh what a bloody blush comes into the face of Christ, whiles in the cup he sees these ingredients!

3. The neglect of men, notwithstanding both his payne and shame, I look upon this as a greater cut to the heart of Christ than both the former; when he considered that after all, his sufferings and reproaches few would regard, O this was a bitter ingredient; naturally men desire, if they cannot be delivered, yet to be pitied; it is a kinde of ease, even to finde some regard among the sons of men, it shews that they wish us well, and that they would give us ease if they could; but oh when it comes to this, that a poore wretch is under many sufferings, and great shame, and that he findes none so much as to regard all this, now verily its an heavy case, and hence was Christs complaint, *have ye no regard O all ye that passe by the way? consider, and behold, if ever there were sorrow like unto my sorrow, which was done unto thee, wherewith the Lord hath afflicted me in the dayes of his fierce anger.* Christ complaines not of the sharpe paines he endured, but he complaines of this, *have ye no regard?* he cries not out,

Lam. 1. 12.

Oh deliver me and save me, but oh consider and regard me, q. d. all that I suffer I am contented with, I regard it not, only this troubles me, that you will not regard; why it is for you that I endure all this, and do you so look upon it, as if it nothing at all concerned you? Suppose a Prince should pay some mighty price to redeem a slave from death, and the slave should grow so desperate as after the price payd to throw himselfe upon his death, yea with all the strength and might he hath to offer a death upon his very Redeemer; would not this trouble? why thus it was, Christ is willing to redeem us with his own precious blood, but he saw many to passe by without any regard, yea ready to trample his precious blood under their feet, and so account the blood of the Covenant as an unholy thing: Oh this was another speare in the heart of Christ, or a bitter ingredient in this cup.

Heb. 10. 19.

Isa. 53. 6.

Esa. 38. 4.

Amos 2. 13.

4. The guilt of sin which he was now to undergo; *upon him was layd the iniquity of us all.* All the sins of all believers in the world, from the first creation to the last judgement were layd on him; Oh what a weight was this? surely one sin is like a talent of lead; oh then what were so many thousands of millions? the very earth it selfe groanes under the weight of sinne untill this day; *David cryed out, that his iniquities were a burthen so heavy for him to beare; nay God himselfe complaines, behold I am pressed under you as a cart is pressed that is full of sheaves;* now then no wonder if Christ bearing all the sins of Jewes and Gentiles, bond and free, cry out, *my soul is heavy,* for sin was heavy on his soul, — in that I say, all the sins of all beleevers were layd on Christ, understand me soberly, my meaning is not that beleevers sins were so layd on Christ, as that they ceased to be beleevers sins according to their physical, and real indwelling, but only that they were layd on Christ by law-imputation, or by legal obligation to satisfactory punishment. I make a difference betwixt sin, and the guilt of sin; for sin it selfe is *macula* the blot, defilement, and blacknesse of sin which I conceive is nothing but the absence and privation of that moral rectitude and righteousnesse which the law requireth: but the guilt of sin is somewhat issuing from this blot and blacknesse, according to which the person is lyable, and obnoxious to eternal punishment. Some indeed give a distinction of the guilt of sin, there is *reatus* *culpe*,

culpā, the guilt of sin as sin, and this is all one with sin, being the very essence; soul, and formal being of sin; they call it a fundamental, or potential guilt; and there is *reatus pœnæ*, *reatus personæ*, *reatus actualis*, the guilt or obligation to punishment, the actual guilt, or actual obligation of the person who hath thus sinned to punishment; and this guilt is a thing far different from sin it selfe, and is seperable from sin: yea, and is removed from sin in our justification. Now this was the sin, or guilt, which was layd on Christ, in which sense the Apostle speaks, *who his own selfe bare our sins in his own body in the tree*; how bare our sins on the tree, but by his sufferings? — And he hath layd on him the iniquity of us all; — how layd on him, but by imputation? — And he hath made him to be sin for us who knew no sin; how made sin for us? surely there was in Christ no fundamental guilt; no, no, but he was made sin by imputation and law-account: he was our surety, and so our sins were layd on him in order to punishment, as if now in the garden he had said to his Father, *thou hast given me a body, as I have taken the debts, and sins of all believers, in the world upon me; Come now, and arrest me as the only paymaster; loe here I am to do and suffer for their sins whatsoever thou pleasest*; Psal. 40. 6, 7, 8. Heb. 10. 4, 5, 6, 7, 8, 9. or as if he had said to his Father thus, *I am the sinner O Father, I am the surety, all my friends wants, and all their debts, let them be laid on me; my life for their life, my soul for their souls, my glory for their glory, my heaven for their heaven*; now this was no small matter; little do we know or consider, what is the weight, and guilt of sin. And this was another ingredient in Christs cup.

5. The power and malice of Satan; the devil had a full leave and license, not as it was with Job, *do what thou wilt, Satan; but save his life*; no, no; he had a commission without any such restriction or limitation; the whole power of darknesse was let loose to use all his violence, and to afflict him as far as possibly he could; and this our Saviour intimates, when he saith, *that the prince of this world cometh*: now was it that the Word must be accomplished, *thou shalt bruise his heele*; the devil could go no higher, than the heele of Christ, but whatever he could do he was sure to do; he had been nibbling a great while at his heele; no sooner he was borne, but he would have killed him, and after he

fell fiercely on him in the wilderness, but now all the power and all the malice of hell conjoynes. If we look on the devil in respect of his evil nature, he is compared to a roaring lion, not only is he a lion; but a roaring lion, his disposition to do mischief is alwayes wound up to the height: and if we look on the devil in respect of his power, there is no part of our souls, or bodies that he cannot reach; the Apostle, describing his power, he gives him names above the highest comparisons, as, *Principalities, powers, rulers of the darknesses of this world, spiritual wickedness above*: devils are not only called Princes, but *Principalities*: not only mighty, but *powers*; not only rulers of a part, but of *all the darknesses of this world*; not only wicked spirits, but *spiritual wickednesses*; not only about us, but *above us*; they hang over our heads continually: you know what a disadvantage it is to have your enemy get the hill, the upper ground; and this they have naturally, and alwayes. Oh then what a combate must this be when all the power, and all the malice of all the devils in hell, should by the permission of God, arme themselves against the Son of God. Surely this was a bitter ingredient in Christs cup.

Eph. 6. 12.

6. The wrath of God himselfe; this above all was the most bitter dreg, it lay in the bottome, and Christ must drink it also. *Oh the Lord hath afflicted me in the day of his fierce anger*; God afflicts some in mercy, and some in anger; this was in his anger; and yet in his anger God is not alike to all, some he afflicts in his more gentle and mild, others in his fierce anger; this was in the very fierceness of his anger. It is agreed upon by all divines, that now Christ saw himselfe bearing the sins of all believers, and standing before the judgement seat of God; to this end are those words, *now is the judgement of this world, and the Prince of this world shall be cast out*; now is the judgement of this world, *q. d.* Now I see God sitting in judgement upon the world; and as a right representative of all the world of beleevers, here I stand before his tribunal ready to undergo all the punishments due to them for their sins; why, there is no other way to save their souls, and to satisfie justice, but that the fire of thy indignation should kindle against me; *q. d.* O I know it is a fearful thing to fall into the hands of the living God; Oh I know God is a consuming fire; who can stand before his indignation? and who can abide

Lam. 1. 12.

Job. 12. 31.

Nabu. 1. 6.

in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him: but for this end came I into the world; O my Father, I will drink this cup, loe here an open brest, come, prepare the armory of thy wrath, and herein shoot all the arrows of revenge. — And yet, O my Father, let me not be oppressed, subverted, or swallowed up by thy wrath, let not thy displeasure continue longer than my patience or obedience can endure; there is in me flesh and blood in respect of my humanity, and my flesh trembles for feare of thee, I am afraid of thy judgement: Oh if it be possible, if it be possible let this cup passe from me.

SECT. 3.

Of the dolours, and agonies that Christ there suffered.

2. Christs passion in the garden was either before, or at his apprehension; his passion before is declared. 1. By his sorrow. 2. By his sweat.

1. For his sorrow, the Evangelists diversly relate it; he began to be sorrowful, and very heavy, saith Matthew, he began to be sore amazed, and to be very heavy, saith Marke; and being in an agony, he prayed more earnestly, saith Luke; now is my soul troubled, and what shall I say? Father save me from this houre, but for this cause came I unto this houre, saith John. All avow this sorrow to be great, and so it is contest by Christ himselfe: then saith he unto them, my soul is exceeding sorrowful even unto death. All Christians! who can speak out this sorrow? the spirit of a man will sustaine his infirmity, but a wounded spirit who can beare? Christs soul is sorrowful; or if that be too flat, his soul is sorrowful, exceeding sorrowful; or if that language be too low, his soul is exceeding sorrowful even unto death; not only extensively, such as must continue for the space of seventeen or eighteen hours, even untill death it selfe should finish it, but also intensively, such and so great as that which is used to be at the very poynt of death; and such as were able to bring death it selfe, had not Christ been reserved to a greater and an heavies punishment. Of

Lam. 1. 12.

this sorrow is that especially spoken, *Consider, and behold if ever there were sorrow like unto my sorrow*; many a sad and sorrowful soul hath no question been in the world, but the like sorrow to this was never since the creation; the very termes of the Evangelists speak no lesse, he was *sorrowful and heavy*, saith one; *amazed and very heavy*, saith another; *in an agony*, saith a third; *in a soul-trouble*, saith a fourth. Surely the bodily torments of the crosse were inferiour to this agony of his soul, the paine of the body is the body of paine; Oh but the very soul of sorrow, and paine is the souls sorrow, and the souls paine. It was a sorrow unspeakable and therefore I must leave it, as not being able to utter it.

Luk. 12. 44.

2. For his sweat, Luke only relates it, *And his sweat was as it were great drops of blood falling down to the ground*. In the words I observe a clymax, 1. *His sweat was as it were blood*; *Ethymus*, and *Theophilast* interpret those words as only a similitude, or figurative hyperbole, an usual kinde of speech to call a vehement sweat a bloody sweat, as he that weeps bitterly is said to weep teares of blood, *Augustine*, *Jerome*, *Epiphanius*, *Athanasius*, *Irenaeus*, and others from the beginning of the Church understand it in a literal sense, and beleve it was truly, and properly a bloody sweat; nor is the objection considerable, that it was *sicut gutta sanguinis*, as it were drops of blood; for if the holy Ghost had only intended that *sicut* for a similitude, or hyperbole, he would rather have expressed it, as it were drops of water, then as it were drops of blood. We all know sweat is more like to water than to blood: Besides a *sicut* in Scripture phraze doth not alwaies denote a similitude; but sometimes the very thing is selfe, according to the verity of it; thus we beheld his glory, the glory as it were of the only begotten Sonne of the Father, and their words seemed to them as it were idle tales, and they believed them not. The words in the Original *ὡς ὥρα*, are the same; here is the first step of this clymax, his sweat was a wonderful sweat, not a sweat of water, but of red gore-blood.

Joh. 1. 14.

Luk. 12. 11.

2. Great drops of blood, *Sudor equatilis*. There is *sudor diaphoreticus*, a thin faint sweat, and *sudor grumulosus*, a thick, concrete, and clotted sweat; in this bloody sweat of Christ it came not from him in small dewes, but in great drops, they were drops,

drops, and great drops of blood, crassy and thick drops; and hence it is concluded as preternatural, for though much may be said for sweating blood in a course of nature; *Aristotle* affirms it, and *Augustine* grants that he knew a man that could sweat blood even when he pleased; in faint bodies a subtle thin blood like sweat may passe through the pores of the skin; but that through the same pores crasse, thick, and great drops of blood should issue out, it was not, it could not be without a miracle: some call them *grumes*, others *globes* of blood; certainly the drops were great, so great as if they had started through his skin to overrun the streams and rivers of his crosse.

3. Here is yet another clymax, in that these great drops of blood did not only *disillare*, drop out, but *decurrere*, run a stream down so fast, as if they had issued out of most deadly wounds; they were great drops of blood falling down to the ground; here's magnitude, and multitude, great drops and those so many, so plenteous, as that they went thorough his apparel, and all, streaming down to the ground; now was it that his garments were dyed with crimson-red; that of the Prophet though spoken in another sense, yet in some respect may be applyed to this, *wherefore art thou red in thine apparel? and thy garments like him that treadeth the wine vat?* Oh what a sight was here! his head and members are all on a bloody sweat, this sweat trickles down, and bedecks his garments which stood like a new firmament studded with stars, portending an approaching storme: nor staves it there, but it falls down to the ground: Oh happy garden watered with such teares of blood! how much better are these rivers than *Abana* and *Pharpar*, rivers of *Damascus*, yea, than all the waters of *Israel*; yea, than all those rivers that waters the garden of *Eden*? —

1. This may informe us of the weight and burthen of sinne, that thus presseth Christ under it till he sweat and bleed; when the first *Adam* had committed the first sin, this was the penalty, in the sweat of thy face shalt thou eat thy bread; but now the second *Adam* takes upon him all the sins of all believers in the world, he sweats not only in his face, but in all his body; O then how was that face disfigured, when it stood all on drops, and those drops not of a watry sweat, but of a gore-blood! we see in other men, that when they are disquieted with feare or griefe, the blood

Arist. l. 3. de

hist. animal. c.

29.

August. l. 14. de

Civis. dei. c. 24.

Iia. 63. 2.

Use.

Gen. 3. 19.

blood usually runs to the heart, indeed that is the principal member, and therefore leaving the other parts, it goes thither as of choyce to comfort that; but our sweet Saviour contrariwise (because he would suffer without any manner of comfort) he denies to himself this common relief of nature; all the powers of our souls, and parts of our bodies were stained with sin, and therefore he sweats blood from every part: we sin) and our eyes will scarce drop a tear for sin but his eyes, and ears, and head, & hands, and feet, and heart, and all run rivers of teares of blood for us, even for our sins. — Let Jesuites and Friars, in meditating of Christs sufferings, cry out against the Jewes; in this bloody sweat of Christ I see another ule; alas! here's no Jew, no Judas; no Herod, no Pilate, no Scribe, no Pharisees; here's no tormentors to whip him, no souldiers to crown his head with thornes; here's neither nayles, nor speare to fetch his blood out of his body; how comes it then to passe? is there any natural cause? ah no, the night is cold which naturally draws blood inwards; in the open ayre he lyes groveling on the ground, and there he sweats,

2 Sam. 12. 5.

ver. 7.

and bleeds. O my heart who hath done this deed? *At the Lord's birth, the man that hath done this thing, shall surely dye.* So said David when Nathan replyed upon him, *thou art the man.* O my heart, my sinful heart! O my sinful, deservful, abominable heart! thou art the murderer; thy sin fate upon the heart of Christ as heavy as a mountaine of lead or iron; when none was neare but a few dull, heavy, sleepey disciples, then all the sins of believers (and amongst them, thy sins) fell upon the soul of Christ as so many murderers; and squeezed blood; and made him cry out, *my soul is heavy, heavy upon me.* Go thy waies now, and weep with Peter; and say with David, *I have sinned against thee Lord.* O how should these eyes of mine, look upon Christ thus sweating, bleeding, sweating out blood, clods of blood, great drops of blood, from all the parts and members of his body, but I must weep over him, as one that mourneth for his only son; but I must be in bitterness, as one that is in bitterness for his first-borne.

ver. 13.

Zach 12. 10.

2. This may informe us of the extraordinary love of Christ: It is said of the Pelican, that when her young ones are struck with the tayle of some poisonous serpent, she presently strikes her breast with her beake or bill, and so lets out her own blood as

a medicine for them that they may suck and live, even so Christ seeing us struck with the poyson of sin, he is impatient of delay, he would not stay till the Jewes let him blood with their whips and thornes, and nayles, *I have a baptisme to be baptized with,* *Luk. 12. 50.* (saith Christ) *and how am I strained till it be accomplished?* he is big with love, and therefore he opens all his pores of his own accord, he lets blood gush out from every part, and thereof he makes a precious balsome to cure our wounds, O the love of Christ! As *Elisha* could sometimes say, *behold my belly is as wine, which hath no vent, it is ready to burst like new bottles,* so the heart of Christ was full, even full of love, so full that it could not hold, but it burst out through every part, and member of his body in a bloody sweat. I will not say, but that every drop of Christs blood was very precious, and of sufficient value to save a world, but certainly that blood which was not forced by whips, or thornes, or speare, is to be had in singuler honour, as the myrrhe, that by incision of the tree flows out is very precious, yet that which drops out of its own accord, is accounted as the first and choyce; and as the balsome which way soever it come, is sweet; yet that which falls of its own accord, is held the most pure and oderiferous, to this alludes that Apocryphal saying in *Ecclesiasticum*, *I gave a sweet smell like Cinnamon, and I yielded a pleasant odour like the best myrrhe;* The vulgar translates it thus: *quasi libanus non incisus vaporavi;* as the myrrhe-tree that is not cut, I evaporated; as if Christ should have said, without any lancing, cutting, pruning, out of meer love I poured out my blood upon the earth; this is certaine; at this time, no manner of violence was offered him in body, no man touched him or came neer him; in a cold night (for they were faine to have a fire within dores) lying abroad in the ayre, and upon cold earth, he casts himselfe into a sweat of blood; surely love is hot, he had a fire in his brest that melts him into this bloody sweat; O wonderful love!

3. This may informe us of the designe of Christ in these very sufferings; *Christ weeps* (saith Bernard) *not only in his eyes, but in all his members, that with the teares of his body he might wash, and purifie his body which is the Church:* or Christ weeps blood, that he might give us a signe of the enemies ruine; sweat in sicknesse is as a crisis, or promising signe, that nature with all

her force hath strove against the peccant humour, and hath now overcome it; so this bloody sweat is a blessed crysis, or argument of sin decaying, and that the Lamb hath overthrown the Lyon. As Christ sometimes said; *Now is the judgement of this world, now shall the Prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me.*

Joh. 12. 31, 32

Thus far of Christs passion before his apprehension. And now we may suppose it about midnight, the very time which Christ called *the hour, and power of darkness*: what followed from twelve till three at night we shall discover in the next Section.

Luk. 21. 53.

SECT. 6.

Of Judas treason, Christs apprehension, binding, and leading unto Annas.

BY this time the traitor Judas was arrived at Gethsemani, and being neare the garden-doore, Jesus goes to his disciples, and calls them from their sleep; by an Irony (as some think) he bids them *sleep on now, and take their rest*, meaning if they could for danger, that now was neare; but withal he adds, *Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners; rise let us be going, behold he is at hand that doth betray me.* That it might appeare he undertook his sufferings with choyce and free election, he not only refused to fly, but he calls his Apostles to rise, that they might meet his murderers. And now they come with swords, and staves; or as John adds, with lanterns, and torches, and (Judas going before them, and drawing weare unto Jesus to kisse him) they took him, and bound him, and led him away to Annas first.

Mat. 26. 45, 46

Mat. 26. 47.

Joh. 18. 3.

Joh. 18. 12, 13.

In this period I shall observe. 1. Judas treason. 2. Christs apprehension. 3. Christs binding. 4. Christs leading to Annas, one of the chiefe Priests, as to his first station.

1. Judas

1. Judas treason: And while he yet spake, behold a multitude, and he that was called Judas one of the twelve, went before them, and drew neare unto Jesus to kisse him. This traytor is not a disciple only, but an Apostle; not one of the seaveny, but one of the twelve. *Augustine* speaks of many offices of love that Christ had done to Judas in especial manner, he had called him to be an Apostle, made him his friend, his familiar, caused him to eat of his bread, sit at his table, and to dip his hand in the dish with him; yea if his tradition be true, Jesus had delivered Judas often from death, and for his sake healed his father of a palsy, and cured his mother of a leprosse, and next to Peter honoured him above all other his Apostles. Of this we are sure, that he kissed him and washed his feet, and made him his treasurer, and his almoner, and that now Judas should betray Christ. O how doth this adde to the sufferings of Christ, and to the sin of Judas? behold a multitude, and Judas in the front; he went before them, *iam pedibus quam moribus*; in his presence, and in his malice. The Evangelist gives the reason of this, that he might have the better opportunity to kisse him; this was the signe he gave the rout, whom soever I shall kisse, that is he, lay hold on him: he begins war with a kisse, and breaks the peace of his Lord by a symbole of kindnesse: Jesus takes this ill, what Judas? betrayest thou the Son of man with a kisse? *q. d.* what dost thou make the scale of love, the signe of treachery? what? must a kisse of thy mouth be the key of treason? O what a friendly reproofe is here! By way of use;

It were well for the world (saith Chrysostome) especially for the children of God, that Judas were alone in this transgression, that there were no more perfidious, treacherous persons in it besides him. But oh! how full is the world of such miscreants: there was never yet an Abel, but he had a Cain to murder him; never yet a Moses, but he had a Pharaos and Amaleks to resist him; never yet a Joseph, but he had unkind brothers to envy him; never yet a Sampson, but he had a Dalilah to betray him; never yet a David, but he had an Achish to hurt him; never yet a Paul, but there was an Alexander to do him much evil; nay it is well if in every assembly we meet not with a Judas; in civil affaires how many are there that live and make gaine by lying, swearing, cheating, cozening, selling away Christ, and their own souls for

Mat. 26. 50.

a lesser matter than thirty pieces of silver? and in religious affaires, how many secure and drouse professors have we amongst us, that salute Christ both by hearing the Word, and receiving the seales, and yet in their lives and conversations they deny Christ? *they honour God with their lips, but their hearts are far away from him.*

Joh. 18. 6.

2. For Christs apprehension, *then came they, and layd hands on Jesus, and took him;* they apprehended him whom the world cannot comprehend: and yet before they took him, he himself begins the enquiry, and leads them into their errand; he tells them that he was *Jesus of Nazareth, whom they sought;* this was but a breath, a meek and gentle word, yet had it greater strength in it than the easterne wind, or the voyce of thunder; for God was in that still voyce, and it struck them down to the ground. O the power of Christ! they come to him with clubs, and staves, and swords, and he does no more but let a word fly out of his mouth, and presently they stagger, run backward and fall to the ground. Oh if we cannot beare a soft answer of the merciful God, how dare we so provoke, as we do, the wrath of the Almighty Judge? and yet he suffers them to rise againe, and they still persist in their enquiry after him; he tells them once more, *I am he;* he offers himselfe, he is ready, and desirous to be sacrificed; only he sets them their bounds, and therefore he secures his Apostles to be witnesses of his sufferings; In this work of redemption no man must have an active share besides himselfe, he alone was to tread the wine-presse, *if therefore ye seek me (saith Christ) let these go their way;* thus he permits himselfe to be taken, but not his disciples.

Joh. 18. 8.

And now they have his leave, oh with what fierce and cruel countenances, with what menacing and threatening looks, with what malicious and spiteful minds do they invade & assault our Saviour? they incompasse him round; then they lay their wicked and violent hands upon him; in the Original, *καὶ ἐλάβον* signifies a violent taking. One speaks the manner of his apprehension in these words * *Some of them lay hold on his garments, others on the hayre of his head; some pluckt him by the beard, others struck him with their impious fists, and being enraged that with a word he had thrown them backwards on the ground, they therefore throw him on his back, and basely tread him under their durry feet.* Another

* *Quidam apprehendebant vestes ejus alij mittebant manum in capillos capitis, &c.*
Homil. Johan. Carthag. Hispan.

Author gives it thus, * *As a roaring, ramping Lyon draws along the earth his pray, and teares it, and pulls it; so they hated Christ all along the earth, spitting, buffeting, pulling him by the hayre,* *Sicut leo rugiens, & rapientis, trahit pradam per terram & lacerat, & lacerat, & lacerat, &c. Jacob. de valenti in*
 Another in like manner thus, * *they all rush violently upon him, they sling him to the ground, they kick him, teare him, spurne him, pull off the hayre both off his head and beard. Of every of these passages we finde Scriptures full, many bulls have compassed me, strong bulls of Basban have beset me round, they gaped upon me with their mouths, as a ravening and roaring Lyon.* *Psal. 21. Omnes impetum faciunt in eum, &c. —*

We are apt to cry out on Judas, and the Jewes; and we think, Oh if we had been in their stead we should never have done thus; but lay aside a while those instruments, and look we at the principle cause; had not we an hand in all these actings? did not we conspire his death, and apprehension in reference to it? Oh my sins! my sins! these were the band, the captaine, and the officers; these were the multitude, a multitude indeed, if I should tell them, I might tell a thousand, and yet not tell one of a thousand; these were the souldiers that beset him round, the bulls that compassed him about, the roaring Lyons that gaped upon him with their mouths; O my heart, why shouldst thou rise up against the Jewes, when thou findest the traytor, and the whole rout of officers in thy selfe? Oh that thou wouldst turne the edge of thy detestation into its right streame and channel! Oh that thou wouldst remember thy own wayes, and all thy doings, wherein thou hast been defiled, and that thou wouldst loath thy self in thy own sight for all the evils that thou hast committed! *Psal. 11. 13. Use*

3. For Christs binding, the Evangelist tells us, that the band, and the captaine, and the officers of the Jewes took Jesus, and bound him, *Joh. 18. 12. & c.* they bound his hands with cords; a type of this was Sampson, whom Dalilah bound with ropes; so they bound him with ropes, or cords, fore-shewing hereby that he must dye, they never using to bind any with ropes, or cords, but those whom undoubtedly they purposed to crucifie; Some adde the circumstances of this binding, that they bound him with three cords, and that with such violence that they caused blood to start out of his tender hands; certainly they wanted no malice, and now they wanted no power, for the Lord had given himself into their hands; Binding argues baseness; it is storied of Alexander,

* Non decet
vinciri regem,
cum libera sit
regis & semper
sua potestas.
Benn Sermon de
pal.

Mat. 26. 53.
Phil. 2. 7.

Mark. 5. 3. 4.

* Quidam ex
istimaverunt
catena ferrea
collum ejus alligasse quod mihi
certè incredibile non est.
Hom. Joh.
Carthag.
Act. 21. 33.

Mat. 26. 48.
Mar. 14. 44.

Use

and, that when some arrow that was shot into him, was to be drawn out, his Physicians advised to binde him, for that the least motion (as they said) would do him hurt; but he answered *, *Kings were not fit to be bound, the power of a King was ever free and safe*; And David in his lamentation over Abner, said, *died Abner as a foale dyeth? thy hands were not bound, nor thy feet put into fetters*, 2 Sam. 2. 33, 34. Fooles and slaves were accustomed to be bound, and so were thieves; they that open their hands to receive others goods, it is fit their hands should be bound, and tyed up, but is our Saviour numbred amongst any of these? O yes! *in that same houre said Jesus to the multitude, ave ye come out, as against a thiefe with swords, and staves? he made himselfe of no reputation, and took upon him the forme of a servant*; O wonderful condescension of Christ! O admirable exinanition! he that was eminently just, is reputed a thiefe; he that was equal with God, is become a servant; he that was stronger than Sampson, and could have broken his cords from off his armes like a thread, he is bound with cords, and as a poore lamb he continues bound for the slaughter: and thus began our liberty and redemption, from slavery, and sin, and death, and cursings.

But besides these cords, the word *vincitur* signifies a binding with chaines, *Mark 5. 3. 4.* and some are of opinion that they shackled both his hands and feet, *pedibus & catenis vinctus*, Mark. 5. 4. and other say that they put about his neck * *a chain of iron*; and it is not altogether improbable, but they might be as cruel to the Master as to his servants; I cannot think they were so enraged against *Peter*, as they were against Christ, and yet they laid on him *two chaines*, Act. 12. 6. Nor can I think they were so enraged against *Paul*, as they were against Jesus, and yet the chief Captain took him and commanded him to be bound with two chaines. And that this might be their dealing with Christ, Judas by his counsel seems to speak, *hold him fast* — *take him, and lead him away safely*, q. d. make him sure that he escape not out of your hands, he hath deceived you often, and therefore chaine him with an iron chaine that will be sure to hold. I cannot passe this without some word to our selves.

Christ undergoes this restraint that all sorts of persecution might be sanctified to us by his suscepcion. Againe, Christ was faster bound with his so. ds of love, than with iron fetters, his love

was

was strong as death, it overcame him who is invincible, and bound him who is omnipotent; the Jewes cords were but the symbles and figures, but the deare love, the tender bowels of Jesus Christ were the morals, and things signified; Againe, Christ was bound that we might be free: the cords of Christ were so full of vertue, that they loosed the chaines of our sins, and tyed the hands of Gods justice, which were stretched out against us for our sins. Againe, he was bound for us, that so he might bind us to himselfe. *I drew them with cords of a man, with bands of love.* A strange thing it was to see the King bound for the chievs offence, but such was Christs love, that he might draw sinful mankind to the love of him againe. Lastly, one good lesson we may learn from wicked Judas; *take him, and lead him away safely:—hold him fast.* Come Christians! heres good counsel from a Judas; like another Caiphas, he prophesies he knows not what; *take him and lead him away; and hold him fast.* It is of necessity that those which spiritually seek after Christ, should take him by faith; and hold him fast by love; *I will rise now (saith the Spouse) I will seek him whom my soul loveth;—and anone, I found him whom my soul loveth, I held him, and would not let him go, untill I had brought him into my mothers house, into the chambers of her that conceived me:* We must arise out of the bed of sin, we must seek Christ in the use of ordinances, and there if we finde him, we must take him, lay hold on him by the hands of faith, and not let him go, but lead him safely untill we have brought him into our mothers house, into the assemblies of his people: or if you will untill we have brought him into our souls, where he may sup with us, and we with him.

Hof. 11. 4.

Cant. 3 2, 4.

4. For his leading to Annas, John records it, that they led him away to Annas first, for he was father-in-law to Caiphas, who was the high Priest that same yeare. 1. They led him away, *αἰχμαζοντες*, it refers to the place whence they led him; the garden was the *terminus a quo*, there they apprehended him, and bound him, and thence they led him away; but the word *αἰχμαζοντες* is something more than merely *abduco*; sometimes it signifies *abigo*, to drive away whether by force or fraud; sometimes *rapio ad supplicium, ad judicandum*, to snatch away either to punishment, or to judgement: it is said that they ** drew him away by the haire of the*

Joh. 18. 13.

* Ecce trahetur passus prius, nuda virgo criminibus. Virg. Buccol. l.

cha

the head, and that they led him in uncouth wayes, and through the brook Cedron, in which the ruder souldiers plunged him, and passed upon him all the affronts, and rudenesse, which an insolent and cruel multitude could think of. So that now againe was the fulfilling of the Prophesie, *he shall drink of the brook in the way.* Psal. 110. 7. I dare not deliver these things as certaine truths; only this I affirme, that they led him, snatcht him, haled him from the garden back againe to *Jerusalem*, over the brook and valley called *Cedron*. — 2. They led him first to *Annas*; why thither, is a question; the cognizance of the cause belonged not properly to *Annas*, but to *Caiphas*; all that can be said for *Annas*, is, that he was chiefe of the Sanhedrim, and father-in-law to *Caiphas*, and to be high Priest the next yeare following.

Use

Oh when I think of Jesus thus led away to *Annas* first; when I think of him partly going, and partly haled forwards, and forced to hasten his grave pace; when I think of him thrown into, or plunged in the waters of the brook, and so forced to drink of the brook *Cedron* in the way; when I think of him presented by a deale of souldiers, and rude catch-poles to this mercenary *Annas*; and withal thinke that I had an hand as deep as any other in these acts; my heart must either break, or I must proclaime it an heart of flint, and not of flesh; come Christians, let us lay our hands upon our hearts, and cry, *Oh my pride! and oh my covetousnesse! and oh my malice and revenge! oh my unbelief! and oh my unthankfulnesse! and oh my uncharitablenesse to the needy members of Christ Jesus!* why these were the rout, these were they that led, and dragg'd, and drew Jesus (as it were) by the hayre of his head; these were they that took hold of the chaine, and pulled him forwards, and shew'd him in triumph to this bloody *Annas*, nay these were the *Judas*, *Jewes*, *Annas*, and all: *Oh that ever I should lodge within me such an heart, that should lodge in it such sins, such betrayers, such murderers of Jesus Christ.*

But I must remember my selfe, *whatchman, what of the night? whatchman, what of the night? if ye will enquire, enquire, returne, come.* We may now suppose it about the third houre, or the last watch; in the Gospel it is called the fourth watch of the night; elsewhere it is called the morning watch, which continueth till the morning.

Ila. 51. 11, 12.

Mat. 14. 25.

Exod. 14. 24.

Psal. 130. 6.

ing. And of the acts done in this interval of time, we are next to treat.

SECT. 7.

Of Christs examination, and condemnation, with their appendices.

NOW it was that they led him from *Anas* to *Cainphas*; and presently a council is called of the high Priests, Scribes, and Elders; these were the greatest, gravest, learnedst, wisest men amongst them, and they all conspire to judge him, who is the great Judge both of quick and dead. in their proceedings we may observe. 1. The captious examination of the high Priest. 2. The sacrilegious smiting of one of the servants. 3. The impious accusations of the witnesses. 4. The sentence of the Judges. 5. The perfidious denial of perjured *Peter*. 6. The shameful delusion, and abuses of the base attendants.

1. For the captious examination of the high Priest, the high *Joh. 18. 19.* Priest then asked *Jesus* of his disciples, and of his doctrine. 1. Of his disciples; what the questions were it is not expressed, but probably they might be such as these, how many disciples he had? and where they were? and what was become of them? why he should take upon him to be better guarded than others of greater place and calling? whether it did not savour of sedition and disturbance of the state, to lead about such a crew of disciples, and followers after him? and what was the reason of their flight, whether it were not a token of their guiltiness, of some disorder, or of riotous practises? it is not for me to speak how many quæres the high Priest might make to tempt *Jesus*, but certainly he was sifted to the bran, examined to the full of all such circumstances as either might trap *Christ*, or in the least degree advance and help forward his condemnation; to this question concerning his disciples our Saviour answered nothing; alas he knew the frailty of his followers, he might have said, for my disciples you see one hath betrayed me, and another will anone forswear me, he stayes but for the crowing of the cock.

Joh. 6 67, 68,
69.

and then you shall hear him curse, and swear, that he never knew me; and for all the rest a pannick feare hath seized upon their hearts, and they are fled, and have left me alone to tread the wine presse. Ah no, he will not speak evil of the teachers of his people; it was grief to him, and added to his sufferings, that all had forsaken him; once before this, many of his disciples went back, and walked no more with him; which occasioned Jesusto say to the twelve, will ye also go away? why, no said Peter then, Lord whither shalt we go, thou hast the words of eternal life; and we belevee, and are sure, that thou art that Christ the Sonne of the living God. Oh Peter! what a strong faith was that? we belevee, and we are sure; but how is it now that ye have no faith? or why are ye so fearful, O ye of little faith? I belevee this fate upon the heart of Christ; and yet he would not accuse them, who now stood in their places, and was accused for them, and for us all; and therefore to that question of his disciples he answered nothing.

2. He asked him of his doctrine; what his questions were of that, are not set down neither; but probably they might be such as these; who was his Master, or instructor in that new doctrine he had lately breatched? why he did seek to innovate, and alter their long practised and accustomed rites? and what ground had he to bring in his own devises in their steads? as baptism for circumcision; the Lords supper for the Passover; himselfe and his Apostles for the high Priests and Levites, when neither he, nor most of them were of that tribe? why he was so bold and saucy (being but three and thirty years of age) to declaime so bitterly and satirically against the Pharisees, and Sadducees, and Scribes, and Priests, and Elders of the people? much of this stuffe he might bring out in his intergatories; that so by his questioning him in many things, he might trip him in some thing to his confusion and destruction.--and to this question our Saviour answers, but oh how wisely!

Joh. 18. 20, 21.

I spake openly to the world (said he) I ever taught in the Synagogue & in the Temple, whither the Jewes alwayes resorted; and in secret have I said nothing, why askest thou me, ask them which heard me, what I said unto them, behold they know what I said? q. d. I appeale to the testimony of the very enemies themselves; thou suspectest me to be a seditious person, and one that plots mischief against the State in secret; I tell thee truth, I speak nothing

in secret, (i.) nothing in the least manner tending to sedition; my doctrine I brought with me from the bosom of my Father; it is the everlasting Gospel, and not of yesterday; and it contains nothing in it of sedition, faction, rebellion, treason, or such like mine enemies, these who have apprehended, and bound me, and brought me hither; they know what I said, let them speak if they can, wherein I have transgressed the law.

2. For the stroke given Christ by that base servant; one of the officers which stood by, strooke Jesus with the palme of his hand, saying, answerest thou the high Priest so? that holy face which was designed to be the object of heaven, in the beholding of which much of the celestial glory doth consist; that face which the Angels stare upon with wonder, like infants at a bright Sun-beame, was now smitten by a base varlet in the presence of a Judge; and howsoever the assembly was full, yet not one amongst them all reproved the fact, or spake a word for Christ; nay, in this the injury was heightened, because the blow was said to be given by *Malchus an Idumean slave*; it was he whose eare was cut off by Peter, and cured by Christ, and thus he requites him for his miracle. — amongst all the sufferings of Christ one would think this were but little, and yet when I look into Scriptures, I finde it much; thus *Jeremy*, he giveth his cheek to him that smiteth him, he is filled full with reproach. Thus *Micaiah* speaking of Christ, they shall smite the Judge of Israel with a rod upon the cheek; there was in it a world of shame; the Apostle layes it down as a signe of suffering and reproach, if a man smite you on the face; nothing more disgraceful (saith *Chrysostome*) than to be smitten on the cheek; the diverse reading of the word speaks it out further, he stroke him with a rod, or he stroke him with the palme of his hand. *ῥαβδος ἢ χειρὸς*, the word *ῥαβδος*, say some, refers to his striking with a rod, or club, or shoe, or pantoffle, or as others, it refers to his striking with the palme of his hand; of the two, the palme of his hand is judged more disgraceful, than either rod, or shoe; and therefore in the text we translate it, *with the palme of the hand he struck* as *Jesus*, (i.) with open hand, with his hand * stretched out.

The antients commenting on this cuse; let the heavens be
afraid (saith one) and let the earth tremble at Christs patience, *ms. Idem.*
Dddd 2 *Christ hom 8; in Job. c. 18.*

and this servants impudence. O ye Angels how were ye silent? how could ye containe your hands, when you saw his hand striking at God? — if we consider him (saith another) who took the blow, was not he that struck him worthy to be consumed of fire, or to be swallowed up of earth, or to be given up to Satan, and thrown down into hell? if a subject should but lift up his hand against the son of an earthly Sovereigne, would he not be accounted worthy of punishment? how much more in this case, when the hand is lifted up against the King of Kings, and Lord of Lords, whom not only men, but the Cherubims, and Siraphims, and all the celestial powers above adore and worship? Bernard tells us that his hand that struck Christ was armed with an iron glove, and Vincentius affirms, that by the blow Christ was felled to the earth, and Lodovicus adds, that blood gushed out of his mouth, and that the impression of the varlets fingers remained on Christs cheek, with a tumour and wan colour. I need say no more of this, only one word in reference to our selves.

Ber. Serm. de
pas.
Vinc. Serm. de
pas.
Ludo. de vita
Christi.

Use

Come, look upon this lively and lovely picture of patience; he was struck on the face, but he was never moved in his heart; notwithstanding the abuse, he shewed all mildnesse and gentlenesse towards his enemies; O what art thou that canst not brooke a word, that canst not beare a distastful speech, that canst not put up the least and smallest offence, without thy wrath and fury? O proud man! O impudent wretch! how art thou so suddenly moved at the least indignity, when thou seest thy Saviour quietly suffer great affronts? come learne of Christ, if ever we meane to have a share and interest in his sufferings, let us conforme to him in meeknesse, and patience, in gentlenesse and lowlinesse of minde, and so we shall finde rest unto our souls.

3. For the accusation of the witnesses; he is falsely accused and charged with the things that he never knew; in his accusation I observe these things, 1. That they sought false witnesses, for true witnesses they could have none; now the chief Priests and Elders, and all the council sought false witnesses against Jesus to put him to death. They were resolved in a former council that he should not live, but dye; and now palliating their designe with a scheme of a tribunal, they seek out for witnesses; O wonder! who ever heard that Judges went about to enquire for false witnesses, and suborned them to come in against the prisoner

Matth. 26. 59.

at

at the barre? 2. Though many false witnesses came in to testify against him; yet they found none; because their witness did not agree together. O the injustice of men in bringing about the decrees of God! the Judges seek out for witnesses; the witnesses are to seek for proof; those proofes were to seek for unity and consent; and nothing was ready for their purpose. 3. At last after many attempts came two false witnesses, and said, this fellow said, I am able to destroy the Temple of God, and to build it in three days. They accuse him for a figurative speech, a trope which they could not understand; which if he had effected according to the letter, it had been so far from a fault, that it would have been an argument of his power; but observe their false report of the words he had spoken; for he said not *I am able to destroy this Temple of God, and to build it in three days*; but *destroy ye this Temple, and in three days I will raise it up*: the alligation differs from the truth in these particulars; 1. *I am able to destroy*, say they; ay but *destroy ye*, saith Christ. 2. *I am able to destroy this Temple of God*, say they: ay but *destroy ye this Temple*, saith Christ; simply this Temple without addition. 3. *I am able to destroy this Temple of God, and to build it in three days*, say they; ay but *destroy ye this Temple, and in three days I will raise it up*, said Christ; he spoke not of building an external Temple; but of raising up his own body, which he knew they would destroy. These were the accusations of the false witnesses, to all which Jesus answered nothing; he despised their accusations as not worthy an answer; and this vexed more. — But, 4. Another accusation is brought in; Caiphas had a reserve which he knew should do the business in that assembly, he adjured him by God, to tell him if he were the Christ, *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God*: the holy Jesus being adjured by so sacred a Name, would not now refuse an answer, but he confessed himselfe to be the Christ, the Son of the living God: and this the high Priest was pleased (as the designe was layd) to call blasphemy; and in token thereof he rends his cloaths, Prophetically signifying that the Priesthood should be rent from himselfe.

We are taught in all this quietly to suffer wrong, if my adversary should write a book against me, surely I would take it upon my shoulder (saith Job) and bind it as a crown to me; it is impossible,

ver. 60.
Mark. 14. 56.

ver. 61.

Joh. 2. 19.

Mat. 26. 63.

Use.
Job. 31. 35. 26.

if we are Christs servants, to live in this world without false accusations, come let us take heart, and in some cases say not a word, since he that was most innocent, was most silent, why should we be too forward in our excuses? I know there is a time to speak, as a time for silence; if it may tend to Gods honour, and to the spreading of Gods truth, and that right circumstances do concur, it is then time to open our mouths, though we lie in death. So did our blessed Saviour; O let us learn of him, and follow his steps.

Mat. 16. 66.

4. For the doome or sentence of these Judges; Caiphas pre-judging all the Sanhedrim, in declaring Jesus to have spoken blasphemy, and the fact to be notorious, he then asked their votes; *what think ye?* and they answered, and said, *he is guilty of death.* They durst not deny what Caiphas had said, they knew his faction was very potent, and his malice great, and his heart was set upon the businesse, and therefore they all conspire, and say as he would have them, *he is guilty of death.* Oh here is Jesus sentence, which should have been mine, *he is guilty of death.* But this sentence was but like strong dispositions to an enraged fever, they had no power at that time to inflict death, or such a death, as that of the crosse; they only declared him apt and worthy, and guilty of death.

Prov. 11. 14.

In the multitude of Counsellors there is safety, said Solomon; but we must take this in, *If it be of good men, and to good purposes:* for otherwise the meetings, assemblies, and councils of the wicked are dangerous and deadly; the Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his anointed. Such councils we had many in our times; I know not whether we may call them councils, or *struma tantum civitatis*, an ulcerous bunch raised by the disorder and distemper of the City.

Psal. 2. 2.

5. For Peters denial and abjuration; whiles these things were thus acting concerning Christ, a sad accident hapened to his servant Peter; at first a damascl comes to him, and tells him, *thou wast with Jesus of Galilee;* and then another maid tells the by-standers, *this fellow was also with Jesus of Nazareth;* and after a while, they that stood by spake themselves, *surely thou art one of them, for thy speech bewrayeth thee, &c.* thy very idiom declares thee to be a Galilean; thou art as Christ is, of the same

Matth. 26. 69.

ver. 71.

ver. 73.

country

country and sect, and therefore thou art one of his disciples, *Peter* thus surprized, without any time to deliberate, he shamefully denies his Lord, and 1. He doth it with a kinde of subterfuge, *I know not what thou sayst*; he seems to elude the accusation with this evasion, I know not thy meaning, I understand not thy words, *I shall not rubie thine sayst*. 2. At the next turne, he goes on to a licentious boldnesse, *denying Christ with an oath, I do not know the man*; and lastly he aggravates his sin so far, that he grows to impudence, and so denies his Lord with *cursing, and swearing, I know not the man*; here's a lye, an oath, and a curse; the sin is begun at the voyce of a woman, a silly damsel, not any of the greatest Ladies, she was only a poore serving-maide that kept the dore; but it grew to ripenesse, when the men-servants fell upon him, now he swears, and vows, and curses himselfe *if he knew the man*. O *Peter* is the man so vile that thou wilt not own him? hadst thou not before confest him to be Christ, the Son of the living God? and dost thou not know him to be man, as well as God? say, is not this the man-God, God-man that call'd thee, and thy brother *Andrew*, at the sea of *Galilee*, saying, *follow me, and I will make you fishers of men*? is not this he whom thou sawest on *Mount Tabor*, shining more gloriously than the Sun? is not this he whom thou sawest walking on the waters, and to whom thou said'st, *Lord if it be thou, bid me come unto thee on the water*? how is it then that thou sayst, *I know not the man*? surely here's a sad example of humane infirmity; if *Peter* tell so foully, how much more may lesser stars? and yet withal here's a blessed example of serious through repentance; no sooner the cock crew, and Christ gave a look on *Peter*, but he goes out and weeps bitterly; the cock was the Preacher, and the look of Jesus was the grace that made the Sermon effectual: O the mercy of Christ! he looked back on him that had forgot himselfe; he revives his servants memory to think on his Masters words; he sends him out to weep bitterly, that so he might restore him mercifully to his favour againe.

Let us learne hence, to think modestly and soberly of our selves, yea, let him that thinketh he standeth, take heed lest he fall! if *Peter* could first dissemble, and then lye, and then forswear, and then blaspheme and curse, O let not us be high-minded but
fear,

ver 70.

ver 71.

ver 74.

Mat. 14.28.

ver 75.

U/2.

1 Cor. 10. 11.

but Rom. 11. 20.

fear, — And in case we fall indeed, as *Peter* did, yet let us not despair as *Judas* did; but still upon our repentance let us trust in God: When Christ looked on *Peter*, he wept bitterly; notwithstanding our sins are great, yet one look of Christ is full of vertue, and enough to melt us into teares: O let us not sinke in despair, but look up to him, that he may look down on us. *Pliny* tells us of some rocks in *Phrygia*, that when the Sun doth but shine upon them, they send out drops of water, as if they wept teares; *Peter* signifies a rock, and whiles *Peter* persisted in his sin of denying Christ, his heart was hard as the rocks, but when Christ the Son of righteousness looked upon him, his heart was softened, and he dropped teares continually. Such is the vertue of Christs look, it turns the rock into a standing water, and the flint into a fountain of waters. — Lastly, let us not decry repentance, but rather be in the use, and practise, and exercise of it: is not here a Gospel president. * *Clement* an antient

Plin. hist.

Plal. 114. 8.

* *Flevis quidem tante lacrimarum inundatione, ut in maxillis profundos sulcos haberes, per quos quasi per quosdam canales aut aqua ductus lacrimae majus defluebant.* Item. *Quoties galli cantum audiebat, in lacrimas prorumpibat, per totum vitam tempus negationis culpam frequenter adeo planxit.* Idem.

writer, of whom *Paul* makes mention, *Phil. 4. 3.* expresseth *Peters* repentance to have been so great, that in his cheeks he made (as it were) furrows, in which as in certaine channels his teares run down; the text tells us he wept bitterly; and *Clement* adds, that while he lived, as often as he heard a cock crow, he could not but weep, and bewaile his denyal. *David* is another like example, all the night, said he, I make my bed to swimme, I water my couch with my teares, *Psalm 6. 6.* *David* makes mention of his bed and

couch, because there most especially he had offended God: it was on his bed that he committed adultery, and it was in his couch, that he designed and subscribed with his own hand, that *Uriah* must dye, and hence is it that he waters his bed and couch with his teares; the very sight of his bed and couch brings his sin into his remembrance; as the very hearing of the crowing of a cock ever after awakened *Peter* to his task of teares: that repentance is a Gospel duty, we have spoke elsewhere, O take heed of decrying it! as we are often sinning, so let us often repent, it concerns us neere to be frequent in this duty of bewailing sin, and turning to God.

6. For the abuses and delusions of the base attendants offered to Christ, the Evangelist tells us, then did they spit in his face, and buffeted

buffeted him, and others smote him with the palmes of their hands, saying, prophesie unto us thou Christ, who is he that smote thee? and as Luke adds, many other things blasphemously spake they against him; what those many other things were, it is not discovered; only some ancient writers say, that Christ in that night suffered so many and such hideous things, that the whole knowledge of them is reserved only for the last day of judgement. *Maltonius* writes *Guil. Flavianus* thus, after Caiphas and the Priests had sentenc'd Christ worthy of death, they committed him to their Ministers, warty to be kept till day; and they immediately threw him into the dungeon in Caiphas house, there they bound him to a stony pillar, with his hands bound on his back, and then they fell upon him with their palmes, and fists. Others adde, that the souldiers not yet content, they threw him into a filthy dirty puddle, where he abode for the remainder of that night; of which the Psalmist, thou hast laid me in the lowest pit, in darkness, and in the deeps; and I sink in the deep myre where there is no standing. Behold the bed which is Solomons, or rather which is Christs, for a greater than Solomon is here; behold the flourishing bed wherein the King of Saints doth lye; surely a place most fertile, full of stench; his other senses had their paine, and his smell felt a loathsome labour, in this noysome puddle.

But we need not borrow light from candles, or lesser stars; the Scripture it selfe is plaine; observe we these particulars —

1. They spit in his face, this was accounted among the Jews a matter of great infamy and reproach, and the Lord said to Moses, if her father had but spit in her face, should she not be ashamed forever? we our selves account this a great affront, and so did Job, I am their song, and their by word; they abhor me, they fly far from me, and spare not to spit in my face. Oh that the sweet face of Christ, so much honoured and adored in heaven should be defiled, and deformed by their spitting. Oh that no place shou'd be thought so fit for them to avoyd their excrements and drivel in, as the blessed face of Jesus Christ. I hid not my face (saith Christ) from shame and spitting; I used no maske to keep me faire, though I was fairer than the sons of men, I preserved not my beauty from their nasty steame, but I opened my face, and I set it as a butt for them to dart their frothy spittle at.

2. They buffet him; we heard before that one of the officers strook Jesus with the palme of his hand, but now they buffet him; some observe this difference betwixt *colapsum* and *colapsum*; the one is given with the open hand, but the other with the fist shut up; and thus they used him at this time, they stroke him with their fists, and so the stroke was greater, and more offensive.

*Colapsum illi in-
ber squame caput,
facies livida
forte ex encephalo
dentes.* By this meanes they made his face to swell, and to become full of bunches all over. One gives it to thus, by these blows of their fists, his whole head was swollen, his face became black and blew, and his teeth ready to fall out of his janes. Very probable it is, that with the violence of their strokes they made him reel and stagger, they made his mouth, and nose, and face to bleed, and his eyes to startle in his head.

Mark. 14. 65. 3. They covered his face, *Mark. 14. 65.* several reasons are rendered for it. As, 1. That they might smite him more boldly, and without shame. 2. That they might not have that object of pity in their view; it is supposed that the very sight of his admirable forme, so lamentably abused would have mollified the hardest heart under heaven, and therefore they veyled and hoodwinckt that alluring, drawing countenance. 3. That they might not see their own filth in his face, however his beauty was winning, yet they had so bedawbed it with their beastly spitting, that they began to loath to look upon him, it was a nauseous sight (saith one) and enough to make one spew to look upon it. But whether his splendour, or his horreur occasioned this veyle over his face, this is most certaine, that it veyled not their cruelty, but rather revealed it, and made it manifest to all the world.

4. They smote him with the palmes of their hands, saying, *prophesie unto us thou Christ, who is he that smote thee?* to passe away that doleful tedious night, they interchangeably sport at him; first one, and then another gives him a stroke, (we usually call it a box on the eare) and being hudwinckt they bid him awake, *who is it that smote him.* Some reckon these taunts amongst the bitterest passages of his passion, nothing is more miserable even to the greatest misery, than to see it selfe scorned of enemies. It was our Saviours case, they used this despight for their desport; with a wanton and merry malice they aggravate their injury with scorne, *q. d. come on, thou sayst thou art Christ*

Christ the Son of the living God, and therefore it is likely thou art omniscient, thou knowest all things; tell now, who is it that strikes thee; we have blindfolded thee that thou canst not see us with thy bodily eyes, let thy divinity awake, guesse, tell, prophesie, who is it now that smote thee last? who gave thee that blow? O impiety without example! surely if his patience had been lesse then infinite, these very injuries would have been greater than his patience. In way of application.

1. Consider Christians, whether we had not a hand in these abuses, for 1. They spit in the face of Christ who defile his image in their souls, who reject his holy and heavenly motions in their hearts. — 2. They buffet him with their fists who persecute Christ in his members, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the prickles.* 3. They cover his face that do not readily and willingly confesse their sins, that extenuate their frailties and imperfections, with counterfeit pretexts. — 4. They mock and scoffe at Christ that scorne and contemne his messengers and Ministers, *he that despiseth you, despiseth me,* saith Christ. O that we would lay these things to our hearts, and see and observe wherein we stand guilty of these sins, that we may repent.

Use

Luk. 10. 16.

2. Consider Christians; and reade Christs love in all these sufferings; O unheard of kindnesse, and truly paternal bowels of pity and compassion! who ever heard before of any that would be content, to be spit upon, to wipe their filths who spit upon him? that would be content to be beat, and buffeted, to save them from buffets who were the buffers? that would be content to be blindfolded, that he might neither take notice of, nor see the offences of them that blindfolded him? that would be content to be made a scorne, to save them from scorne that shall scorne him? — Christians! you that take your name from Christ! how should you admire at the infiniteness and immensity of this love of Christ? was it a small thing that the wisdom of God should become the foolishnesse of men, and scorne of men, and ignominy of men, and contempt of the world for your sins sake: O think of this!

And now the dismal night is done; what remains but that we follow Christ, and observe him in his sufferings the

Psal. 30. 5.

next day! the Psalmist tells us, *sorrow may endure for a night, but joy cometh in the morning*: only Christ can finde none of this joy neither morning nor evening, for after a dismal night he meets with as dark a day; what the passages of the day were, we shall observe in their severall hours.



CHAP. II. SECT. I.

Of Christs enditement, and Judas fearful end.

Joh. 8. 18.
Mat. 27. 1, 2, 3,
4. 5.



Bout six in the morning Jesus was brought unto Pilates house; then led they Jesus from Caiphas unto the hall of judgement, and it was early. when the morning was come, all the chiefe Priests and Elders of the people took counsel against Jesus to put him to death; and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him hanged himselfe. O the readinesse of our nature to evil! when the Israelites would sacrifice to the golden-calfe, they rose up early in the morning: if God leave us to our selves, we are as ready to practise mischief as the fire is to burne, without all delay. But on this circumstance I shall not stay; the transactions of this houre I shall consider in these two passages. Christs enditement, and Judas fearful end.

Exo. 1. 31. 6.

In Christs enditement we may observe. 1. His accusation. 2. His examination.

In his accusation we may observe. 1. Who are his accusers; 2. Where he was accused. 3. What was the matter of which they do accuse him.

Mat. 27. 12.

1. His accusers were the chiefe Priests and Elders of the people; the very same that before had judged him guilty of death, are now his accusers before the temporal Judge; but why must our Saviour be twice judged? was not the Sanhedrim or Ecclesiastical

cal court sufficient to condemn him? Answer, — he is twice judged; 1. That his innocency might more appeare, true gold often tryed in the fire, is not consumed, but rather perfected; so Christs integrity though examined againe and againe by divers Judges wholly corrupt; yet thereby it was not hurt; but made rather more illustrious. 2. Because his first judgement was in the night, and a sentence pronounced then was not reputed valid; as is said of *Moses* that he judged the people from the morning unto the evening; for untill night no judgement was protracted. 3. Because said the Jewes, *it is not lawfull for us to put any man to death.* These words had need of exposition; we know *Moses* law prescribed death to the adulterers, idolaters, blasphemers, man-slayers, Sabbath-breakers; but now the *Romans* (say some) had come and restrained the Jewes from the execution of their laws; others are of another miade, and therefore the meaning of these words; *it is not lawfull for us to put any man to death*, may be understood (say they) in a double sense. 1. That it was not lawfull for them to put any man to such a death, as the death of the crosse; *Moses* law was ignorant of such a death; and the words following seem to favour this interpretation, *that the saying of Jesus might be fulfilled which he spake; signifying what death he should dye.* We read only of foure sorts of death that were used among the Jewes, as strangling, stoning, burning, and killing with the sword, crucifying was the invention of *Romans*, and not of Jewes. — 2. That it was not lawfull for them to put any man to death at such a time; on this day was celebrated the Jewes Pascheover, which was in memory of their deliverance out of *Egypt*; so that now they had a custome to deliver some from death (the case of *Barabbas*) but they could not now condemne any one to death; hence it was that after *Herod* the Jew had killed *James*, he proceeded further to take *Peter* also; yet during the dayes of unleavened bread, he delivers him to be kept in prison, intending (saith the text) after *Easter* to bring him forth to the people, *Pilate* a Gentile was not tyed to these laws, and therefore they led *Jesus* from *Caiphas* unto the hall of judgement, or unto *Pilates* house. Joh. 18. 31.

2. The place of the accusation was at the dore of the house, Joh. 18. 29. they would not go into the judgement-hall, lest they should be defiled, but that they might eat the Pascheover. See what a piece of super-

stition and grosse hypocrisie is here: they are curious of a ceremony, but make no streine to shed innocent blood; they are precise about small matters, but for the weightier matters of the law, as mercy, judgement, fidelity, and the love of God, they let them passe; they honour the figurative Passeeover, but the true Passeeover they seize upon with bloody and sacrilegious hands.

3. The matter of which they accuse him, 1. That he seduced the people. 2. That he forbade to pay tribute to *Cesar*. 3. That he said he was a King. How great? but wist how false were these their accusations? for the first Christ was so far from stirring up seditions, that he strove and endeavoured to gather the people into one, *O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings and ye would not?* For the second, in stead of denying to pay tribute to *Cesar*, he payed it in his own particular, *take twenty pence out of the fishes mouth* (said he to *Peter*) *and give it unto them for me, and thee: and give unto Cesar the things that are Cesars* (said he to the people) *and to God the things that are Gods*. For the third, in stead of making himselfe a King, he professeth that *his Kingdome is not of this world*; and when they would have made him a King, instead of flattering them, he flyeth from them, and that into the wilderness; or into a mountaine himselfe alone. — Thus much of the accusation.

2. For his examination, *Pilate* was nothing moved with any of the accusations save only the third, and therefore letting all the rest passe, he asked him only *are thou the King of the Jews?* to whom *Jesus* answered, *my Kingdome is not of this world, &c.* he saith not, *my Kingdome is not in this world*, but *my Kingdome is not of this world*; by which *Pilate* knew well that Christ was no enemy unto *Cesar*; Christs Kingdome is spiritual, his government is in the very hearts and consciences of men, and what is this to *Cesar*? — hence *Pilate* useth a policy to save *Jesus* Christ; they tell him that Christ was of *Galilee*, and therefore he takes occasion to send him to *Hered*, who was Governour of *Galilee*. But of that anon.

How many lessons may we learne from hence? 1. Christ was accused, who can be free? the chiefe Priests and Elders of

Mt. 23. 37.

Math. 17. 27.

Luk. 20. 25.

Joh. 18. 36.

Joh. 6. 15.

Joh. 18. 33. 36.

Use

the Jews accused Christ, no wonder if those that are chiefe and great amongst us accuse poore Christians, oh there's a perpetual enmity between the seed of the woman, and the seed of the serpent; there is an everlasting, irreconcilable, implacable enmity, and antipathy between grace and prophanenesse, light and darknesse, Christ and *Belial*; As it is reported of Tygers, that they rage when they smell the fragraney of spices, so it is with the wicked who rage at the spiritual graces of them that are sincere for God.

2. Christs accusers would not go into the judgement-hall lest they should be defiled; the very prophane can learne to be superstitious in lesser matters, how many amongst us will make conscience of outward ceremonies (as of eating meats, observing dayes) but as for the weightier matters of the law, judgement and mercy, they leave them undone.

3. Christ is most falsely accused of sedition, seduction, and usurpation; it were indeed to be wished that they who take upon them the Name of Christianity were guiltlesse of such crimes, but let them look to it who are such; this I am sure was Christs rule and practise, *Be subject to every constitution, and authority of man for the Lords sake.* If any dare to resist the power that is of God, they shall receive to themselves damnation. 1 Pet. 2. 13.
Rom. 13. 2. Nor can we excuse ourselves because our governours are not godly; for all the governours to whom Christ, and his Apostles submitted themselves, and to whom all those strict precepts of duty and obedience related in the New Testament were no better (for ought I know) than Tyrants, Persecutors, Idolaters and heathen Princes.

4. Christ is examined only of his usurpation, *are thou the King of the Jewes?* the men of this world minde only worldly things; the Apostle so describes them, *who minde earthly things.* Phil. 3. 19. Pilate regards not Christs doctrine, but he is afraid least he should aspire the Kingdome, and concerning this our Saviour puts him out of doubt, *my Kingdome is not of this world.* As Pilate and Christ, so worldlings and Christians are of different principles; they minde earthly things, but our conversation (saith the Apostle) is in heaven, our conversation (i. e.) the aime, and scope of our hearts in every action is only for heaven; whatsoever we do, it should some way or other fit us for heaven, we should still be laying;

laying in for heaven against the time that we shall come and live there; we should have our thoughts and hearts set upon heaven; so it is said of holy Mr. Ward, that being in the mid'dt of a dinner very contemplative; and the people wondering what he was musing about, he presently breaks out, *for ever, for ever, for ever*; and though they endeavoured to still him, yet he still cryed out, *for ever, for ever, for ever*. Oth eternity! to be for ever in heaven with God and Christ; how shall this swallow up all other thoughts, and aimes? and especially all worldly, careful, sinful thoughts, aimes, or ends?

Mat. 17. 3.

2. Pilate having dismissed Jesus, this houre is concluded with a sad disaster of wicked Judas; when Judas which had betrayed him, when he saw that he was condemned, repented himself, &c. now his conscience thawes, and grows somewhat tender; but it is like the tendernesse of a boyle, which is nothing else but a new disease; there is a repentance that comes too late; Esau wept bitterly, and repented him, when the blessing was gone; the five foolish Virgin lift up their voyces aloud when the gates were shut; and in hell men shall repent to all eternity; and such a repentance was this of Judas; about midnight he had received his money in the house of Annas; and now betimes in the morning he repents his bargain; and throws his money back againe; the end of this tragedy was, that Judas dyed a miserable death; he perished by the most infamous hands in the world (i.) by his own hands; he went and hanged himselfe. And as Luke, he fell headlong and burst asunder in the midst, and all his bowels gushed out. In every passage of his death, we may take notice of Gods justice, and be afraid of sin; it was just that he should hang in the ayre, who for his sin was hated both of heaven and earth; and that he should fall down headlong, who was fallen from such an height of honour; and that the halter should strangle that throat, through which the voyce of treason had sounded; and that his bowels should be lost, who had lost the bowels of all pity, piety, and compassion; and that his Ghost should have its passage out of his mid't, (he burst asunder in the mid't) and not out of his lips, because with a kisse of his lips he had betrayed his Lord, our blessed Jesus.

Mat. 27. 5.

He e's a warning piece to all the world; who would dye such a death for the pleasure of a little sin? or who would now suffer

Use

for

for millions of gold, that which *Judas* suffered, and yet suffers in hell for thirty pieces of silver? now the Lord keep our souls from betraying Christ, and from despairing in Gods mercy through Christ, Amen, Amen.

I see one sand is run, and I must turne the glasse, now was the seaventh houre, and what were the passages of that houre, I shall next relate.

SECT. 2.

Of Christs mission to Herod, and the transactions there.

ABout seaven in the morning Jesus was sent to Herod, who him-
selfe also was at Jerusalem at that time. The reason of Luke 23. 7;
this was because Pilate had heard, that Christ was a Galilean,
and Herod being Terarch of Galilee, he concludes that Christ
must be under his jurisdiction; Herod was glad of the honour
done to him, for he was desirous to see Christ of a long season, be-
cause he had heard many things of him, and he hoped to have seen ver. 8.
some miracle done by him. That which I shall observe in this
passage, is, 1. Herods questioning of Jesus Christ. 2. Christs si-
lence to all his questions. 3. Herods derision; and Christs dismis-
sion back againe to Pilate.

1. Herod questioned with him in many words; what those
words were are not expresse, only we have some conjectures ver. 9.
from Luke 23. 8. *g. d. what? art thou be concerning whom my* Luke 23. 8.
father was so mocked of the wisemen? and for whose sake my father
flew all the children that were in Bethlehem? I have heard thou
hast changed water into wine, and hast multiplied loaves whereon so
many thousands fed; come do something at my request, which else-
where thou hast done without request of any; come, satisfie my de-
sire, work now but one miracle before me, that I may be convinc't of
thy divinity. I dare not deliver these words as certaine truths,
because of that silence that is in Scripture; only we reade that
he hoped to have seen some miracle done by him. Herod could
not abide to heare his Word, and to beare his yoke: but

Pfff he

he was well content to see the works and miracles of Jesus Christ.

ver. 9.

P. ov. 16. 4
Jam 4. 3.

2. Whatever his questions were, *he answered him nothing* : many reasons are given in for this, as 1. Because he enquired only in curiosity, and with no true intent or end; concerning which saith the wiseman, *Answer not a foole according to his folly, and ye shall not receive nor* (saith James) *because ye shall receive*. 2. Because Christ had no need of defence at all; let them go about to apologize that are afraid, or guilty of death; as for Christ he despiseth their accusations by his very silence. 3. Because Herod had the yeare before put John the Baptist to death, who was that voyce crying in the wilderness, now that voyce being gone, Christ the Word will be silent, he will not give a word. 4. Because Herod had been sottishly carelesse of Jesus Christ, he lived in the place where Jesus more especially had conversed, yet never had seen his person, or heard his Sermons. It gives us to learne thus much; that if we neglect the opportunities of grace, and refuse to heare the voyce of Christ in the time of mercy, Christ may refuse to speake one word of comfort to us in our time of need; if we during our time stop our eares, God will in his time stop his mouth, and shut up the springs of grace, that we shall receive no refreshment, no instruction, no pardon, no salvation. 5. Because Christ was resolved to be obedient to his Fathers ordinance, he was resolved to submit to the doome of death with patience and silence; for this purpose he came into the world, that he might suffer in our stead, and for our sins, and therefore he would not pleade his own cause, nor defend his own innocency in any kinde; he knew that we were guilty, though himselfe was not.

Luk. 23. 11.

3. This silence they interpret for simplicity, and so 1. They despised him, and 2. They dismissed him; and Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilate. They arrayed him with a white, glittering, gorgeous rayment: the word *λαμπρῆς*, signifies gorgeous, bright, resplendent, such as Nobles and Kings used to weare: the Latins sometimes render it *splendidam vestem*, and sometimes *candidam*, or *album vestem*, we translate it a gorgeous robe, and the antients call it a white robe; in imitation whereof the baptised were wont to put on a white rayment which

which they called *καμαρσοειας*, but whether it were white or no, I shall not contravert: the Original yeelds thus far, that it was a bright & resplendent garment, such as came newly from the fulling, many mysteries (if it be white) are found out here; some say, this held forth the excellency or dignity of Christ; white colour is most agreeable to the highest God, he many times appeared in white, but never in any other colour; and the Saints in heaven are said to be clothed in long white robes; and Peetes, ^{Rev 4.4.} Kings, and Cæsars were usually clothed in white, saith *Janſenius*: others say this held forth the innocency of Christ, and that they were directed herein by divine providence, declaring plainly against themselves, that Christ should rather have been absolved as an innocent, then condemned as a malefactor. — but to leave these mysteries, the meaning of Herod was not so much to declare his excellency, or innocency, as his folly, or simplicity; certainly he accounted him for no other than a very foole, an ideot, a passing simple man. The *Philosophers* (sayes *Tertullian*) drew him in their pictures, attyred by Herod, like a foole, with long asses eares, his nayles plucked off, and a booke in his hand, &c. Oh marvellous madnesse! oh the strange mistakes of men! in his life time they account *Jesus* a glutton, a drinker of wine, a companion of sinners: a blasphemer, a forcerer, and one that cast out devils through *Belzebub* Prince of devils: yea, and one that himselfe was possessed with a devil. And now towards his death he is bound as a thiefe, he is stricken in the house of *Caiphas* as an arrogant and saucy fellow, he is accused before the Sanhedrim of blasphemy; he is brought before *Pilate* as a malefactor, a mover of sedition, a seducer, a rebel, and as one that aspired to the Kingdome; he is transmitted unto Herod as a Jugler to show tricks; and now in the close of all he is accounted of Herod and his men of war as a foole, an ideot, a bruite, not having the understanding of a man. But soft Herod; is Christ therefore a foole, because he is silent? and art thou wise, because of thy many words, and many questions? *Solomon* a wiser man than Herod, is of another minde: in the multitude of words there wanteth not ^{Prov. 10. 19.} *sin*, but he that refrainerh his lips is wise. Againe, he that hath knowledge sparerh his words, and a man of understanding is of a coole ^{Prov. 17. 27, 28} spirit; even a foole when he holdeth his peace is counted wise: and he that shuterh his lips is esteemed a man of understanding. Ah

Col. 2. 2.

poore Herod, consult these texts, and then tell me who is the foole? what? thou that speakest many words, and questionest about many things which in time will turne to thy greater condemnation; or Christ Jesus that was deeply silent to the worlds eternal salvation? Paul was of another spirit, and of another judgement concerning Christ, in him was knowledge, nor is that all, in whom was wisdom and knowledge; nor is that all, in him were treasures and all treasures of wisdom and knowledge; in him are hid all the treasures of wisdom and knowledge; and yet that is not all neither, not only is wisdom in him, but he is wisdom it selfe (for that is his name and title in the book of *Proverbs*) and yet by Herod and his Courtiers he is reckoned, arrayed, and derided as a meere simple man.

Lam. 3. 14.
Use

2 They dismiss him; in this posture they sent him away againe to Pilate, to all their former derision they added this, that now he was exposed in scorn to the boyes of the streets. Herod would not be content that he and his men of war only should set him at naught, but he sends him away through the more publike, and eminent streets of *Jerusalem*, in his white garment, to be scorned by the people; to be hooted at by idle persons; And now was fulfilled the Prophecie of Christ, *I was a derision to all my people, and their song all the day.*

1 Cor. 4. 9.
10-13.

Of this let us make some use. Was the eternal Word of God, and the uncreated wisdom of the Father reputed a foole? no wonder if we suffer thousands of reproaches; we are made a spectacle unto the world, and to Angels, and to men; we are fools for Christs sake, saith the Apostle. — we are made as the filth of the world, and are the off-scouring of all things unto this day. Christians must weare the badge and livery of Jesus Christ; we cannot expect to fare better than our Master, — why then should we despond? I never knew Christians in better heart, than when they were stiled by the name of puritans, precisians, hypocrites, formalists, or the like.

2. Let us not judge of men and their worth by their outside-garments; wisdom may be, and often is clad in the coate of a foole. As beggarly bottles oft-times hold rich wines, so poore robes containe sometimes many precious soules; in right judgement we should look only to the minde, and soul, and inside of a man, yea, to the hidden man of the heart: and for our selves, we should

should look to the inward, and not to the outward adorning: men, and women especially have rules for this, *your adorning let it not be that outward adorning, of plating the haire, and of wearing of gold, or of putting on of apparel; but let it be in the hidden man of the heart, in that which is not corruptible.* ^{1 Pet. 3. 3. 4.} Oh what is it for a man to be cloathed in gold, whiles his soul is wretched, and miserable, and poure, and blind, and naked?

3. Let us admire at the condescension of Christ, who for our sakes came down from heaven to teach us wisdom; and for us who were fooles indeed, was content to be accounted a foole himselfe; yea, and if need had been, would have been ready to have said with David, *I will yet be more vile than thus, and will be base in my own sight.* ^{2 Sam. 6. 17.} I know this doctrine is an offence to many. Christ crucified is unto the Jewes a stumbling block, and unto the Greeks foolishnesse. ^{1 Cor. 1. 23.} To tell natural men (such as Herod, and his men of war) that this same Jesus whom they mock, and set at naught, is the Son of God, and Saviour of the world, they cannot beleewe; it is plainly evident, that not many wise men after the flesh, nor many mighty, nor many noble are called; but God hath called the foolish things of the world to confound the wise; why this ^{1 Cor. 1. 26, 27} is the fruit of Christs condescension, called the foolishnesse of God; wisdom it selfe was content to be counted a foole, that those who are accounted the foolish things of the world might be wise to salvation. ^{1 Cor. 1. 25.}

4. Let us search whether Herod and his men do not keep a rendezvous in our hearts; do not we set Christ at naught? do not we mock him, and array him in a gorgeous robe? whatsoever we do to one of the least of his Saints, he tells us that we do it to himselfe, *Mat. 25 40, 45.* and have we not dealt thus with his Saints? have we not dealt thus with his Ministers? when *Elisha* was going up to Bethel, there came little children out of the City, and mocked him, and said unto him, *go up thou bald-head, go up thou bald-head.* A reproach of bald-head, round-head, given to a faithful *Elisha*, or Minister of Christ, proclaimes you as bad as those little children, yea, as bad as Herod, and his men of war; such Herods were a little before the destruction of Jerusalem, some there were then that mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy. ^{2 Chron. 36; and 16.} **O take heed**

Col. 2. 3.

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2 Chron. 36; and 16.

heed of this sin, banish *Herod* out of your hearts, or Christ will never lodge there: ruine without remedy will seaze on those souls that *Herod*-like, mock the messengers of God; what is it but to mock the Messenger, the Angel of the Covenant, even Christ himselfe: as *Herod* sent Christ away, so let us send *Herod* away, and give him a dismissal out of our doores.

The houre strikes again, and summons Christ and us to another station: let us follow him still, as *Peter* did when he went into the high Priests Palace, and *saie with the servants to see the end.*

Mat. 26. 58.

SECT. 3.

Of Christ and Barabbas compared; and of the question debated betwixt Pilate and the Jewes.

ABout eight in the morning our Saviour Christ is returned to *Pilate*, who propounded to the Jewes, whether they would have *Jesus*, or *Barabbas* let loose unto them. *Te have a custome* (said he) *that I should release unto you one at the Passeover, will ye therefore that I release unto you the King of the Jewes?* then cryed they all againe, saying, not this man, but *Barabbas*; now *Barabbas* was a robber. It is supposed that in this passage *Pilate* endeavoured Christs liberty, he knew that for every they had delivered him; and he saw that *Herod* had sent him back againe uncondemned, and therefore now he propounds this medium to rescue him from their malice, *whom will ye that I release unto you, Barabbas or Jesus which is called Christ?* In the prosecution of this passage, I shall observe, 1. Who this *Barabbas* was. 2. What is the difference betwixt him and Christ; 3. How they vote. 4. *Pilate*s quare upon the vote. 5. Their answer to his quare. 6. His reply unto their answer. 7. Their reduplication upon his reply.

Joh. 18. 39, 40.

Mat. 27. 18.

Mat. 27. 17.

For the first, what was this *Barabbas*, but a notable prisoner? *Matth. 27. 16. one that had made insurrection, and who had committed*

committed murder in the insurrection? Mark. 15. 7. *one that for a certain sedition made in the City, and for murder was cast into prison?* Luke 23. 19. *one that was a robber or an high-way thief?* Joh. 18. 40. *one that was the greatest malefactor of his time?* and must he be taken, and Jesus cast? must he be saved and Christ condemned?

For the second, what the difference is betwixt him and Christ; let us weigh them in the ballance, and we may finde, 1. *Barabbas* was a thiefe, and by violence took away the bread of the needy, but Christ was a feeder and supplier of their needs; 2. *Barabbas* was an high-way thiefe, wounding them that travelled by the way; but Christ was the good Samaritan that healed such, binding up their wounds, and pouring into them wine and oyle; 3. *Barabbas* was a murtherer, and had slaine the living; but Christ was the Saviour, restoring life unto the dead. *Barabbas* was a seditious tumult-raiser, he made a certaine sedition in *Jerusalem*; but Christ was a loyal tribute-payer, and his commands were, *give unto Cesar the things that are Cessars.* 3. *Barabbas* was a bloody revenger, a man of blood, that hunted after blood; but Christ was a meek and quiet spirit, and what with sweating, binding, buffetting, bleeding, was now become almost a bloodlesse Redeemer: light and darknesse have not lesse fellowship, Christ and *Belial* no lesser discord; here's a competition indeed, the author of sedition with the Prince of peace; a murtherous mutiniere, with a merciful Mediatour; a son of *Belial* with the Son of God. —

3. For their votes, they give them in thus, *not this man, but Barabbas.* q. d. *let us have him crucified who raised the dead, and him released who destroyed the living: let the Saviour of the world be condemned to death, and the slayer of men be released from prison, and have his pardon.* A strange vote, to desire the wolfe before the Lamb, the noxious and violent before the righteous and innocent: Here was the Prophetick parable of *Jubban* fulfilled, *the trees of the forest have chosen the bramble and refused the vine;* — But there is something more observable in this vote, the Jews had a custome not to name what they held accursed; *I will not make mention of their names within my lips;* and surely this speaks their spight, that they will not vouchsafe to speak the Name of Jesus; the cry is not thus, *not Jesus, but Barabbas;* but

but thus, *not this man, nor this fellow, but Barabbas*; as if they meant first to murder his Name, and then his person.

Mat. 27. 12.

4. For Pilate puzze upon the vote, *what shall I do then with Jesus, which is called Christ?* Pilate gives him his Name to the full, *Jesus, who is called Christ*; his Name is *Jesus Christ*. There is more pity in a Gentile-Pilate, than in all the Jewes; in some things Pilate did justly, and very well; as first, he would not condemn him before his accusations were brought in; nor then neither before he was convicted of some capital crime; and because he perceives that it was envy all along, that drove on their designe; he endeavours to save his life by ballancing him with *Barabbas*; and now he sees that they prefer *Barabbas* before Jesus, he puts forth the question, *what shall I do then with Jesus, which is called Christ?* q. d. I know not what to do with him, it is against my light to condemn him to death, who is of innocent life: I could tell what to do with *Barabbas*, for he is a thiefe, a mutiniere, a murderer, a notable malefactor; but there is no such thing proved against *Jesus*, who is called *Christ*, *what then shall I do with him?*

Mat. 27. 22.

5. For their answer to this quere, *and they all said unto him, let him be crucified*. This was the first time that they spake openly their designe; it had long lurk't within them that he must dye a cursed death, and now their envy bursts, and breaks out with unanimous consent, and cry, *let him be crucified*. O wonder! must no other death stint their malice but the crosse? other deaths they had in practise, as the towel, stoning, and beheading; more favourable, and suitable to their Nation; and will they now pollute a Jew with a Roman death? *magna crudelitas*, &c. a great cruelty, they sought not only to kill him, but to crucifie him, that so he might dye a lingering death. The crosse was a gradual and slow death, it spun out paine into a long thred, and therefore they make choyce of it. As they made choyce of Jesus; let him dye, rather than *Barabbas*, and let him dye that death of the crosse, rather than any other speedy, quick, dispatching death.

Beda

Mat. 27. 23.

6. For Pilate reply unto this answer, *why? what evil hath he done?* he was loath to satisfie their demands, and therefore he questions againe, *what must he dye for?* was it meet that he should condemn

condemn one to death, and especially to such a death, and no crime committed? *come in (saith Pilate) what evil hath he done?* *Augustine* upon these words, ask (saith he) "and let them answer with whom he conversed most, let the possessed who were freed, the sick and languishing who were healed, the leprous that were cleansed, the deaf that heard, the dumb that speak, the dead that were raised, let them answer the question; what evil hath he done?" Sometimes the Jews themselves could say, *he hath done all these things well, he maketh both the deaf to hear, and the dumb to speak.* Surely he had done all things well, he stilled the winds, and calmed the seas, with the spittle of his mouth he cured the blind, he raised the dead, he prayed all night, he gave grace, and he forgave sins, and by his death he merited for his Saints everlasting life: why then should he dye, that hath done all things well? no wonder if Pilate object against these malicious ones, *what evil hath he done?*

Aug. 17. 11. Super Job.

Mak. 7. 37.

7. For their reduplication on his reply, they cried out the more saying, let him be crucified. Instead of proving some evil against him, they cried out the more; as Luke, they were instant with loud voices; they made such a clamour, that the earth rang with it; the cry was doubled, and redoubled, *crucifixa him, crucifixa him;* twice *crucifixa him;* as if they thought one cross too little for him. O inconstant favour of men! their *Anthemes* of *Hosanna*, and *benedictus* not long since joyfully spoken, are now turned into jarring hideous notes, *let him be crucified.* And now is Pilate threatned into another opinion; they require his judgement, and the voices of them, and of the chief Priest prevailed; so it follows, and when he saw he could prevail nothing, but that rather a tumult was made, why then Barabbas is released unto them, and Jesus is delivered to be scourged.

Ibid.

Luk. 23. 23.

ver. 23. Mat. 27. 14.

I would not dwell too long on Pilate, the high Priests, and Jewes, the application is the life of all. — now then —

1. Give me leave to look amongst our selves, is there not some or other amongst us that prefer Barabbas before Jesus? O yes! those that listen to that old mutinous murderer in his seditious temptations; those that reject the blessed motions of Gods own

Use

Spirit, in his tenders and offers of grace; those that embrace the world with its pleasures and profits, and make them their portion; all these choose *Barabbas*, and reject Jesus Christ; little do we think that every wilful act of his, is a sedition, a mutiny against our souls, another *Judas* *Gablon* that stir up all the passions of our mind against our Jesus. I cannot but think what drawing, and soliciting of our souls is made by *virtus* and *vice* in our passage towards that other world; on the one hand stands *vice* with all her false deceits, and flatteries, her temptations are *seducing*, Come let us enjoy the good things that are present, and let us speedily use the creature we inhabit, let us fill our selves with costly wine and symonies, and let us flatter of the spring pass by us, let us crown our selves with rose-buds before they be withered, let none of us go without his part of jollity, let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this. On the other hand stands *virtue*, or grace with all the promises of future happiness, the poynts at Jesus, and cries, *O come unto Christ and live*, wisdom is better than riches, her fruit is better then gold, yea thou find gold, and her revenue then choyce silvers, they that love Christ shall inherit substance, and he will fill them with treasures, even with durable riches. But oh how many thousands, and ten thousands neglect this cry, and follow *vice*? what millions of men are there in the world that prefer *Barabbas* before Jesus? if we proclaime it in our Pulpits that Christ is the chiefest of ten thousands, that he is fairer then all the children of men, that he is the standard-bearer, and there is none to him; that if you will but have Jesus Christ, you need no more, yet do not many of you say in your hearts, as *Pilate* here, what shall I do with Jesus that is called Christ? or as the devils said else where, what have we to do with thee Jesus thou Son of God? nay, hath not many times the secret grudgings of your reluctant souls accounted the gracious offers of speedy repentance to be but as a coming of Christ to garment you before your time? why alas, what is this now but to prefer *Barabbas* before Jesus? you that swear as the devil bids, and as Christ forbids, you that prophane Sabbaths, that revel, drink to excess, or it may be to drunkenness, surely your vote goes along with the Jewes, not this man, but *Barabbas*.

2. Give me leave to look on the love and mercy of God in

in Christ; our Jesus was not only content to take our nature upon him; but to be compared with the greatest malefactor of those times; and by publike sentence, yea votes and voyces of the people to be pronounced a greater delinquent, and much more worthy of death than wicked *Barabbas*. O the love of Christ! we read in *Leuiticus*, that in the dayes of the cleansing of the Leper, the Priest was to take two birds (or two sparrows) ^{Levit. 14. 4, 5, 6, 7.} alive, and the one of them must be killed, and the other being kept alive, must only be dipt in the blood of the bird that was slaine, and so it must be let loose into the open field. *Barabbas* say some; but all beleevers say we, are that live-sparrow; and Jesus Christ is the sparrow that was slaine; the lot fell upon him to dye for us; all our sins were layd upon his soul: so that in this sense Jesus Christ was the greatest sinner in the world, yea a greater sinner than *Barabbas* himselfe, and therefore he must dye, and we being dipt in the blood of Christ must be let loose, and set at liberty! was not this love? he dyed that we might live; it was the voyce of God as well as men; *release Barabbas, & very beleeving Barabbas, and crucifie Jesus.*

Another houre is gone, let us make a stand for a while; and the next time we meet, we shall see further sufferings.

SECT. 4.

Of Christ stripped, whipped, cloathed in purple, and crowned with thornes.

ABout nine (which the Jewes call the third houre of the day) was Christ stripped, whipped, cloathed with purple, and crowned with thornes; in this houre his sufferings came thick, I must divide them into parts, and speak of them severally by themselves.

1. When *Pilate* saw how the Jewes were set upon his death, he consented, and delivered him first to be stripped: Then the souldiers of the Governour took *Jesus* into the common hall, and ga-

Gen. 3. 21. *threw unto him the whole band of souldiers, and they stripped him. They pulled off his cloaths, and made him stand naked before them all; He that adorne the heaven with stars, and the earth with flowers, and made coats of skins to cloath our first parents in, is now himselfe stripped starke naked; I cannot but look on this as a great shame; it appears so by our first Parents Adam and Eve, who no sooner had sinned, and knew themselves naked, but they sowed fig-leaves together, and made themselves aprons;*

Gen. 3. 7. *if Adam was so ashamed of his nakednesse before his own wife (who was naked too, as well as he) what a shame, and blush was it in the face of Christ, when in the common hall, in view of the whole band, or company of souldiers, he stands all naked? my confusion is continually before me, and the shame of my face hath covered me, faith David in the person of Christ. It is reported, in the Ecclesiastical story, that when two martyrs, and holy Virgins (they call them Agnes, and Barbara) were stripped starke naked for their execution, God pitying their great shame and trouble, to have their nakednesse discovered, made for them a veile of light, and so he sent them to a modest, and desired death; but our Saviour Christ, who chose all sorts of shame and confusion, that by a fulnesse of suffering he might expiate his Fathers wrath, and consecrate to us all kinds of sufferings and affronts, he endured the shame of nakednesse at the time of his scourging; see here a naked Christ, and therein see the mercy of Christ to us; he found us like the good Samaritan, when we were stripped, and wounded, and left halfe dead, and that we might be covered, he quietly suffered himselfe to be divested of his own robes; he took on him the state of sinning Adam, and became naked, that we might first be cloathed with righteousnesse, and then with immortality; oh what a blessed use may we make of the very nakednesse of Christ?*

Psal. 44. 15. *2*

Joh. 19. 1. *2 Pilate gave him to be scourged; this some think he did upon no other account, but that the Jews being satiated and glutted with these tortures, they might rest satisfied, and think themselves sufficiently avenged, and so desist from taking away his life; that he was scourged is without contraversion, for so the Evangelist relates, then Pilate therefore took Jesus and scourged him: and that Pilate might give him to be scourged on that account*

count is very probable, because that after the scourging, he brings him out to the Jews, proclaiming *I finde no fault in him*; yet 6. and before his scourging, he speaks it more expressely, *he hath done nothing worthy of death, I will therefore chastise him, and release him*. And it adds to this, that howsoever the custome was, that those that were to be crucified must first be whipped, yet if they were adjudged to dye, their stripes must be lesse, and if they were to be set at liberty they must be beaten with more stripes; And Hier. in Matthe. Pilate endeavouring to preserve his life, they scourged him above *um Tomi* 9. measure, even almost to death.

In this scourging of Christ I shall insist on these two things.

1. The shame, 2. The paine.

1. For the shame, it was of such infamy that the Romans exempted all their Citizens from it. *Is it lawful for you* (said Act. 12. 25, 26. Paul) *to scourge a man that is a Roman?* — and when the Censurion heard that, he went, and told the chief captaine, saying, *take heed what thou dost, for this man is a Roman*, the Romans looked upon it as a most infamous punishment, fit only for thieves and slaves, and not for free-borne or privileged Romans; and the Jews themselves would not suffer it above so many stripes, lest a brother should seem vile unto them; if a wicked man be worthy to be beaten, that the Judge shall cause him to lye down, — *fourty* Deut. 25. 3, 4. stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. Whipping is so unworthy a punishment; that only children, bondslaves, and rogues were used to be corrected therewith, especially if they exceeded the number of fourty stripes; when Paul was thus used, he tells us, of the *James* five times received *I* fourty stripes save one. Theophilact sayes they would not exceed that number, lest Paul should have become infamous, and ever after incapable of publike office, and hoping they might have regained him, they would not brand him with that note of infamy. O then if one stripe above fourty was so infamous amongst the Jews, what shame, what infamy was this, when so many scores, hundreds, & thousands of stripes (as some reckon them) were laid on Jesus Christ? and yet our Lord doth not disdain to undergo them for our sakes, he beares in his body those wounds and stripes that we had deserved by our sins.

Gggg 3

2. For

2. For the paine, this kinde of punishment, was not only infamous, but terrible; no looner the souldiers had their commission, but they charged, and discharged upon him such bloody blows, as if he had been the greatest offender, and basest slave in all the world. *Nicephorus* calls these whippers bloody hang-men, by the fiercenesse of whose whipping many had dyed under their hands. "The manner of their whipping is described thus; After they had stripped him, they bound him to a pillar, whither came six young and strong executioners, scourgers, varlets, hang-men (saith *Jerome*) to scourge him, and whip him while they could; whereof two whipped him with rods of thornes; and when they had wearied themselves, other two whipped him with ropes or whip-coards, wred and knotted like a carters whip; and when they were tyred, the other two scourged off his very skin with wires, or little chaines of Iron; and thus they continued, till by alternate and successive turnes they had added stripe upon stripe, and wound upon wound, latter upon former, and new upon old, that he was all over in a gore blood. The Scripture tells us, that he was wounded for our transgressions; and bruised for our iniquities, the chastisement of our peace was laid upon him, and with his stripes we are healed; he was wounded, bruised, chastised, whipped with stripes; if you would know with how many stripes? some reckon them to the number of the Souldiers, six hundreth and sixty, or a thousand stripes; others reckon them according to the number of the bones compacted in mans body, which say *Anatomists* are two hundred and sixty, And Christ having received for every bone three stripes according to the triple manner of his whipping, they amounted in all to seaven hundreth and eighty stripes; others reckon them to five thousand; above the fourty which the Jews were commanded not to exceed in. — And the truth is, if the whole band of souldiers were the whippers of Christ (as some would have it) I cannot see but his stripes might be more than fo; when the son of an *Israelitish* woman blasphemed God, the Lord said to *Moses*, bring forth him that hath cursed without the campe, and let all that heard him lay their hands upon his head, and let all the congregation stone him; now Christ had said before all the band, that he was the Son of God, which they called blasphemy; and therefore why might they not all (according to this law)

Nicop. l. 1. c. 3.

Bois. de pass. domine. pag. 840

Isa. 53. 5.

Levit. 24. 14.

law) lay their hands upon him, and fall upon him if not with stones (which now was turned into whipping) yet with rods whip-coards, and little chaines?

I shall not contend about the number of his stripes; but this is certaine, that the souldiers with violence and unrelenting hands executed their commission: they tore his tender flesh, till the pillar and pavement were purpled with a shoure of blood; and if we may beleeeve *Bernard*, "They plowed with their whips upon his back, and made long furrows, and after that they turned his back upon the pillar, and whipt his belly and his breast, till there was no part free from his face unto his foot. A scourging able to kill any man, and would have killed him, but that he was preserved by the God-head to endure, and to suffer a more shameful death.

- We may reade here a Lecture of the immense love of God in Christ unto poore Gentiles; he is therefore whipped that he might marry us to himselfe, and never reject us, or cast us off: we reade of a law in *Moses*, that if a man took a wife, and hated her, and gave occasions of speech against her, and brought an evil name upon her undeservedly; that then the Elders of the City should take that man and chastise him, — and she should be his wife, he might not put her away all his dayes. There is a great mystery in this ceremony, for that man (say some) was Christ, who by his incarnation betroathed unto himselfe the Gentile Church, but he seem to hate her, and to give an occasion of a speech against her, and to bring an evil report upon her, as into the way of the Gentiles ye shall not go, and into the City of the Samaritans ye shall not enter; and it is not meet to take the childrens bread, and to cast it unto dogs. And now he is accused before the Elders, now he is whipt and chastised, and commanded by his Father to take her to his wife and not to put her away all his dayes. I know there is much unlikenesse in this mystery, for Christ was not whipt for calling the Church adulterous, that indeed was chaste; but he was whipt to present the Church as a chaste Virgin to his Father, that indeed was adultrous: Oh he loved the Church and gave himselfe for it: — that he might present it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; this was the meaning of Christs whipping, the chastisement of our peace

Use

Mar. 10. 5.

Mar. 15. 26.

Eph. 5. 25, 27.

114, 13. 36

Ili. 1.6.

was upon him, and with his stripes are we healed. Come then, and let us learne to reade this love-letter sent from heaven in bloody characters. Christ is stripped who cloathed the lillies of the field, Christ is bound hand and foot, his hands that multiplied the loaves, and his feet that were weary in seeking the stragling sheep: Christ is scourged all over, because all over we were full of wounds, and bruisés, and putrifying sores, and there was no way to cure our wounds, but by his wounds, our bruises, but by his bruises, our sores, but by his sores; O reade, and reade againe, Christ is whipped, belly, back, side, from his shoulders to the soles of his feet, the ashes eating into his flesh, and cutting his very veines, so that (as some say with much confidence, though I know not with what truth) the gashes were so wide that you might have seen his ribbs, and bones, and very inwards, what was there ever love like unto this love? had he not been God as well as man, he could never have had in his heart such a love as this. O it was a diuine love, it was the love of a Jesu, a love far surpassing either the love of men, or women, or of Angels.

Joh. 19. 2.
Mat. 27. 28.Κλαυδ' α
ρομ' ελω.

Zach. 3. 3.

3. They put upon him a purple robe, or a scarlet robe. John calls it purple, and Matthew scarlet; howsoever some difference may be, yet because of their likenesse, they are put sometimes one for another, they put upon him a scarlet robe, it is in the Original a scarlet cloke, it was a loose short garment, at first used only by Kings or Emperours; and the colour of it was suitable to Christs condition, for he was now purple all over, as well within it, as without it; his body and his garment were both of a deep dyed sanguine colour. Some out of Zachary, where it is said that Joshua was cloathed with filthy garments, conclude the old ragged, thred-bare filthinesse of his robe; so that every thing shall haue its office, and seuerall share in his abuse; the colour and the manner of the garment flouts his Kingdome; the barenesse, his outward estimation with the people; the raggednesse, his late scattered retinue; the sulliednesse, his stained, spotted life, as they pretended, saying, he was a friend of publicans and sinners. — but out of this darknesse the Lord can bring light, he hath his mysteries wrapt up in the malice of his enemies; for both on his garment, and on his thigh was written a mystery; and in this sense, what other is his garment but the embleme of his humanity?

Rev. 19. 16.

humanity? and what is his scarlet garment, but the embleme of his wounded body? that as he spake of the woman, *she annoynted him aforehand unto his burial*; so Pilate Joh. 11:7. in the mystery cloaths him aforehand unto his bloody death.

4. They platted a crown of thornes, and put it upon his head; *Mt. 17. 19.* a goodly crown for the King of Kings, we reade of many sorts of crowns, as of the triumphal, laural, naval, mural, &c. but never till this did we reade of a crown of thornes; a crown it was to delude him, and a crown of thornes to torment him; in this we may reade both his paine and shame; 1. For his paine, it boared his head faith *Oserius* with seaventy and two wounds; *Bernard* speaks of many more, *mille puncturis, &c.* I know not *Ber. Sermon de* what ground they have to number them; but certainly many *pass. dom.* wounds they made, and the rather may we say so; because that after they had put it upon his head, *they took a reede, and smote* *Mt. 17. 30.* *him on the head.* (i.) they smote him on the head to fasten the crown of thornes upon him surer, and to imprint it deeper, till as some think it pierced his very skull. 2. Nor was it only paine, but shame; when *Forham* put out his parable to the men of *Shechem*; the trees (said he) went out on a time to annoynt a King *Judg. 9. 8, 9,* over them, and they said unto the olive-tree, reigne thou over us, *10, 11, 12, 13,* but the olive-tree said unto them, should I leave my fatnesse, where- *14, 15.* with by me they honoured God and man, and go to be promoted over the trees? And the trees said unto the fig-tree, come thou and reigne over us, but the fig-tree said unto them, should I forsake my sweetnesse, and my good fruit, and go to be promoted over the trees? then said the trees unto the vine, come thou and reigne over us, and the vine said unto them, should I leave my wine, which cleareth God and man, and go to be promoted over the trees? then said all the trees unto the bramble, come thou, and reigne over us; and the bramble said unto the trees, if in truth ye annoynt me King over you, then come, and put your trust in my shadow, and if not, let fire come out of the bramble; and devour the Cedars of Lebanon. As *Forham* put out this parable in scorne of *Abimelech*, so the souldiers in scorne put on Christs head this bramble crown, *q. d.* come, thou sayst, thou art King of *Jews*, and therefore wee'le make thee a crown of bramble, King of trees; by which means they protest against Christ as a feigned fabulous King, as if he were no fit-

ter to be King of Jews; than the bramble was to be King of all the trees in the forest.

Use

How many lessons might we draw from hence? they put upon his head a crown of shame, of death, of torture; who came to give us a crown of victory, of life, of glory. 2. Our sins caused the earth to bring forth thornes, and briers, and our Saviour must weare them, both to take away our sins, and in the issue to take away sins curse, thornes, or briers, or whatsoever. 3. From the crown of the head to the sole of the foot, we were full of sin, and Christ accordingly must shed his blood from head to foot; their whips did not reach his head, their nayles could not pierce it without an end of torture; but now they draw blood from it, with thornes; *the whole head is sick*, saith the Prophet of us; and the whole head of Christ is bruised with thornes to cure our sicknesse. 4. Christ is not crowned with thornes without a prophesie, or a type; here he is *a true lilly among thornes*; here he is as *Isaac's Rame* eyed fast by the head in thornes; he was ever intended to be a sacrifice, and a ranome for our sins, and to that purpose he was caught in a thicket, he was crowned with thornes. 5. O what a shame is it for any of us to crown our heads with rose buds, (as the wanton worldlings could say) *afore they are withered*, to spend our time in vanity, folly, sinne, when Christ our Lord had such a grove of thornes, growing on his sacred head? *the disciple is not above his Master, nor the servant above his Lord*, it is enough for the disciple to be as his Master, and the servant as his Lord; if our Lord and Master was crowned with thornes, surely the members of Christ should not be soft, delicate, and effeminate, wholly sensual, or given up to pleasures. 6. *As every bird sitteth upon the thornes in the orchard*, so let us draw neare, and make our nests in these blessed bushes; let us abandon all the colours of other Captaines, as the world, flesh, and devil, and let us keep close to the royal standard of our King; under these thornes we may finde shelter against all our enemies; from these thornes we may undoubtedly gather grapes, even a vintage of spiritual joy and gladnesse.

Isa. 1. 5.

Cent. 2. 2.
Gen. 33. 13.

Mat. 10. 24, 25

Baruch 6. 7.

Now the houre sounds againe, and calls us to go forth, and to behold King Jesus with the crown wherewith he was crown-

ed

ed in the day of his espousals. And this we shall do the next houre.

SECT. 5.

Of Christ brought forth, and sentenced.

ABout ten Christ was brought forth and sentenced. I. For his bringing forth, I shall therein observe these particulars.

As. 1. We finde Pilate bringing forth Jesus out of the common hall, and shewing this sad spectacle to all the people, *then came Jesus forth, wearing the crown of thornes, and the purple robe, and Pilate saith unto them, behold the man; he thought the very sight of Christ would have moved them to compassion; they had lath't him almost unto death, they had most cruelly divided those azure channels of his guiltlesse blood, they had cloathed him with purple, crowned him with thornes; and now they bring him out by the hayre of the head (say some) and expose him to the publike view of the scornful company, Pilate crying unto them, behold the man, q. d. Behold a poore, filthy, miserable, distressed man; behold I say, not your King, to provoke you against him, nor yet the Son of God, which you say he makes himselfe to be; but behold the man, a mean man, a worne and no man; behold how he stands disfigured with wounds, behold him weltring and panting in a crimson river of his own gore blood; and let this sufficient, Iea more then sufficient punishment suffice to satisfie your rage, what would you have more? if it be for malice that you are so violent against him, behold how miserable he is; if for feare, behold how contemptible he is: As for any fault whereby he should deserve his death, I finde no fault in him; he is a Lamb without spot, a dove without gall; O come and behold this man, I can finde no fault in him. Some Doctors affirme that whiles Pilate cryed out behold the man, his servants lifted up the purple robe, that so all might see his torne, and bloody, and macerated body; he supposed his words could not so move their hearts, as Christs wounds; and therefore said he, behold the man; as if he had said againe, look*

Joh. 19 5.

on him and view him well, is he not well payd for calling himselfe King of the Jewes? now see him stript, and whipt, and crowned with thornes, and scepter'd with a reede, anoynted with spittle, and cloathed with purple; what would you more?

Joh. 19. 6. 2. We finde the Jews more enraged against Jesus, when the chief Priests and officers saw him, they cryed out, saying, crucifie him, crucifie him. The more Pilate endeavours to appease them, the more were the people enraged against him; and therefore they cry away with him, away with him; crucifie him, crucifie him. Now was fulfilled that prophesie of *Jeremy*, my heritage is

ver. 15. unto me as a Lyon in the Forrest, it cryeth out against me. The Naturalists report of the Lyon, that when he is neare to his prey, he gives out a mighty roare, whereby the poore hunted beast is so amazed and terrined, that almost dead with feare he falls flat on the ground, and so becomes the Lyons prey indeed: And thus the Jews (who were the heritage of the Lord) were unto Christ as a Lyon in the Forrest, they hunted and pursued him to his death, and being neare it, they give out a mighty shout, that the earth rung againe, away with him, away with him; crucifie him, crucifie him. O ye Jews, children of Israel, seed of Abraham, Isaac, and Jacob, is not this he concerning whom your fathers cryed, *Oh that thou would'st rent the heavens, that thou would'st come down, that the mountaines might flow down at thy presence?* how is it that you should despise him present, whom they desired absent? how is it that your cry and theirs should be so contrary? The Panther (say they) is of so sweet a savour, that if he be but within the compasse of sent, all the beasts of the field run towards him, but when they see his ugly visage they fly from him, and run away; so the Jews a far off feeling the sweet savours of Christs oyntments, they cryed, *draw me, we will run after thee, come Lord Jesu, come quickly;* but now in his passion, looking on his forme, they change their note, *he hath no forme, nor comeliness, there is no beauty, that we should desire him, away with him, away with him.*

Cap. 1. 2. 3. We finde Pilate and the Jewes yet debating the businessse; Pilate is loath to pronounce the sentence, and the chiefest of the Jewes provoke him to it with a threefold argument. As —

Joh. 19. 7. 1. They had a law, and by their law he ought to dye, because he made

made himselfe the Son of God; thus the Doctors of the Law do accuse the Aauthor and publisher of the Law, but they consider not the rule concerning Laws, *he may lawfully abolish, who hath power to establish*; nor did they consider that this Law concerned not himselfe, who is indeed, and in truth the Son of God; the text tells us, that Pilate hearing this argument, was the more afraid. Pilate (saith Cyril) was an heathen idolater, and so worshipping many gods, he could not tell but that Christ might be one of them, and therefore in condemning Christ, he might justly provoke all the Gods to be revenged of him. This was the meaning of Pilates question, *whence art thou? what is thy off-spring? of what progenitors art thou sprung? and from thence forth Pilate sought to release him*

2. The Jewes come with another argument, they threaten Pilate, *if thou let this man go, thou art not Cæsars friend*; a forcible reason, as the case then stood; it was no small matter to be accused by so many audacious impudent men of high treason against Cæsar, and therefore under this obligation Pilate seems to bend and bow; whom the feare of Christs divinity had restrained, him the feare of Cæsars frown provoked to go on to sentence and condemnation. Oh he was more a afraid of man, whose breath is in his nostrils, *then of God himselfe, who made the heavens, and framed the world*. And yet before he give sentence, *he takes water and washeth his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it*.

3. In reference to this they engage themselves for him, which was their last argument, *his blood be upon us and our children, q. d.* act thou as Judge, let him be condemned to dye, and if thou fearest any thing, wee le undergo for thee, let the vengeance of his blood be on us, and on our children for ever. Thus far of the first general.

2. For the sentence it self, *when Pilate heard that, — he sate down in the judgement seate, in a place that is called the pavement, because erected of stones; but in the Hebrew Gabbatha; — This word signifies an high place, and raised above; it was so on purpose, that the Judges might be seen of men when they pronounced sentence*. And here Pilate sitting down, he gave the doome. What was the forme, or manner of the sentence is a great questi-

on amongst divines *Chrysostome* is of minde, that he pronounced no forme at all, but only delivered *Jesus* unto them to be crucified, *Mark* 15. 15. *Joh* 19. 16. Others cannot yield to this, for to what end (say they) should he then sit down upon the judgement seat? and yet amongst themselves they cannot agree on a forme; *Anselme* gives it thus, I adjudge *Jesus* of *Nazareth* to that ignominious and shameful death of the crosse. *Vincentius* thus, I condemne *Jesus*, seducing the people, blaspheming God, and saying that he was *Christ* the King of the *Jews*, to be fastened to the crosse, and there to hang till he dye. Many other formes are brought in by others; but that of *Luke* is I am sure most authenticke, And *Pilate* gave sentence, that it should be as they required: and then he delivered *Jesus* to their will. Here's a sentence indeed, a delivery of *Jesus* not to his own, but to his enemies liberty; to the boundlesse bonds, and all the possible tortures of their own wills, and wishes. O unjust sentence! Give me not over to the will of my adversaries, cryes *David*; the will of malice is an endlesse wheele, it cares not how long it spins out paine, and therefore they cryed crucifie him, crucifie him, let him be crucified. Amen, (sayes *Pilate*) do what you please, crucifie him, and crucifie him as often as you will, it shall be as you require, Lo now I deliver him to your own will.

Psal 27. 12.

Use

A&. 2. 37.

We cannot shake this tree without some fruit; from this sight of *Christ*, and sentence of *Pilate*, we may learne some good. —

I. From this sight of *Christ*, as he was presented by *Palme* to the people, we may learne remorse: not any of us who have crucified *Christ* by our sins, but we are called on at this time, to behold the man; suppose we saw him with our bodily eyes; suppose we had the same view of *Christ* as the *Jewes* had, where he was thus presented; suppose we saw him in the very midst of us wearing the crown of thornes, and the purple robe, and the cane or reede held in his right hand; suppose we heard the voyce of *Pilate* speaking to us, as he did to the *Jewes*, behold the man; suppose we saw the purple robe lifted up, that we might see all under, how his body was torne; and that some voyce from heaven should come to us, saying, this same is he whom ye have buffeted, scourged, crowned, crucified by your sins: were not this enough to prick us in our hearts, and to make us cry, men and brethren what shall

What we do? Oh! we look at the instruments, and we cry, *fy on Pilate*; *fy on the Soldiers*; *fy on the Jews*; but we look not on our sins, saying, *fy on them*. Could we but realize our sins as the principal of these sufferings of Christ. Methinks our hearts should break in very pieces: consider, yesterday in the midst of our markets so many lyes were told, and so many oaths were sworne; and this day so soon as the day-light sprang, so many acts of prophaning the Lords day were committed by us; little did we think that all this while we had been stripping Christ naked, whipping Christ with rods, or little chaines, clashing Christ with a purple-scarlet robe, plating a crown of thornes, and putting it on his head, sceptring him with a reede, and saluting him in scorn, *haile King of the Jews*. Men, brethren, and Fathers, be not deceived, Christ is mocked, scorned, and thus abused by you when you sin; your sins thus dealt with Christ, and in Gods acceptation your sins thus deale with Christ even to this very day. Never say, it was long since Christ was crucified, & he is now in heaven, for by your sins you crucife again the Lord of glory, you put him againe to open shame; you strip him, and whip him, and torment him afresh. Oh look on him whom you have pierced! *Pilate* thought that if the Jews would but see the man, behold the man, their hearts would have mollified, and shall not I think as well of you? it is a blessed means to make sinne bitter, and to breed in our hearts remorse for sinne, if we will but hearken to this voyce of *Pilate*, behold the man.

2. From the sentence of *Pilate*, that Christ should be crucified, as the Jews require, we may learn the deceitfulnesse of our hearts, in making self the end, and aime of our particular callings. *Pilate* as Judge should have glorified God in doing justice; but when he heares the Jews cry, *if thou let him go, thou art no Cæsars friend*, he then looks to himselfe, and his own interest. Judges can have their ends in the very place of iudicature. I say, is not this the very common sin of Magistrates, Ministers, Tradem men, of all sorts of callings; come, what is it your aime at in your severall places? is it not to be great, and rich, and high, and honourable? say true, is it in your hearts to say, *that by this calling my chief aime is to glorify Gods, and to refresh generation with all faithfullnesse*; and these are the I purpose before all other things.

Consider

 16. 7. 22

ly advantages whatsoever? O then what a blessed reformation would be amongst us? if it be not thus, what are you but as so many Pilates, that if you were but threatned into a sentence, you would rather condemne Christ than your selves of enmity against Cesar; such would be the cry, let Christ be crucified, and selfe advanced.

Much more might be said, but the houre strikes againe; Pilate is now risen, the Court dissolved, and Jesus is delivered into the hands of the Jews for execution. How that went on the next houre will speak; only God prepare your hearts to heare devoutly, and to consider seriously, what Jesus the great Saviour of the world hath suffered for you.

SECT. 6.

Of Christ's crucifying, with its appendices.

ABout eleven, they prepare with all speed for the execution: in the revolution of this houre we may observe these several passages. As 1. Their taking off the robe, and cloathing him againe with his own rayment. 2. Their leading him away from *Gabbatha* to *Golgotha*. 3. His bearing the crosse with *Simons* help to beare it after him. 4. His comforting the women who followed weeping after him as he went. 5. Their giving him vinegar to drink mingled with gall. 6. Their crucifying, or fastening him on the crosse, whereon he

Mat. 27. 31.

The Evangelist tells us, *they took the robe off from him, and put his own rayment on him*; *Origen* observes, *they took off his robes, but they took not off his crown of thornes*; what served their interest, they pursued still, but nothing of mitigation or mercy to the afflicted son of man. It is supposed this small businesse could not be done without great paine; after his sore whipping his blood congealed, and by that means stuck to his scarlet mantle,

mantle, so that in pulling off the robe, and putting on his own rayment, there could not but be a renewing of his wounds.

2. *They led him away.* Some say, they cast a rope, or chaine about his neck, by which they led him out of the City to mount Calvary, and that all along the way, multitudes attended him, and a cryer went before him, proclaiming to all hearers the cause of his death; namely that *Jesus Christ was a seducer, blasphemor, negromancer, a teacher of false doctrines, saying of himselfe that he was the Messias, King of Israel, and the Sonne of God.* Mat. 27. 31.

3. *He bore his crosse.* So John relates; before it beares him, he must beare it; and thus they make good their double cry *crucifie him, crucifie him,* first crucifie him with it as a burthen, and then crucifie him with it as a crosse; those shoulders which had been unmercifully battered with whips before, are now againe tormented with the weight of his crosse. As a true Isaac he beares the wood for the sacrifice of himselfe; or Uriah-like, he carries with him the very instrument of his own sad death. O the cruelty of this passage! they had scarce left him so much blood or strength as to carry himselfe, and must he now beare his heavy crosse? yes, till he faint and sinke, so long he must beare it, and longer too, did they not feare that he should dye with lesse shame and smart than they intended him: which to prevent they constrained one Simon a Cyrenean to beare his crosse after him. How truly do they here againe swallow the Cammel, and straine at a gnat? the crosse was a Roman death, and so one of their abominations; hence they themselves would not touch this tree of infamy, lest they should have been defiled, but to touch the Lords anoynted, to crucifie the Lord of glory, they make no scruple at all; but why must another beare the crosse, but to conigne this duty unto man, that we must enter into a fellowship of Christs sufferings? *if any man will come after me, let him deny himselfe, and take up his crosse and follow me. — and therefore Christ hath suffered for us, leaving us an example that we should follow his steps.* Mat. 16. 24.
1 Pct. 2. 21.

4. He comforted the women, who followed weeping after him as he went along. *And there followed him a great company of people and of women, which also bewailed and lamented him; but* Luk. 23. 27, 28

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Jesus turning to them, said, daughters of Jerusalem weep not for me, but weep for your selves, and for your children. In the midst of his misery he forgets not mercy; in the midst of all their tortures and loudest out-cries of contumely, of blasphemy, of scorn, he can hear his following friends weeping behind him, and neglect all his own sufferings to comfort them, *weep not for me.* He hath more compassion on the women that follow him weeping, than of his own mangled selfe, that reels along, fainting and bleeding unto death: he feels more the teares that drop from their eyes, than all the blood that flows from his own veins: we heard before that sometimes he would not vouchsafe a word to Pilate that threatened him, nor to Herod that entreated him, and yet unaskt how graciously doth he turne about his blessed bleeding face to these weeping women, affording them looks, and words too, both of compassion and of consolation, *daughters of Jerusalem weep not for me, but for your selves.* — and yet observe, he did not turne his face to them untill he heard them weep; nor may we ever think to see his face in glory, unlesse we first bathe our eyes in sorrow. It is a wonder to me that any in our age should ever decry teares, remorse, contrition, compunction; how many Saints do we finde both in the Old and New Testament, confuting by their practises these grosse opinions? the promise tells us, that *they that sowe in teares shall reape in jay*; he that follows Christ, or goeth forth weeping, bearing precious seed, shall doubtlesse come againe with rejoycing, bringing his sheaves with him.

Psal. 126. 5, 6.

Deut. 34. 8.

Act. 8. 2.

But what's the meaning of this, *weep not for me*? may we not weep for the death of Christ? do we not finde in Scripture that all the people wept at the death of Moses? that all the Church wept at the death of Stephen? that the women lamented the death of Dorcas? and if all Christs actions be our instructions (I mean not his miraculous, or meritorious, but his moral ones) did not Christ himselfe weep for Lazarus, and for Jerusalem? nay, is he not here weeping shoures of blood all along the way? and may not we drop a teare for all those purple streames of his? O what's the meaning of this, *weep not for me, but weep for your selves*?

I answer, the words are not absolute, but comparative. Christ doth not simply forbid us to weep for our friends, but rather to turne

turne our worldly griefe into godly sorrow for sin as sin. Christ herein poynted the women to the true cause and subject of all their sorrow, which was their sins; and thus we have cause to weep indeed. Oh! our sins were the cause of the sufferings of Christ, and in that respect, oh that our heads were fountaines, and our eyes rivers of teares! oh that our teares were as our meat and drink! oh that we could feed with *David on the bread of teares*, and that the Lord would give us *plentifulnesse of teares to drinke*! oh that the Lord would strike (as he did at *Rephidim*) these rocky hearts of ours with the rod of true remorse, that water might gush out! oh that we could thus mourne over Jesus whom we have pierced, and be in bitterness for him, as one that is in bitterness for his first-borne! Zach. 12. 10.

5. No sooner he was come to the place of execution, but they Mat. 27. 34. gave him vinegar to drink mingled with gall: in that they gave him drink it was an argument of their humanity; this was a custome amongst Jews and Romans that to the condemned they ever gave wine to drink: *give strong wine unto him that is ready to perish, and wine unto those that be of heavy heart.* But in that they gave him vinegar mingled with gall, it was an argument of their cruelty and envy. *Theophilact* speaks plainly, that the vinegar mingled with gall was poysonous and deadly, and therefore when Christ had tasted it, he would not drink, choosing rather the death of the crosse, to which he was destinated by his Father, than any poysonous death. Prov. 31. 6. Theophi. in mat.

Ah brethren, are not we apt to think hardly of the Jews for giving Christ so bitter a potion at his time of death? and yet little do we think that when we sin we do as much. See but how God himselve compares the sins of the wicked Jews to very poyson, for their wine is of the wine of *Sodome*, and of the fields of *Gomorah*, their grapes are grapes of gall, their clusters are bitter, their wine is the poyson of *Dragons*, and the cruel venome of *Aspes*. In this respect we may think as hardly of our selves as of the Jewes, because so oft as we sin against God we do as much as mingle ranke poyson, and bring it to Jesus Christ to drink. Deut. 32. 32. 33. vjs

6. They crucified him, (i.) they fastened him on the crosse; Mat. 27. 35. and then left him up. A great question there is amongst the learned, whether Christ was fastened on the crosse after it was

erected, or whiles it was lying on the ground? I would not rake too much into these nicities, only more probable it is that he was fastened to it whiles it lay flat on the ground, and then as *Moses lifted up the serpent in the wilderness*, so was the sonne of man lifted up. We may expresse the manner of their acting, and his sufferings now, as a learned brother hath done before us, *Now come*

Joh. 3. 14.

Herle came in the barbarous inhumane hangmen, and begin to unloose his hands, plat. on Christs paff.

but how? alas 'tis not to any liberty, but to worse bonds of nayles: then strip they off his gore-glewed clothes, and with them questionlesse, not a little of his mangled skin and flesh, as if there were not enough to crucifie him as a thiefe, unlesse they flea him too as a beast; then stretch they him out as another Isaac on his own burthen, the crosse; that so they might take measure of the boles, and though the print of his blood on it gave them his true length, yet how strictly do they take it longer then the truth? thereby at once both to crucifie and rack him: that he was thus stretcht, and rackt upon his crosse, David gives more then probable intimation, I may tell all my bones; and againe, all my bones are out of joynt; which otherwise how could it so well be as by such a violent stretching and distortion? whereby it seems they had made him a living anatomy; nor was it in the lesse sensible, fleshy parts of his body that they drove these their larger tenters, whereon his whole weight must hang; but in the hands and feet, the most sinewy, and consequently the most sensible fleshy parts of all other; wherein how rudely and painfully they handle him appears too by that of David, they digged my hands and my feet, they made wide holes like that of a spade, as if they had been digging in some ditch: the boystrous and unusual greatnesse of these nayles we have from venerable antiquity; Constantine the great is said to have made of them both an helmet and a bridle. — How should I write on, but that my teares should blot out what I write, when it is no other then he that is thus used who hath blotted out that hand-writing of ordinances, that was against me?

Psal. 22. 17.
ver. 14.

Coloss. 2. 14.

But the houre goes on and this is the great businesse of the worlds redemption, of which I would speak a little more; by this time we may imagine Christ nailed to the crosse, and his crosse fixed in the ground which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our Lord. That I meane to observe of this crucifying of Christ,

Christ, I shall reduce to these two heads, *viz.* the shame, and paine.

1. For the shame, it was a cursed death, *curst* is every one that *hangeth on a tree*. When it was in use, it was chiefly inflicted upon slaves that either falsely accused, or treacherously conspired their Masters death, but on whomsoever it was inflicted, this death in all ages among the Jews hath been branded with a special kinde of ignominy, and so the Apostle signifies when he saith, *he abused himselfe to the death, even to the death of the crosse*. It was a mighty shame that *Sauls* sons were hanged on a tree, and the reason was more especially from the Law of God, *for he that is hanged is accursed of God*: I know *Moses's* Law speaks nothing in particular of crucifying, yet he doth include the same under the general of hanging on a tree; and some conceive that *Moses* in speaking that curse foresaw what manner of death the Redeemer should dye.

Gal. 3. 13.

Phil. 2. 8.

1 Sam. 21. 6.

Deut. 21. 23.

2. For the paine it was a painful death; that appears several wayes. As — 1. His legs and hands were violently racked, and pulled out to the places fitted for his fastening, and then pierced through with nayles. 2. By this meanes he wanted the use both of his hands and feet, and so he was forced to hang immovable upon the crosse, as being unable to turne any way for his ease. 3. The longer he lived, the more he endured, for by the weight of his body his wounds were opened and enlarged, his nerves and vaines were rent and torne asunder, and his blood gushed out more and more abundantly still. 4. He dyed by inch-meale (as I may say) and not at once, the crosse was a death long in dying, it kept him a great while upon the rack, it was full three houres betwixt Christs affixion and expiration, and it would have been longer if he had not freely and willingly given up the ghost; it is reported that *Andrew* the Apostle was two whole dayes on the crosse before he dyed, and so long might Christ have been, if God had not heightened it to greater degrees of torment supernaturally.

I may adde to this, as above all this the paines of his soul whiles he hanged on the crosse: for there also Christ had his agonies, and soul conflicts, these were those *adversus Sarcenas*, those paynes, or pangs of death, from which *Peter* tells us Christ A. 2. 24. was loosed. The word *adversus* properly signifies the paynes of

Isa. 53. 11.

Plal. 116. 3.

Mat. 27. 46.

a woman in travel; such were the paines of Jesus Christ in death; the Prophet calls it, *the travel of his soul*; and the Psalmist calls it the paines of hell, *the sorrows of death compassed me, and the paines of hell gate hold upon me*. The sorrows, or cords of death compassed his body, and the paines of hell gate hold upon his soul; And these were they that extorted from him that passionate expostulation, *my God my God why hast thou forsaken me?* he complains of that which was more grievous to him, than ten thousand deaths, *my God, my God, why hast thou withdrawn thy wonted presence, and left my soul (as it were) in paines of hell?*

Use

And now reflect we on the shame and paine! O the curse and bitterness that our sins have brought on Jesus Christ! when I but think on these bleeding veines, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet, and then consider that my sins were the cause of all; methinks I should need no more arguments for self-abhorring! Christians! would not your hearts rise against him, that should kill your father, mother, brother, wife, husband, dearest relations in all the world? O then how should your hearts and souls rise against sin? surely your sin it was that murdered Christ, that killed him who is instead of all relations, who is a thousand, thousand times dearer to you than father, mother, husband child, or whomsoever; one thought of this should methinks be enough to make you say as Job did, *I abhorre my selfe and repent in dust and ashes*; Oh what's that crosse on the back of Christ? *my sins*; Oh what's that crown on the head of Christ? *my sins*; Oh what's that nayle in the right hand, and that other in the left hand of Christ? *my sins*; Oh what's that speare in the side of Christ? *my sins*; Oh what are those nayles and wounds in the feet of Christ? *my sins*. With a spiritual eye I see no other engine tormenting Christ; no other Pilate, Herod, Annas, Caiphas condemning Christ; no other Souldiers, Officers, Jewes, or Gentiles doing execution on Christ, but only sin: *Oh my finnes, my finnes, my finnes!*

Job 42. 6.

Job. 3. 14, 15.

2. Comfort we our selves in the end and ayme of this death of Christ, as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever beleeveth in him should not perishe but have eternal life. The end of Christs crucifying is the

the material businesse: and therefore let the end be observed as well as the meritorious cause; without this consideration the contemplation of Christs death, or the meditation of the story of Christs sufferings would be altogether unprofitable; now what was the end? surely this; *Christ lifted up, that he might draw all men to him; Christ hanged on a tree, that he might beare our sins on the tree;* this was the plot, which God by ancient designe had aymed at in the crucifying of Christ, and thus our faith must take it up; indeed our comfort hangs on this; the intent, ayme, and designe of Christ in his sufferings is that welcome newes, and the very Spirit of the Gospel: O remember this! Christ is crucified, and why so? *that whosoever believeth in him should not perish, but have life everlasting.*

Joh. 12. 32.

1 Pet. 2. 24.

We are now at the height of Christs sufferings, and the sun is now in his meridian, or height of ascent, I shall no more count houre by houre; for *from the sixth houre till the ninth houre* (that is from twelve, till three in the afternoon) *there was darknesse over all the land.* But of that, and of the consequents after it, in the next Section.

Mar. 27. 45.

SECT. 7.

Of the consequents after Christs crucifying.

THe particulars following I shall quickly dispatch. As thus. —

1. About twelve when the Sun is usually brightest, it began now to darken. This darknesse was so great that it spread over all the land of Jewry; some think, over all the world, so we translate it in *Luke*, *and there was a darknesse over all the earth;* *Luke 23. 44.* and many Gentiles, besides Jewes, observed the same as a great miracle, *Dionysius* the Areopagite (as *Suidas* relates) could say *Suid. in vita Sg Dion.* at first sight of it, *either the world is ending, or the God of nature is suffering.* This very darknesse was the occasion of that Altar erected in *Athenis*, and dedicated unto the unknown God. Of this *Act. 17. 23.* prophesied

Amos 8.9. prophesied *Amos*, and it shall come to passe in that day that I will cause the Sun to go down at noone, and I will darken the earth in the cleare day.

The cause of this darknesse is diversely rendered by several Authors; some think that the Sun by divine power withdrew and held back its beames. Others say, that the obscurity was caused by some thick clouds which were miraculously produced in the ayre, and spread themselves over all the earth. Others say, that this darknesse was by a wonderful interposition of the moone, which at that time was at full, but by a miracle interposed it selfe betwixt the earth and Sun. Whatsoever was the cause, it continued for the space of three houres as darke as the darkest winters night.

2. About three (which the Jewes call the ninth houre) the Sun now beginning to receive his light, *Jesus* cryed with a loud voyce *Eli, Eli, Lamasabachthani, my God my God, why hast thou forsaken me?* — And then, that the Scripture might be fulfilled, he said *I thirst.* — And when he had received the vinegar, he said it is finished. — and at last crying with a loud voyce, he said, *Father, into thy hands I commend my Spirit, and having said thus, he gave up the ghost.* I cannot stay on these seaven words of Christ which he uttered on the crosse; his words were ever gracious, but never more gracious than at this time; we cannot finde in all the books and writings of men, in all the Annals and Records of time, either such sufferings, or such sayings, as were these last words and wounds, sayings and sufferings of *Jesus Christ.* — And having said thus, he gave up the ghost. Or as *John* relates it, he bowed his head, and gave up the ghost, he bowed, not because he was dead, but first he bowed; and then dyed; the meaning is, he dyed willingly without constraint, cheerfully without murmure; what a wonder is this? life it selfe gives up his life, and death it selfe dyes by his death; *Jesus Christ* who is the Author of life, the God of life, layes down his life for us; and death it selfe lyes for ever payled to that bloody crosse in the stead of *Jesus Christ.* And now we may suppose him at the gates of Paradise, calling with his last words to have them opened, that the King of glory might come in.

3. About foure in the afternoone, he was pierced with a speare, and there issued out of his side, both blood and water.

And

And one of the souldiers with a speare pierced his side, and forthwith came thereout blood and water. How truly may we say of the souldiers, that after all his sufferings they have added wounds? they finde him dead, and yet they will scarce beleewe it, untill with a speare they have searcht for life at the well-head it selfe, even at the heart of Christ: and forthwith there came out blood and water; this was the fountaine of both Sacraments, the fountaine of all our happinesse, the fountaine opened to the house of David, and to the inhabitants of Ierusalem for sinne and for uncleannesse, ^{Joh. 19. 34.} There are three that beare witness on earth (saith John) the Spirit, and the water, and the blood. Out of the side of Christ being now dead, there issues water and blood; signifying that he is both our justification, and sanctification. Physicians tells us, that about the heart there is a filme or skin like unto a purse, wherein is contained cleare water to coole the heate of the heart, and therefore very probable it is, that, that very skin (or pericardium) was pierced through with the heart, and thence came out those streames of blood and water. — O gates of heaven! O windows of Paradise! O palace of refuge! O tower of strength! O Sanctuary of the just! O flourishing bed of the Sponse of Solomon! methinks I see water and blood running out of his side more freshly, then these golden streames which ran out of the garden of Eden, and watered the whole world. Here if I could stay I might lengthen my doctrine during my life; oh it were good to be here; it were a large field, and a blessed subject.

4 About five (which the Jews call the eleventh, and the last houre of the day) Christ was taken down, and buried by Joseph and Nicodemus. But enough! I must not weare out your patience altogether.

Thus far we have propounded the blessed object of Christs suffering, and dying for us: our next work is to direct you (as formerly) in the art or mystery, how you are to look unto him in this respect.



CHAP. III. SECT. 1.

Of knowing Jesus as carrying on the great work of our salvation in his death.

I. **L**ET us know Jesus, carrying on the great work of our salvation during his sufferings and death. This is the high poynt which Paul was ever studying on, and preaching on, and pondering on; for I determined not to know any thing among you, save Jesus Christ and him crucified. Christ crucified is the rarest piece of knowledge in the world; the person of Christ is a matter of high speculation, but Christ further considered, as cloathed with his garments of blood, is that knowledge which especially Paul pursues; he esteems not, reckons not, determines not to make any profession of any other science or doctrine than the most necessary, and only saving knowledge of Christ crucified. O my soul how many dayes, and moneths, and years, hast thou spent to attaine some little measure of knowledge in the arts, and tongues, and sciences? and yet what a poore skill hast thou attained in respect of the many thousands of them that knew nothing at all of Jesus Christ? and what if thou hadst reached out to a greater proficiency? couldst thou have dived into the secrets of nature, couldst thou have excelled the wisdom of all the children of the East country, and all the wisdom of Egypt, and the wisdom of Solomon, who spake of beasts, of fountes, of fishes, of all trees from the Cedar tree that is in Lebanon, even to the hiscop that springeth out of the wall, yet without the saving knowledge of Christ crucified (Christ suffering, bleeding, & dying) all this had been nothing, see Eccles. 1. 18. only that knowledge is worth the having which refers to Christ; and above all that is the rarest piece of Christs humiliation, which holds him forth suffering for us, and so freeing us from hell sufferings. Come then, and spend thy time for the future more fruitfully in reading,

1 Cor. 2. 2.

1 King 4. 33.

ing, learning, knowing, this *one necessary thing*. Study Christ crucified in every piece and part; O the precious truths, and precious discoveries that a studying head and heart would hammer out here! much hath been said, but a thousand thousand times more might yet be said; we have given but a little scantling of that which Christ endured; volumes might be written till they were piled as high as heaven; and yet all would not serve to make out the full discoveries of Jesus sufferings. Study therefore, and study more, but be sure thy study and thy knowledge be rather practical than speculative; do not merely beat thy braines to learne the history of Christs death; but the efficacy, vertue, and merit of it; know what thou knowest in reference to thy selfe, as if Jesus had been all the while carrying on the businesse of thy soules salvation; as if thou hadst stood by, and Christ had spoke to thee, as sometimes to the women, *weept not for me, but for thy selfe; thy sins caused my sufferings, and my sufferings, were for the abolition of thy sins.*

SECT. 2.

Of considering Jesus in that respect.

2. **L** Et us consider Jesus, carrying on this great work of our salvation during his sufferings and death. *They shall look upon me whom they have pierced, saith the Prophet; (i.) they shall consider me: and accordingly is the Apostle, looking unto Jesus, or considering of Jesus the Author and finisher of our faith, who for the joy of our salvation set before him, endured the crosse, and despised the shame.* Then indeed, and in that act is the duty brought in, it is good in all respects and under all considerations to look unto Jesus from first to last, but above all, this text relates firstly to the time of his sufferings; and hence it is that Luke calls Christs passion *Jewels day*, a theory or sight; *And all the people that came together to that sight, smote their breasts and returned.* Not but that every passage of Christ is a theory or sight, worthy our looking on, or considering of; Christ in his Fathers purpose, and Christ in the promise, and Christ in performance.

Zach. 12. 10.

Heb. 12. 2.

Luk. 23. 48.

Heb. 11. 3.
ver. 2.

Christ in his birth and Christ in his life, O how sweet? what blessed objects are these to look upon? but above all *consider him* (saith the Apostle) *that endured such contradiction of sinners against himselfe.*—*Consider him who for the joy that was set before him endured the crosse, and despised the shame; of all other parts, acts, or passages of Christ, the holy Ghost hath only honoured Christs passion (his sufferings and his death) with this name of theory, and sight.* Why surely this is the *theory* ever most commended to our view, and consideration; O then let us look on this, consider of this. As in this manner.

1. Consider him passing over the brook *Cedron*; it signifies the wrath of God, and rage of men; the first step of his passion is sharpe and sore; he cannot enter the doore, but first he must wade through cold waters on bare feet, nor must he only wade through them, but *drink* of them; through many tribulations must he go that will purchase souls, and through many tribulations must they go that will follow after him to the Kingdom of glory.—Consider him entring into the garden of *Gethsemane*, in a garden *Adam* sinned, and in this garden Christ must suffer, that the same place which was the nest where sin was hatched, might now be the child-bed of grace and mercy; into this garden no sooner was he entred, but he began to be agonized; all his powers and passions within him were in conflict. Consider O my soul how suddenly he is struck into a strange *seare*; never was man so affraid of the torments of hell, as Christ (standing in our roome) is of his Fathers wrath, *seare* is still suitable to apprehension, and never man could so perfectly apprehend the cause of *seare* as Jesus Christ; nor was he only affraid but very heavy; *my soul is exceeding sorrowful; even unto death.* His sorrow was lethal and deadly, it melted his soul gradually as waxe is melted with heate; it continued with him till his last gaspe; his heart was like waxe burning all the time of his passion, and at last *it melted in the midst of his bowels.* Nor was he only affraid and heavy, but he began to be sore amazed; this signifies an universal cessation of all the faculties of the soul from their several functions, we usually call it a consternation, it is like a clock stopped for the while from going, by some hand or other layd upon it; or if it was not wholly a cessation, yet was it at least,

Psal. 12. 19.
Mic. 1. 4. 33.

least an expavescation, such a motion of the minde as whereby for the present he was disenabled to minde any thing else, but the dreadful sense of the wrath of God. O what an agony was this? O what a struggling passion of mixed grief was this? what afflicting and conflicting affections under the sight and sense of eminent peril was in this agony? and bring in an agony he prayed *Luk. 22. 44.* more earnestly; thrice had he prayed, but now in his agony he prayed more earnestly; O my Father if it be possible, let this cup passe from me, nevertheless not as I will, but as thou wilt. Though I feel the soul of paine in the paine of my soul, yet there is divinity in me which tells me there is a wage for sin, and I will pay it all; O my Father sith thou hast bent thy bow, lo here an open breist, fix herein all thy shafts of fury, better I suffer for a while, than that all beleivers should be damned for ever; thy will is mine, lo I will beare the burthen of sin, come and shoot here thy arrows of revenge. And thus as he prayed he sweat, and *Luk. 22. 44.* his sweat was as it were great drops of blood falling down to the ground. Oh what man or Angel can conceive the agony, the feare, the sorrow, the amazement of that heart, that without all outward violence, meerly out of the extremity of his own passion, bled through the flesh and skin, not some faint dew, but solid drops of blood? now is he crucified without a crosse, feare and sorrow are the nayles, our sins the thornes, his Fathers wrath the speare, and all these together cause a bleeding shoure to raize throughout all his pores; O my soul, consider of this, and if thou wilt bring this consideration home, say, *thy sins were the cause of this bloody sweat*; Jesus Christ is that true Adam that is come out of Paradise for thy sins, and thus laboured on earth with his bloody sweat to get the bread that thou must feed on,

2. Consider his apprehension; Judas is now at hand, with a troope following him to apprehend his Master, see how without all shame he set himselfe in the van, and coming to his Lord and Master, gives him a most traiterous and deceitful kisse, *what Judas, betrayest thou the Son of man with a kisse?* hast thou sold the Lord of life to such cruel merchants as cover greedily his blood and life? O alas! at what price hast thou set the Lord of all the creatures? at thirty pence? what a vile and slender price is this for a Lord of such glory and Majesty? God was sold for

thirty pieces of silver, but man could not be bought without the dearest heart-blood of the Son of God. At that time said Christ, *ye become as it were against a thiefe with swords and staves; I sate daily among you teaching in the Temple, and ye never layd hands on me, but this is your houre, and the power of darknesse.* Now the Prince of darknesse exercised his power, now the hellish rout, and malicious rabble of ravenous wolves, assaulted the most innocent lambe in the world; now they most furiously haled him this way and that way; O how ungently did they handle him? how uncourteously spake they unto him? how many blows and buffets did they give him? what cries, and shouts, and clamours made they over him? now they lay hold on his holy hands, and bind them hard with rough and knotty coards, so that they gall the skin off his armes, and make the very blood spring out; now they bring him back againe over Cedron, and they make him once againe to drinke of the brook in the way; now they lead him openly through the high streets of Jerusalem and carry him to the house of Annas in great triumph. O my soul consider these several passages, consider them leasurely, and with good attention, consider them till thou feelest some motions or alterations in thy affections; is not this he that is the infinite vertue, the patterne of innocency, the everlasting wisdom, the honour of earth, the glory of heaven, the very fountaine of all beauty whether of men or Angels? how is it then that this vertue or power is tyed with bands, that innocency is apprehended, that wisdom is flouted and laughed to scorne, that honour is contemned, that glory is tormented, that he that is fairer than all the children of men, is besmeared with weeping, and troubled with sorrow of heart? surely there is some thing O my soul in thee, that caused all this: hadst not thou sinned, the Sun of righteousness had never been eclipsed.

3. Consider the hurtyings of Jesus from Annas to Caiphas; there a councel is called, and Caiphas the high Priest adjures our Lord to tell him *if he was Christ the Son of God*: no sooner he affirms it, but he is doomed guilty of blasphemy, and so *guilty of death*. Now againe they assault him like mad dogs, and disgorge upon him all their malice, fury, and revenge; each one to the utmost of his power gives him buffets, and strokes; there they

they spit upon that divine face with their devilish mouths, there they hudwink his eyes, and strike him on the cheek, scoffing, and jesting, and saying, *weade, who is it that smotes thee.* O beauty of Angels! was that a face to be spit upon? men usually when they are provoked to spit, turne away their faces towards the foulest corner of the house, and is there not in all that Palace a fouler place to spit in than the face of Jesus? O my soul why dost thou not humble thy selfe, at this so wonderful example? how is it that there should remaine in the world any token of pride after this so great and marvellous an example of humility? surely I am at my wits end, and very much astonished to consider, how this so great patience overcomes not my anger, how this so great abasing, asswageth not my pride, how these so violent buffets beate not down my presumption. Is it not marvellous that Jesus Christ by these meanes should overthrow the Kingdome of pride, and yet that there should remaine in me the reliques of pride? consider all those night-sufferings of Christ; O cruel night! O unquiet night! now was the season that all creatures should take their rest, that the senses, and members wearied with toyles and labours, should be refreshed, but on the contrary Christs members and senses were then tormented, they struck his body, they afflicted his soul, they bound his hands, they buffeted his cheeks, they spit in his face. O my soul thou sinnest in the darke, in covert, in secret, when no eye is upon thee, when the sun, that eye of the world is set, or hid; and therefore all the night long is Christ thus tormented by thy sins; not one jot of rest hath Christ, not a wink of sleep must seize on him, whom thou by the alarme of thy sins disquieted, both at evening, at midnight and at the cock-crow, and at the dawning.

4. Consider the hurryings of Jesus from *Caiphas* to *Pilate*; now he stands before *Pilate*, where he was accused of sedition, seduction, and usurpation. Not only Jews, but *Gentiles* have their hands imbrued in the blood of Christ; *Pilate* was delegated from *Cesar*, both of them *Gentiles*, yet not without a prophesie, *behold we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles:* at the Gentile-tribunal he is questioned of his Kingdome, and he answers, both the Jews and Gentiles

Luk. 18. 31, 32

Joh. 18. 36.

Gentiles that they need not feare his usurpation, *my Kingdome is not of this world.* He gives Kingdomes that are eternal, but he will take away none that are temporal; Christ came not into the world to be *Cesars*, or *Pilates*, or *Herods* successour, but if they had beleaved, to have been their Saviour. Look through the Chronicles of his life, and we finde him so far from a King, that he was the meanest servant of all men; where was he borne but at *Bethlehem* a little City? where did the shepheards finde him but in a poore cottage? who were his disciples but a deale of fishermen? who his companions but publicans and sinners? is he hungry? where stands his table but on plaine ground? what are his dainties but bread and a few fishes? where is his lodging but at the sterne of a ship? here's a King without either presence-chamber, or bed-chamber, *the foxes have holes, and the birds of the ayre have nests, but the Son of man hath not whereon to lay his head.* Come, feare not *Pilate* the losse of thy diadem; it may be the people would sometimes have made him a King, but see how he fliest from it; *my Kingdome is not of this world,* saith Jesus. Oh that I could but contemne the world as Christ did! Oh that first and above all I could seek the Kingdome of God and his righteousness! Oh my soul, I feel it, I feel it, unlesse I can be free from the affection of all creatures, I cannot with freedome of minde aspire unto divine things; unlesse I be willing with Christ to tread on crownes and scepters, to be despised and forsaken of all, and to be esteemed nothing at all, I can have no inward peace, nor be spiritually enlightened, nor be wholly united to the Lord Jesus Christ.

Luke 23. 11.

5. Consider the hurrying of Jesus from *Pilate* to *Herod*; there is he questioned of many things, but justly is the Lambe of God dumbe, and opened not his mouth to him that not long before had taken away his voyce; upon this he is mocked, and arrayed in a gorgeous robe; wisdom is taken for folly, vertue for vice, truth for blasphemy, temperance for gluttony, the peace-maker of all the world for a seditious disturber of the world, the reformer of the Law for a breaker of the Law, and the justifier of sinners for a sinner, and the follower of sinners. See how he emptied himselfe, and made himselfe of no reputation that he might fill thee with goodness, and make thee spiritually wise unto salvation.

6. Consider the hurrying of Jesus from *Herald* back againe to *Pilate*; O my Saviour how art thou now abused! new accusations are forged; and when *Pilate* sees that nothing will do, but Christ must dye, he delivers him to be stripped, whipped, cloathed in purple, crowned with thornes, and sceptred with a reed. He that with spittle cured the eyes of the blind, is now blinded with their spittle; who can number those stripes where-with they flea and teare his body, one wound eating into another, that *there is no health in his bones by reason of my sins*? O Jesus! was that frothy spittle the oyntment, those thornes thy crown, that reede thy scepter, that purple-dyed and imbroadered with blood thy royal robes? or because *Adams* sin brought forth thornes, must it therefore be thy pennance to weare them? Unthankful people thus watred with his blood, that bring forth nothing but thornes to crown him. But oh that the Lord of heaven, the Creatour of the world, the glory of the Angels, the wisdom of God should for my sake be punished with whips and scourges! O my heart, how can I think on this without teares of blood? O joy of the Angels, and glory of Saints, who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine; it was love and mercy that compast thee about, and caused thee to take upon thee this so heavy a burthen; love was the cause, why thou didst bestow upon me all thy benefits, and mercy moved thee to take upon thee all my miseries.

7. Consider that sad spectacle of Jesus, when he came forth *Joh. 19* wearing the crown of thornes, and the purple robe, and *Pilate* saying unto them, behold the man. O my soul fixe thy eyes on this sad object? suppose thy selfe in the case of Jesus, what if in so sensible and tender a part as thy head is, men should fasten a number of thornes, yea and those so sharpe that they should pearce into thy skull? why alas, thou canst hardly abide the prick of a pin, much lesse the pearcing in of so many thornes; O but thy Jesus was crowned with thornes, and sceptred with a reede, and that reede was taken out of his hands, to beate the crown of thornes into his head; and besides thy Jesus was whipped with coards, and rods, and little chaines of iron, that from his shoulders to the soles of his feete there was no part free; and

being now in this plight, thou art called on to *behold the man*: dost thou see him? is thy imagination strong? canst thou consider him at present, as if thou had'st a view of this very man? methinks it should make thee break out, and say, *O brightnesse of thy Fathers glory, who hath thus cruelly dealt with thee? O unspotted glasse of the Majesty of God, who hath thus wholly disfigured thee? O river that flows out of the Paradise of delights, who hath thus troubled thee? it is my sins O Lord, that have so troubled thee, my sins were the thornes that pricked thee, the lashes that whipped thee, the purple that clothed thee, it is I Lord that am thy tormentor, and the very cause of these thy paines.*

8. Consider Pilates sentence, that *Jesus should be crucified as the Jews required.* Now they had him in their will, and they did to him what seemed them good. Follow him from *Gabbatha* to *Golgotha*, see how they lay the heavy crosse upon his tender shoulders, that were so pitifully rent and torne with whips; accompany him all the way to the execution, and help to carry his crosse to mount *Calvary*; And there, as if thou had'st been frozen hitherto, thaw into teares; see him lifted up on that engine of torture, the bloody crosse; he hangs on nayles, and as he hangs, his own weight becomes his own affliction; O see how his armes, and legs were racked with violent pulls, his hands and feet boared with nayles, his whole body torne with stripes, and goared with blood; And now O my soul run with all thy might into his armes held out at their full length to receive thee; Oh weigh the matter! because sin entred by the senses, therefore his head in which the senses flourish, is crowned with searching thornes; because the hands and feet are more especially the instruments of sin, therefore his hands and feet are nayled to the crosse for satisfaction. O marvellous! what King is he, or of what country that weares a crown of thornes? what man is he, or where lives he, whose hands and feet are not only boared, but digged into, as if they had been digging with spades in a ditch? surely here's matter for a serious meditation, be enlarged O my thoughts, and dwell upon it! consider it, and consider it againe!

9. Consider the darknesse that spread over all the earth; now was the Sun ashamed to shew his brightnesse; considering that
the

the Father of lights was darkened with such disgrace; the heavens discoloured their beauty, and are in mourning robes; the lamp of heaven is immantled with a miraculous eclipse; the Sun in the firmament, will sympathize with *the Sun of righteousness*; it will not appear in glory though it be mid-day, because the Lord of glory is thus disgraced. And now heare the voyce that comes from the Son of God, *my God, my God, why hast thou forsaken me?* Christ in the garden tasted the bitter cup of Gods fierce wrath, but now he drunk the dregs of it; he then sipped off the top, but now he drunk all off; top, and bottome, and all. O but what's the meaning of this, *my God, my God why hast thou forsaken me?* Surely, 1. This was not a total, but a partial dereliction; this was not a perpetual, but a temporary forsaking of him; the Godhead was not took away from the manhood, but the union remained still, even now when the manhood was forsaken. 2. This was not a forsaking on Christs part, but only on the Fathers part; the Father forsook Christ, but Christ went after him; God took away the sense of his love, but the Son of God layd hold upon him, crying, and saying, *my God, my God, why hast thou forsaken me?* 3. This forsaking was not in respect of his being, but in respect of the feeling of Gods favour, love, and mercy; certainly God loved him still, oh but his sense of comfort was now quite gone, so as it never was before: In his agony there was some inklings of Gods mercy, now and then at least there was some star-light, some little flash of lightning to cheere him up, but now all the sense and feeling of Gods love was gone, and not so much as any little star-light of the same appeared. Christ now took the place of sinners, and God the Father shut him out (as it were) amongst the sinners; he drew his mercy out of sight, and out of hearing, and therefore he cryed out in a kind of wonderment, *my God, my God, why hast thou forsaken me?* after this he speaks but a few words more, and he gives up the ghost. He dyes that we might live, he is dissolved in himselfe, that we might be united to his Father; O my soul, see him now if thou canst for weeping, his eyes are dimme, his cheeks are wanne, his face is pale, his head is bowing, his heart is panting, himself is dying; come, come, and dye with him, by a most exact mortification, look pale like him with grief, and sorrow, and trouble for thy sins.

10. Consider the piercing of his side with a speare, whence came out a streame of blood and water; O fountaine of everlasting waters! methinks I see the blood running out of his side more freshly than those golden streams which ran out of the garden of *Eden*, and watered the whole world. Consider the taking of his body down by *Joseph*; the burying of it by *Joseph* and *Nicodemus*; O here's excellent matter for our meditation! O my spirit, go with me a little! Christ being dead, it is pity but he should have a funeral; according to the letter let *Joseph* and *Nicodemus* beare his corps; let the blessed Virgin go after it sighing, and weeping, and at every other pace looking up to heaven. Let *Mary Magdalen* follow after with a box of precious oymntment in her hand, and with her hayre hanging, ready (if need were) to wipe his feet againe; or that in this meditation I may be more spiritual, let the usurer come first with *Judas* bag, and distribute to the poore as he goes along; let the drunkard follow after with the sponge that was filled with gall, and vinegar, and check his wanton thirst; let the young gallant or volup-tuous man come like his Master with bare foot, and with the crown of thornes set also upon his head; let the wanton person beare the rods and whips, and wires wherewith Christ was scourged, and fright his own flesh; let the ambitious man be clad in the purple robe, the angry person in the seamelesse coate; my meaning is let every sinner according to the nature of his sinne, draw something or other from the passion of Christ to the mortifying of his sin; yea let all turne mourners, let all bow their heads, and be ready to give up the ghost for the Name of Christ. And let not Christ be buried without a Sermon neither, and let the text be this, *the good Shepherd giveth his life for the sheep*; and in the end of the Sermon (whether it be in use or no) let the Preacher take occasion to speak a word or two in the praise of Christ; let him say with the spouse, that he was the chiefest among ten thousands, that he was altogether lovely; that being God above all gods; he became man beneath all men; that when he spake he began ordinarily with *verily, verily, I say unto you*; that he was an holy man, that he never sinned in all his life neither in thought, word, or deed; that being endowed with the power of miracles, he lovingly employed it in curing the lame, and blinde, and deafe, and dumbe, in casting out devils, in heal-

Joh. 10. 11.

Cant. 5. 10. 16

ing the sick, in restoring the dead to life; that as he lived, so he dyed, for being unjustly condemned, mocked, stripped, whipped, crucified, he took all patiently, praying for his persecutors, and leaving to them, when he had no temporal thing to give them, a legacy of love, of life, of mercy, of pardon, of salvation. When the Sermon is done, and the burial is finished, let every mourner go home, and begin a new life in imitation of Jesus Christ. O my soul that thou would'st thus meditate, and thus imitate, that so thy meditation might be fruitful, and thy imitation real; I mean that thy life and death might be conformable to the life and death of Jesus Christ. But of that hereafter.

SECT. 3.

Of desiring Jesus in that respect.

3. **L**et us desire after Jesus, carrying on the work of our salvation in his death. Jesus Christ to a fallen sinner is the chief object of desire, but Jesus Christ as crucified is the chief piece of that object. Humbled souls look after the remedy, and they finde it chiefly in Christ crucified; and hence are so many cryes after bathings in Christs blood, and hyding in Christs righteousness, active and passive. Indeed nothing doth so coole and refresh, a parched, dry, and thirsty soul as the blood of Jesus; which made the poore woman cry out so earnestly, *I have an husband, and children, and many other comforts, but I would give them all, and all the good that ever I shall see in this world, or in the world to come, to have my poore thirsty soul refresh't with that precious blood of the Lord Jesus Christ.*

But what is there in Christs blood or death that is so desireable? I answer. —

1. There is in it the person of Christ, he that is God-man, man-God, the brightnesse of his Fathers glory, and the expresse Heb. 1. 3. image of his person, it is he that dyed; every drop of his blood was not only the blood of an innocent man, but of one that

AG. 20. 28. was God as well as man, *God with his own blood purchased the Church*; now surely every thing of God is most desirable.

2. There is in it a worth, or price; Christ considered under the notion of a sacrifice is of infinite worth, now *this sacrifice* (saith the Apostle) *he offered up*, Heb. 9. 28. He offered up, not in heaven, as the Socinians would have it, in presenting himself before God his Father, but upon earth, viz. in his passion upon the Crosse. No wealth in heaven or earth besides this could redeeme one soul; and therefore the Apostle sets this against all *corruptible things* as silver and gold, the things so much set by amongst the men of this world; *Ye were not redeemed with corruptible things, as silver and gold, — but with the precious blood of Christ, as of a Lamb without blemish, and without spot.*

3. There is in it a merit and satisfaction; the Scripture indeed doth not expressly use these words, but it hath the sense and meaning of them; As in that text, *He hath made us accepted in the beloved; to whom we have redemption through his blood.* I know there is a different notion in these words; for merit doth properly respect the good that is to be procured, but satisfaction the evil that is repelled; but in Christ we stand not on these distinctions, because in his merit was satisfaction, and in his satisfaction was merit. A great controversie is of late risen up, *whether Christs death be a satisfaction to divine justice?* But the very words *redeeming and buying*, do plainly demonstrate, that a satisfaction was given to God by the death of Jesus; *He gave himself for us that he might redeeme us, ye are bought with a price; and what price was that? why his own blood. Thou wast slaine, and hast redeemed us to God by thy blood; (i.) by thy death and passion.* This was the *λύτρον*, that rancome which Christ gave for his Elect; *the sonne of man came to give his life a rancome for many*; or as the Apostle, *he gave himself a rancome for all*; the word is here *αντάλυτρον*, which signifies an adequate price, or a counterprice; as when one doth, or undergoeth something in the roome of another; as when one yeelds himself a captive for the redeeming of another out of captivity, or gives up his own life for the saving of another mans life; so Christ gave himself *αντάλυτρον*, a rancome, or counterprice, submitting him-

Tit. 2. 14.
1 Cor. 6. 20.
Rev. 5. 9.

Mt. 20. 28.
1 Tit. 2. 6.

himself to the like punishment that his redeemed ones should have undergone.

The *Socinians* tell us that Christs sufferings and death were not for satisfaction to God, but in reference to us; that we might beleeve the truth of his doctrine confirmed and sealed (as they say) by his death, and that we might yeeld obedience to God according to the patterne that he hath set before us, & that so beleeving and obeying, we might obtaine remission of sins and eternal life.

But the Scripture goes higher; in that mutual compact and agreement betwixt God and Christ, we finde God the Father imposing, and Christ submitting to this satisfaction. 1. The Father imposeth it by charging the sinnes of his Elect upon Jesus Christ. *The Lord hath laid on him the iniquity of us all*; not the sinnes themselves, not the evil in them, or fault of them, but the guilt and penalty belonging to them; this God laid upon his sonne, and charged it upon him; he charged it as a creditor chargeth the debt upon the surety, requiring satisfaction. 2. Christ undertook it, *he was oppressed, and he was afflicted*, or as some translate, *it was exacted, and he answered*; (i.) God the Father required satisfaction for sinne, and Jesus Christ as our surety answered in our behalf; *he bare the sinnes of many*, he bare them as a Porter that bears the burthen for another which himself is not able to stand under; he bare them by undergoing the punishment which was due for them; he bare them as our Surety, submitting himself unto the penalty which we had deserved; and by that means he made satisfaction to the justice of God. Surely Christs death was not only for confirmation of his doctrine, but for satisfaction to God.

4. There is in it not onely a true, but a copious, and full satisfaction; Christs death & blood is superabundant to our sins; *the grace of our Lord was exceeding abundant*, 1 Tim. 1. 14. ~~Whereas~~ it was over-full, redundant, more than enough. Many an humble soule is apt enough to complaine, *Oh if I had not been so great a sinner; if I had not committed such and such transgressions there might have been hope*; This is to undervalue Christs redemption, this is to think there is more in sinne to damne, than in Christs sufferings to save; whereas all thy sinnes to Christ are but as a little cloud to the glorious Sunne; yea, all the sins

of all the men in the world, are but to Christs merits as a drop to the Ocean. I speak not this to encourage the presumptuous sinner, for alas he hath no part in this satisfaction; but to comfort the humbled sinner, who is loaden with the sense of his sins, what though they were a burthen greater than he can bear? yet they are not a burthen greater than Christ can beare: there is in Christs blood an infinite treasure, able to sanctifie thee and all the world, there is in Christs death a ranfome, a counterprice sufficient to redeeme all the sinners, that ever were, or ever shall be; the price is of that nature that it is not diminished, though it be extended to never so many, as the Sunne hath fulnesse of light to enlighten all the world, and if the blinde do not see by it it is not any scarcity of light in the Sunne, but by reason of his own indisposition; so if all men are not acquitted by Christs death, it's not because that was insufficient, as if it had not vertue enough to reach them as well as others, but because they by their unbelief do reject this remedy. Oh what large room hath faith to expatiate in! sit down, and dive, and dive, yet thou canst not come to the bottome of Christs blood; but as the Prophet *Ezekiel* saw still *more and greater abominations*, so mayest thou in the sufferings of Christ observe more and more fulnesse. See what a notable opposition the Apostle makes, *Rom. 5. 15, 16, 17, 18, 19, 20, 21.* between the first and second Adam; proving at large that Christ doth super-abound in the fruits of his grace, above the first Adam in the fruits of his sinne; he calls it *grace*, and *the abundance of grace*, and this abundance of grace *reigneth to life*; so that these Texts should be like so much oyle poured into the wounds of every broken-hearted sinner. Oh is there any thing that can be desired more than this?

ver. 17.

Mat. 26. 28.

Heb. 9. 12.

5. There is in it remission of finnes; so saith Christ, *This is my blood of the New Testament, which is shed for many for the remission of finnes.* Remission of finnes is attributed to Christs death as a cause; it is not thy tears, or prayers, or rendings of heart that could pay the least farthing, *without shedding of blood* (saith the Apostle) *there is no remission.* God will have tears and blood also, though not for the same purpose; for all thy tears thou must flie to Christ only as the cause; it is true, thou must mourne, and pray, and humble thy selfe, but it's Christs blood

blood only that can wash us cleane; Oh remember this! God will not pardon without satisfaction by the blood of Christ. And surely this makes Christs death so desirable; Oh my sinnes afflict me, (cries many a one) Oh I am loathsome in mine own eyes, much more in Gods, surely God is offended with my dulnesse, slothnesse, and my thousand imperfections; I am all the day long entangled with this sinne, and that sinne, and the other sinne; but let this contrite spirit look on Christs death, and therein he may finde all sinne is pardoned, see here what an argument is put into thy mouth from these sufferings of Christ, well mayest thou say, O Lord I am unworthy, but it is just and right that Christ obtaine what he died for; O pardon my sinnes for his deaths sake, and for his precious bloods sake.

Eph. 2. 13, 14.

6. There is in it reconciliation and peace with God; In Christ Jesus ye who sometimes were as far off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. — When we were enemies, we were reconciled unto God by the death of his Sonne. — that he might reconcile both (viz. Jews and Gentiles) unto God in one body by the Crosse. — And having made peace through the blood of his Crosse, by him to reconcile all things to himself. This certainly should admirably support the drooping soul; it may be thou cryest, my sinnes have made a breach betwixt God and my soul; I have warred against heaven, and now God warres against me; and oh what oddes? if the Lord be angry, yea, but a little; what will become of my poore soul? is a little stubble able to contend with the consuming fire? how then should I contend with God? but come now, and look on Christs death as the meanes and meritorious cause of reconciliation, and thou canst not but say, O this death is desirable! When God the Father looks at a sinner in the bloody glasse of Christ, then saith God, Oh now fury and wrath is not in me; I have no more quarrel or controversie with this soul; seeing Christ hath suffered, it is enough, I have as much as my justice can demand, my frownes are now turned into smiles, and my rod of iron into a Scepter of grace. Why this is it that makes Christs death and blood so desirable to the soul, what shall Jacob so rejoyce in seeing Esau's face altered to him? shall he say to Esau, I have seen thy face, as the face of God? how much rather may the humble and belee-

Rom. 5. 10.

Eph. 2. 16.

Col. 1. 20.

ving siner be filled with gladnesse, when through Christs blood God shall be thus appeased and reconciled with him?

7. There is in it immunity, and safety from all the judgements and dangers threatned against our sins. Surely if there were such force in the blood of the type, that by the effusion of it the *Israelites* lay safe, and untouched of the revenging Angel, how much more in the blood of Christ? Satan himselfe is said to be overcome by the blood of the Lambe; and Gods revenge due to our sins is said to be removed by the blood of Jesus, therefore it is called *the blood of sprinkling*, that speaks better things then the blood of *Abel*, the blood of sprinkling was for safety, and Christs blood is for safety; it cryes not for revenge, as *Abels* blood cryed, but for mercy and for deliverance from all misery.

8. There is in it a blessed vertue to open heaven, and to make passage thither for our souls, *having boldnesse or liberty to enter into the holyest by the blood of Jesus*: it is the blood of Christ that rents the vayle, and makes a way into the holy of holies, that is, into the Kingdome of heaven; without this blood there is no access to God; it is only by the blood of Christ that heaven is open to our prayers, and that heaven is open to our persons; this blood is the key that unlocks heaven, and lets in the souls of his redeemed ones; And I looked (saith *John*) and behold a doore was open in heaven, and the first voyce I heard was, as it were of a trumpet talking with me, which said, come up hither; and no sooner was he in the Spirit, and entred in, but he heard the new song of the foure beasts, and foure and twenty Elders, saying to Christ, thou art worthy to take the book, and to open the scales thereof, for thou wast slain, and hast redeemed us to God by thy blood.

Come now, and gather in all these several particulars, there is in Christs blood inclusively the person of Christ, the price of souls, a merit & satisfaction, a copious and full satisfaction, remission of sins, reconciliation with God, immunity from dangers, a passage into glory; I might adde all other priviledges, benefits, dignities of the soul, for they all flow from the blood of Jesus, and they are all contained either expressly, or virtually in the blood of Jesus; and is not all this worth the looking after? O my

my soul where is thy languor, and fainting towards this blessed object? shall *Ahab* eagerly desire after *Naboths* vineyard, yea so eagerly desire it, that his desire shall cast him upon his bed? and is not Christs blood better than *Naboths* vineyard? how is it O my soul? that thou art not sick on thy bed in thy desires after Jesus? when *David* desired strongly after Gods law, he expressed his longings by the breaking and fainting of his soul, *my soul breaketh for the longing that it hath to thy judgement at all times* — and *my soul fainteth for thy salvation*: Oh where be these breakings and faintings? strength of desire is expressed by the Apostle, by *groaning*, which is the language of sickness; Oh where be these groanings after Christs death? when I call to minde that Christs death is my ranfome, that Christs wounds are my salves, that Christs stripes are my cures, that Christs blood is my fountaine to wash in, and to be cleane; how should I but pray in this sense, *his blood be upon us, and on our children*? Oh I am undone except I have a share in this blood: why it is only this blood that can heale my soul, it is only this fountaine opened to the house of *David*, and to the inhabitants of *Jerusalem*, that can quench my thirst; and now I have seen the fountaine opened, how should I but thirst, and cry out with the woman of *Samarita*, *O give me this water that I thirst no more*? But alas, I say it, I only say it, Oh that I could feele it! oh my Jesus that thou wouldst breede in me ardent desires, vehement longings, unutterable groanes, mighty gaspings: O that I were like the dry and thirsty ground, that gapes, and cleaves, and opens for drops of raine! when my spirit is in right frame I feele some desires after Christs blood, but how short are these desires, how unworthy of the things desired? come Lord, kindle in me hot burning desires, and then give me the desireable object.

Ps. 119. 20, 31.

2 Cor. 5. 2.

Joh. 4. 15.

M m m m 2

S h e r.

SECT. 4.

Of hoping in Jesus in that respect.

Heb. 6. 11.

4. **L**et us hope in *Jesus*, carrying on the great work of our salvation in his sufferings and death. By this hope I intend only that which the Apostle calls *full assurance of hope*. The maine question is *whether I have any part in Christs sufferings?* they are of excellent use, and of great value to beleevens, but what am I the better for them, if I have no part in them? or if I say *I hope well*, oh but what grounds of that hope? It is not every hope that is a well-grounded hope; full assurance of hope is an high pitch of hope, and every Christian should strive and endeavour after it; now that we may do it, and that we may discern it, that our hope is not base, but right-borne, that the grounds of our hope in Christs death are not false, but of the right stampe, I shall lay down these signes. —

Heb. 7. 21.

1. If Christs death be mine, then is Christs life mine; and converse, if Christs death be mine, then is Christs life mine. Christs active, and passive obedience cannot be severed; Christ is not divided: we must not seek one part of our righteousness in his birth, another in his habitual holiness, another in the integrity of his life, another in his obedience of death. They that endeavour to separate Christs active and passive obedience, they do exceedingly derogate from Christ, and make him but halfe a Saviour; was not Christ our *Surety*? Heb. 7. 22. and thereupon was he not bound to fulfil all righteousness for us? (1.) as to suffer in our stead? so to obey in our stead? oh take heed of opposing or separating Christs death, and Christs life; either we have all Christ, or we have no part in Christ; now if these two be concomitants, well may the one be as the signe of the other; search then, and try O my soul, hast thou any share in Christs life? canst thou make out Christs active obedience unto thy own soul? if herein thou art at a stand, peruse those characters layd down in the life of Christ; the many glorious effects flowing out of Christs life into a beleevens soul we have discovered before.

2. If Christs death be mine, then is that great end of his death accom-

accomplished in me, viz. by the sacrifice of himselfe he hath put away sin, even my sin, — and in him I have redemption through his blood, even the forgiveness of sinnes. As on this account he suffered, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity; so if his death be mine I may assuredly say, my sins are pardoned, and my iniquities are done away. Come then and try by this signe, canst thou assure thy selfe that thy sins are forgiven thee? hast thou heard the whispers of Gods Spirit, Son, or Daughter, be of good comfort, thy sins are remitted? there is no question then but thou art redeemed by his blood, thou hast part in his sufferings. Indeed this very character may seem obscure, assurance of pardon is the hidden Manna, the white stone, which no man knoweth, saving he that receives it and seales it, and yet if thou diligently observe the spirits actings, even this may be known; remission of sin and repentance for sin are twins of a birth, those two God in Scripture hath joyned together, if we confesse our sins he is faithful and just to forgive our sins. — And repent and pray, if the thought of thy heart may be forgiven thee. — And Christ is a Prince and a Saviour to give repentance to Israel, and forgiveness of sins. — And thus it is written, and thus it behooved Christ to suffer. — That repentance, and remission of sins should be preached in his Name. In this way David assured himselfe, I said I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. It is no more than but to ask thy own soul, what are thy repentings, kindled together? hast thou seriously and sincerely repented thee of sin as sin? hast thou turned from all sin unto God with constancy and delight? surely this is peculiar and proper to the child of God by vertue of Christs death.

3. If Christs death be mine, then am I ingrafted into the likeness of Christs death, than am I made conformable to Christ in his death; that I may know him and the fellowship of his sufferings, being made conformable unto his death. The same that was done to Christ in a natural way, is done and performed in the beleever in a spiritual way, (i.) as Christ dyed, so the beleever dies; as Christ dyed for sin, so the beleever dyes to sin, in that he dyed, he dyed unto sin, — likewise reckon ye also your selves to be dead indeed unto sin, Observe here the Analogy, and proportion, and resemblance between Christ and us, both dye unto

sin, Christ by way of expiation, suffering, and satisfying for the sins of others, we by way of mortification, killing, and slaying, and crucifying our own sins. I look upon this signe as the very touchstone of a Christian, and therefore I shall insist upon it.

Two questions I suppose needful, to resolve the grounds of our hope concerning our interest in the death of Christ.

1. Whether indeed and in truth our finnes are mortified?

2. Whether we encrease, or grow in our mortification?

For the first, whether indeed and in truth our sine are mortified? it is a skill worth our learning because of the many deceits that are within us; sin may seem to be mortified when the occasion is removed; or sin may seem to be mortified when it is not violent but quiet; or sin may seem to be mortified when it is but removed from one sin unto another; or sin may seem to be mortified when the sap and strength of sin is dead, as the lampe goes out when either the oyle is not supplied, or taken away. Now that in this scrutiny we may search to the bottome, and know the truth and certainty of our mortification, it will appear by these rules.

1. True mortification springs from a roote of faith. Every thing in the world proceeds from some cause or other, and if the cause be good, the effect must needs be good; but if the cause be evil, the effect must needs be evil; *a good tree cannot bring forth evil fruit, and an evil tree cannot bring forth good fruit.* In this case therefore let us examine the cause: if we can make out this truth that we beleve in Christ, that we roole our selves on the Lord Jesus Christ for life and for salvation; and that now we begin to feele in us the decay of sin, we may conclude from the cause or rise, that this decay of sin is true mortification; surely it hath received the deadly wound: it is a blessed effect arising from a good, and right, and gemine cause.

2. True mortification is general; not only one sin, but all sins are mortified in a true beleever. As death is unto the members of the body, so is mortification unto the members of sin; now death spazeth upon every member, it leaves not life in any

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one member of the body, so neither doth mortification leave life in any one member of sin; any meaning is, it takes away the commanding power of sin in every member: *mortifie your members which are upon the earth* (saith the Apostle) *your members not one member*; and then he instanteth; *fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness which is idolatry*. Christians that have their interest in Christs death,

Colos. 3. 5.

most not only leave pride, but lust; not only uncleanness, but covetousness; sin must not only be slain in the understanding, but in the will and affections; mortification is general.

You will say this is a hard saying, doth any man, any believer, leave all sin? yes, in respect of ruling power, he leaves all sin; all grosse sins, and all other sins; only with this difference, all grosse sins in practice and actions, and all frailties and infirmities in allowance and affection. It is good to observe the degrees of mortification: the first is to forsake the practice of grosse and scandalous sins in word and deed, *if any man offend not in word nor in deed is a perfect man*; and this perfection by the help of grace a godly man may reach to in this life. The second is to deny consent and will to all frailties and infirmities, *the evil which I would not do, that do I*; Rom. 7. 19. I may do evil, and yet I would not do it, there is a denial of it in the will. The third is to be free from any settled liking of any evil motion; not only to deny consent and will, but also to deny the very thought or imagination settled; and deliberately to delight in sin, I know to be void of all evil motions arising from the flesh, or of all sudden passions within, or of all sudden delights in sin, or of all deadnesse or backwardnesse to good things by reason of sin, it is an higher pitch than any man can touch in this present world: for while we live, the law of members will be working, and we shall finde cause enough to complaine of a body of death; only if when these motions first arise, we presently endeavour to quench them, to reject them, to detest them, and to cast them away from us, therein is true mortification; and thus far we must look to it, to leave all sin.

1. Pet. 3. 2.

Rom. 7. 19.

True mortification is not without its present combats, though at last it conquer; many a time corruption will break out, and lust may be strong and violent; but this violent lust is only

for

for the present, whereas a lust un-mortified ever reigneth. It is with sin in a believer, as it is with a man that hath received his deadly wound from his enemy; he will not presently fly away, but rather he will run more violently upon him that hath wounded him, yet he be never so violent in the middle of his action he sinks down, because he hath received his deadly wound; so it is with a believers sin, and with a mortified lust, it may rage in the heart, and seem to beare sway for a time, but the power and strength of sin is mortified, it sinks down, and wants ability to prevaile, by this signe may we know whether the corruptions and stirrings of our hearts proceed from a mortified, or from an un-mortified lust; a lust though mortified may rage for a time, but it cannot rule; it may strive, but it cannot totally prevaile; it may be in the heart as a thiefe in the house, not to reside or dwell, but to lodge for a night and be gone. And (that which is ever to be observed) after its swinge and breaking out, the heart that lodged it, abhorreth selfe in dust and ashes, cries mightily unto God for mercy and pardon, repayers the breach with stronger resolution, and more invincible watchfulness against future assaults. But a lust un-mortified possesseth it selfe, and rules and reigns in the heart and soule, it abides there, and will not away; I shall not deny, but there may be a cessation of its actings for a time; but that is not any want of good-will as they say, but only of matter, meanes, opportunity, entisement, company, provocation, or the like; and after such cessation or forbearance the heart usually entertaines it againe with more greedinesse, to lyes and delights in it as much as ever; it hardens it selfe most obstinately in it, as if it were impossible to leave it, nor to live without it with any kinde of comfort.

Gal 5. 24.

Mat. 5. 29, 30.

True mortification is a painful work. The very word imports no lesse, to kill a man, or to mortifie a member, will not be without paine, hence it is called a crucifying of the flesh; and a cutting off the right hand, a plucking out the right eye, they that are Christs have crucified the flesh; if thy hand offend thee, cut it off, and if thy eye offend thee pluck it out: in this respect this death unto sin, carries with it a likeness to the death of Christ; it is attended with agonies, and soul conflicts both before and after our conversion.

1. Before

1. Before conversion, before the first wound be given it, why then ordinarily there is some compunction of spirit, some pricking of heart, what a case do we finde the Jews in, when after *Peters* Sermon, they were pricked at their hearts? and what an agony do we finde the Jaylor in, when he came trembling in, and falling down at the Apostles feet, and crying out, *first, what shall I do to be saved?* with such agonies as these is the beginning of mortification usually attended; I do not say that they are alike in all, whether for degree or continuance; but in ordinary, true and sound conversion is not without some of these soul-conflicts.

2. After conversion, after the first wound there are some agonies still; for though a beleever be delivered of sin in respect of the guilt, and reigning power; yet he hath still some remainders of sinful corruption left within him, which draw many a groane, and many a sigh from his trembling heart, *we also which have the first fruits of the spirit, even we our selves groane within our selves, waiting for the adoption, to wit the redemption of our bodies;* such are the groanes of mortified Saints, Saints dying unto sin, like the groanes of dying men, whose souls being weary of their bodies, do earnestly desire a dissolution: and thus *Paul* groaned, when he said, *O wretched man that I am, who shall deliver me from the body of this death?*

Oh what a touch-stone is this? how will this discover true mortification from that which was counterfeit? some may think they are dead unto sin, when indeed and in truth they are not dead but asleep unto sin; and it appears by this, because there were no pangs in their death; you know this is a difference betwixt death and sleep, there are pangs in the one, but not in the other; O my soul examine, what pangs were there in thy death unto sin? what agonies, what soul conflicts hast thou felt? what compunction of heart, what affliction of spirit, hast thou endured for sin? what trouble hast thou had to finde *such a law in thy members rebelling against the law in thy mind, and bringing thee into captivity to the law of sin?* why surely thou art not so mortified as to be freed wholly from the power of sin; it may be it doth not rule in thee as a Prince, yet certainly it tyrannizeth over thee, it oft-times carries thee contrary to the bent of thy regenerate mind, to the omitting of what thou wouldst do, and

to the committing of what thou wouldst not do; and is not this an affliction of spirit? doth not this cause frequent conflicts in thy spirit? If not, thou mayst well suspect that sin is not dead, but asleep, or if it be dead to thee, yet thou art not dead to it. I confesse death-pangs are not all alike in all, some have a more gentle, and others a more painful death; so it is in this spiritual death unto sin; and that herein there may be no mistake, I shall propound this question, what is the least measure of these pangs, these soul-agonies, and conflicts, that are necessarily required to true mortification? I answer.

1. There must be a sense of sin, and of Gods wrath due unto sin; such a sense we finde in Jesus Christ, he was very sensible of the weight and burthen of those sins, and of that wrath of God that lay upon him, which made him cry out, *my God, my God, why hast thou forsaken me?* thus souls in the act of mortification sometimes cry it out, *O my sinners! and O Gods wrath!*

2. There must be a sorrow for sin. Such an affection we find also in Jesus Christ, *my soul is exceeding sorrowful, even unto death,* *ἀνταρξωμαι* he was beset, and surrounded with sorrows; so every mortified sinner, at some time or other, he feels an inward sorrow and grief; even that godly sorrow which the Apostle speaks of, *a sorrow according to God;* (i.) coming from God, well-pleasing to God, and bringing to God back againe.

3. There must be a desire of being freed, and delivered from sin: such a desire we finde also in Jesus Christ, *I have a baptism to be baptised with, and how am I straitened untill it be accomplished?* a regenerate soul earnestly desires to be freed, not only from the guilt, but also from the power of sin, *O wretched man that I am! who shall deliver me, &c.*

4. There must be answerable endeavours in effectual strivings against sin, *ye have not resisted unto blood, striving against sin.* How did our Saviour wrestle in the garden, *offering up prayers and supplications with strong crying and teares?* so will a regenerate soul wrestle with God about the death of sin, praying, watching, going out in the strength of God, and engaging in a continual war, a deadly feude against it, and these are the least of those soul-conflicts, wherewith this mortification, or death unto sin is attended.

Now

Now try we the truth of our mortification by these figures; doth it spring from a right roote of faith? is it general and universal in respect of all sins? is it accompanied with combats? doth the flesh lust against the spirit, and the spirit against the flesh? and in this combat doth the spirit at last prevaile, and triumph over the flesh? do we finde it a painefull work both before and after conversion? why, then may I say with the Apostle, *now I know Christ, and the fellowship of his sufferings; now by the graces of Christ I am made conformable unto his death.* As he dyed for sin, so I dye to sin; and here is the ground of my hope that Christs death is mine.

For the second, whether we encrease and grow in our mortification? this question is needful as the former, to satisfie our souls interest in the death of Christ. As true grace is growing grace, so true mortification is that which grows; now that we may be resolved in this point also, the growth of our mortification will appeare by these following signes. —

1. Growing mortification hath its chiefest conflicts in spiritual lusts. At first we mortifie grosser evils, such as oaths, drunkenness, uncleanness, worldly-mindedness, or the like; but when we grow in this blessed duty, we then set our selves against spiritual wickednesses; as pride, presumption, selfe-carnal confidence in a mans own graces, or the like; this method the Apostle sets down, *let us cleanse our selves from all filthiness of flesh and spirit*; first from all filthiness of the flesh, or body; 2 Cor. 7. 1. and then from all filthiness of the spirit, or soul; as the children of Israel in their entrance into the land of promise, first they set upon the frontiers, and skirts of the land, and then they fought it out and prevailed in the heart of the country, so Christians in their mortification they first set upon worldly lusts, grosse evils, outward sins; and when they have encountred them at the frontiers, they then conflict with such corruptions as lye more inwardly, in the very heart, spiritual wickednesses that are within. Now if this be our case here is one signe of our growth.

2. Growing mortification is more even, constant, lasting, durable, when there is in the heart a sudden flowing, and re-flowing, it comes from those vast seas of corruptions that are within

within us; many souls have their ague-fits, sometimes hot, and sometimes cold: it may be now they are in a very good frame, and within an hour or two a mighty tyde comes in, and they are borne down by sin and corruption: in this case mortification is very weak: But on the contrary if we finde our standing more firme and sure, if for the maine we walk evenly, and keep closely to the Lord, it carries with it an evidence that our mortification grows.

Rom 7. 18.

3. Growing mortification feels lust more weak, and the spirit more strong in its ordinary actings. If we would know the truth of growth, let us look to our usual fits of sinning; for then a mans strength or weaknesse is discerned most; as a mans weaknesse to good is discerned when he comes to act it, *so will it present with me, but how to performe that which is good I finde not*; so a mans weaknesse to sin is best discerned when he comes to act it: marke then the ordinary fits (as we call them) of sinning; sometimes God is pleased to appoynt some more frequent assaults, as if he would on purpose suffer the law in the members to war, and to muster up all their forces; that so we might the rather know what is in our hearts; at such a time, if we finde that resistance against sin growes stronger, that sin cannot advance and carry on his army so as formerly; that sin is encountered at first or met withall at the frontiers, and there overthrown, this is a good signe that now our mortification grows, as, suppose it be a lust of fancy, it cannot boyle up to such grosse fancies as it was wont; or suppose it be a lust of pride, it boyles not up to such a spirit of pride as formerly; instead of bringing forth fruit, it now brings forth blossomes; or instead of bringing forth blossomes it now brings forth nothing but leaves; why this is a sure signe that this lust is withering more and more; when the inordinate thirst is not so great in the time of the fit, when the inward lusts pitch upon lower acts than they had wont, when the waters abate, and fall short, and lessen, and overflow lesse ground, we may conclude certainly, that mortification grows.

Job. 31. 1.

4. Growing mortification hath more ability to abstaine from the very occasions and beginnings of lust. Thus Job (whom we look on as a man much mortified) *made a covenant with his eyes, that he would not think upon a mayde, and no question*

as he made a covenant, so he kept his covenant. Oh when a man cannot endure to come where such a one is that he loves not, when he cannot endure the sight of him, or any thing that puts him in minde of him, not so much as to parly, or speak with him, this is a signe of a strong hatred, and so when a man hates the very garment spotted with the flesh, here's a good signe. I know this height is not easie to attaine to, and therefore some in imitation of *Job*, and *David* have bound themselves with yowes and promises, as much as might be to abstaine from the appearance of evil, to crush the Cockatrice egge before the serpent could creepe out of it, to avoyd sin in its first rise, but alas how have they broken their vows from time to time? for all this I dare not speak against vows, provided that 1. They be of things lawfull. 2. That we esteem them not as duties of absolute necessity. And, 3. That we binde not our selves perpetually, lest our vows should become burthens unto us, but only for some short time and so renew them as occasion requires. In this way our vows might much help us in our mortification, and if once through the help of vows, or prayer, or looking unto *Jesus*, or going to the crosse of *Jesus Christ*, or by any other meanes we feele our selves more able to resist sin, to hate sin, in its first rise, first motions, first onset, we may assuredly hope that now our mortification grows.

O my soul try now the growth of thy mortification by these signes, hast thou overcome grosser sins, and is now thy chiefest conflict with spiritual wickednesses? is thy standing and walking with God more close, and even and constant than sometimes it hath been? is thy lusts more weak, and thy grace more strong in ordinary actings? I sav in ordinary actings, for the estimate of thy growth must not be taken for a turne or two, but by a constant course. hast thou now more ability to quench the flame of sin in the very sparke, to dash *Babylons* brats against the stones, even whiles they are little, to abstaine from sin in its first notion or beginning? why, then is the promise accomplished, *he will subdue our iniquities*: surely thou art a growing *Christi*. Mich. 7. 19. an; thou hast fellowship with *Christ* in his sufferings, thy ground is solid, firme, and stable, thy hope hath a rock foundation, and thou mayst build upon it, that *Christis* death and blood,

2. 19.

and sufferings are thine, even thine; he loved thee, and gave himselfe for thee.

SECT. 5.

Of believing in Jesus in that respect.

Let us believe in Jesus, carrying on the great work of our salvation for us, during his sufferings and death. Every one looks upon this as an easie duty; only the humble soul, the scrupulous conscience cries out, what; is it possible that Christ should dye, suffer, shed his blood for me? his incarnation was wonderful, his life on earth was to astonishment; but that the Son of God should become man, live amongst men, and dye such a death, even the death of the crosse, for such a one as I am, I cannot believe it; it is an abysse past fathoming; the more I consider it, the more I am amazed at it. Suppose I had an enemy in my power, man, or devil; one that provoked me every day; one that hunts my soul to take it away; should I not say with Saul, if a man finde his enemy, will he let him go well away? it may be an ingenious spirit (such as David) would do thus much; But would David, or any breathing soul not only spare his enemy, but spill himselfe to save his enemy? would a man become a devil to save devils? would a man endure hell paines to free all the devils in hell from their eternal paines? and yet what were this in comparison of what Christ hath done or suffered for us? It is not so much for us to suffer for devils (for we are fellow-creatures) as it is for Christ God-man; man-God to suffer for us: Oh what an hard thing is it, considering my enmity against Christ, to believe that Christ dyed for me, that he gave himselfe to the death; even to the death of the crosse for my soul?

Trembling soul! throw not away thy selfe in a way of unbelief. It may be thou would'st not dye for an enemy, an irreconcilable enemy; but are not the mercies of God above all the mercies of men? O beleeve! And that I may perswade effectually. I shall lay down first some directions, and 2. Some encouragements of faith.

1. For

1. For the directions of faith in reference to Christ's death, observe these particulars.

1. Faith must directly go to Christ, not first to the promise, and then to Christ. But first to Christ and then to the promise; the person ever goes before the prerogative.

2. Faith must go to Christ *as God in the flesh*; this was the difference betwixt the new Testament, and old Testament believers; their faith directs only to God, but our faith looks more immediately to Jesus Christ, *believe in the Lord Jesus and thou shalt be saved.*

3. Faith must directly go to Christ, *as God in the flesh, made under the law.* He continued in all things written in the book of the law to do them, and so our faith must look upon him: But of these before, I shall now say nothing more to these particulars.

4. Faith must go to Christ not only *as made under the directive part of the law by his life*, but under the penal part of the law by his death, in both these respects *Christ was made under the law*; the one halfe of the law he satisfied by the holiness of his life, he fulfilled the law in every jot, and every tittle; the other halfe of the law he satisfied by his enduring the death, even the death of the crosse; he payed both the principal and the forfeiture; and though men do not so, yet Christ did so that the whole law might be satisfied fully, by his being under both these parts of the law, pay, and penalty; come then, and look upon Christ as dying, it was the serpent, *as lifted up*, and so looked at, that healed the Israelites of their fiery stings. Alas! we are diseased in a spiritual sense as they were, and Christ Jesus was *lifted up* as a remedy to us, as the serpent was unto them; it remains therefore that as they looked up to the brazen serpent, so we look up to *Jesus*, believe in Jesus as lifted up for life, and for salvation: *as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.* Indeed some difference there is betwixt the serpent and Christ. —

As, 1. The brazen serpent had not power in it selfe to cure, as Christ hath. 2. The serpent cured the Israelites but only for a time, to dye againe, but whomsoever Jesus cures in a spiritual sense,

Joh. 11. 26.

sense, he cures for ever, *they shall never dye.* 3. The serpent also had its time of curing, it did not alwayes retain the vertue, but during the time they were in the wilderness; only Jesus Christ our brazen serpent doth ever retain his power and vertue to the end of the world, and hence it is that in the ministry, Christ is still held forth *as lifted up*, that all that will but look on him by faith may live. 4. The serpent, sometimes a remedy against poyson, was after turned even to poyson the Israelites, which made *Hezekiah* to crush it, and break it, and stampe it to powder; but Jesus Christ ever remains the sovereigne and healing God, he is the same yester day, and to day, and for ever. He is unchangeable in his goodnesse; as he is in holy and divine nature, he can never be defaced, nor destroyed, but he abideth the Saviour of sinners to all eternity; why then let us rather look unto Christ, and believe in Christ *as lifted up.* (i.) as he was crucified, and dyed on the crosse. In this respect he is made a fit object for sinners faith to trust upon, and rest upon, *Christ as crucified, as made sin, and a curse for us, is the object of our pardon*; O this is it that makes Christs death so desireable; why, therein is virtually and meritoriously pardon of sin, justification, redemption, reconciliation, and what not? Oh cries a sinner, *where may I set my foot? how should I regain my God? my sin hath undone me, which way should I cast for pardon?* why now remember that in seeking pardon, Christ was crucified, Christ as dying is principally to be eyed and looked at; *who is he that condemmeth? it is Christ that dyed.*

Rom. 8. 34.

Rom. 8. 34. No question Christs active obedience during his life was most exact, and perfect, and meritorious, yet that was not the expiation of sin; only his passive obedience (Christ only in his sufferings) took away sin, the guilt of sin, and punishment for sin, *we have redemption through the blood of Christ, even the forgiveness of sins.* If any humble soul would have recourse to that Christ, who is now in heaven, let him first in the actings of his faith consider him as crucified, *as lifted up*, as made sin for us, as through whom (under that consideration) he is to receive pardon of sin, justification, redemption, reconciliation, sanctification, salvation.

Eph. 1. 7.

3. Faith in going to Christ, *as lifted up*, it is principally and mainly to look unto the end, meaning, intent, and designe of Christ in his sufferings as he was *lifted up*; we are not barely to consider

consider the history of Christs death, but the syme of Christ in his death; many reade the history, and they are affected with it; there is a principle of humanity in men, which will stir up compassion, and love, and pity towards all in misery; whiles Christ was suffering, the women followed after him weeping, but this weeping, not being spiritual or raised enough, he said to them, *Daughters of Jerusalem, weep not for me, but for your selves,* the way of faith drawing vertue out of Christs death, it is especially to look to the scope, and drift of Christ in his sufferings; As God looks principally to the meaning of the spirit in prayer, so doth faith look principally to the meaning of Christ in his suffering: mistake not, my meaning is not that we should be ignorant of the history of Christs death, or of the manner of Christs sufferings; you see we have opened it largely, and followed it close from first to last; but we must not sticke there, we should above all look to the minde and heart of Christ in all this: some observe, that both in the Old, and New Testament we finde this method; first the history, and then the mystery; first the manner, and then the meaning of Christs sufferings; as in the Old Testament. We have first the history in *Psal. 22.* written by *David*; and then the mystery, in *Isa. 53.* written by *Isaiah*; And in the New Testament we have first the manner of his sufferings written at large by all the Evangelists, and then the meaning, written by the Apostles in all their Epistles. Now accordingly are the acts of faith, we must first look on *Jesus as lifted up*, and then look at the end and meaning; why was this Jesus thus lifted up? well, but you may demand, what was the end, the plot, the great designe of Christ in this respect?

I answer some ends were remote, and others were more immediate, but omitting all those ends that are remote, his glory, our salvation, &c. I shall only answer in these particulars.

1. One designe of Christs death was to redeem us from the slavery of death and hell, he hath redeemed us from the curse of the law, being made a curse for us, as it is written, *curst is every one that hangeth on a tree*; hence it is that we say, that by his sufferings Christ hath redeemed us from hell, and by his doings Christ hath given us a right to heaven: he was made under the law

Gal 3. 13.

Gal 3. 4.

that he might redeem them that were under the law. Alas ! we were carnal, sold under sin, whereupon the law seized on us, lockt us up as it were in a dungeon, yea the sentence passed, and we but waited for execution ; now to get us rid from this dismal damnable estate, Christ himselfe is made under the law, that he might redeem us ; redeem us ? how ? not by way of entreaty to step in and beg our pardon, that would not serve the turne ; sold we were, and bought we must be, a price must be layd down for us, it was a matter of redemption, but with what must we be redeemed ? surely with no easie price ; ah no, it cost him deare and very deare, *ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ : his precious blood was the price we stood him in ; which he payd when he gave his life a ransom for many ; the case stood thus betwixt Christ and us in this poynt of redemption, we all like a crew or company of malefactors were ready to suffer, and to be executed, now, what said Christ to this ? why, I will come under the law, said Christ, I will suffer that which they should suffer, I will take upon me their execution, upon condition I may redeem them, now this he did at his death ; and this was the end why he dyed, that by his death we might be redeemed from the slavery of death and hell.*

2. Another designe of Christs death was to free us from sin : not only would he remove the effect, but he would take away the cause also, *whom God hath set forth to be a propitiation for the remission of sin. — Behold the Lambe of God which taketh away the sins of the world. — He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. — Once hath he appeared to put away sin by the sacrifice of himselfe. — And the blood of Jesus Christ his Son cleanseth us from all sin.* This was the plot which God by an antient designe ayimed at in the suffering of Jesus Christ ; that he would take away sin : And thus faith must take it up, and look upon it. When Peter had set forth the hainousnesse of the Jewes sin in killing Christ, he tells them at last of that designe of old, *all this was done, said he, by the determinate counsell of God.* His meaning was first to humble them, and then to raise them up ; *q. d.* it was not so much they that wrought his death, as the decree of God ; and the agreement of God and Christ ; there was an antient

1 Pet. 1. 18.

Math. 20. 28.

Rom. 3. 25.

Joh. 1. 29.

2 Cor. 5. 21.

Heb. 9. 26.

1 Joh. 1. 7.

Act. 2. 23.

tient contrivement that Jesus Christ should dye for sin, and that all our sins should be layd on the back of Jesus Christ: and therefore he seems to speak comfort to them in this, that howsoever they designed it, yet God and Christ designed a further end in it than they imagined, even to remission of sin: *who was delivered to death for our sins, and rose againe for our justification.* Rom. 4. 25.

The death of Christ (as one observes) was the greatest and strangest designe that ever God undertook, and therefore sure he had an end proportionable to it: God that willeth not the death of a sinner, would not for any inferior end, will the death of his Son, whom he loved more than all the world besides; it must needs be some great matter for which God should contrive the death of his Son, and indeed it could be no lesse than to remove that which he most hated, and that was sin. Here then is another end of Christs death, it was for the remission of sin, a one maine part of our justification.

3. Another designe of Christs death was to mortifie our members which are upon the earth. Not only would he remit sin, but he would destroy it, kill it, crucifie it, he would not have it reigne in our mortal bodies, that we should obey it in the lusts thereof. This designe the Apostle sets out in these words, *he bare our sins in his own body upon the tree, that we being dead unto sin, should live unto righteousness;* Christ by his death had not only a designe to deliver us from the guilt of sin, but also from the power of sin, *God forbid that I should glory, save in the crosse of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world:* Paul was a mortified man, dead to the world, and dead to sin, but how came he so to be? why this he attributes to the crosse of Christ, to the death of Christ; the death of Jesus, was the cause of this death in Paul; *how much more shall the blood of Christ—purge your consciences from dead works to serve the living God?* there is in the death of Christ first a vauew, and secondly a vertue, the former is availeable to our justification, the latter to our sanctification; now sanctification hath two parts, mortification, and vivification; Christs death or passive obedience is more properly conducive to the one, his life or active obedience to the other. Hence beleevers are said to be *engrafted with Christ in the likenesse of his death;* there is a kinde of likenesse betwixt Christ and Christians: Christ dyed, and

Rom. 6. 12.
1 Peter 3. 24.

G. l. 6. 14.

Rom. 6. 5.

the Christian dyes; Christ dyed a natural death, and a Christian dyes a spiritual death; Christ dyed for sin, and the Christian dyes to sin: this was another end of the death of Christ; there issues from his death a mortifying vertue, causing the death of sin in a beleevers soul; one maine part of our sanctification.

O my soul look to this, herein lyes the pith and marrow of the death of Christ; and if now thou wilt but set and exercise thy faith in this respect, how mightest thou draw the vertue and efficacy of his death into thy soul? but here is the question, how should I manage my faith? or how should I act my faith, to draw down the vertue of Christs death, and so to feele the vertue of Christs death in my soul, mortifying, crucifying, and killing sinne?

I answer, 1. In prayer, meditation, selfe-examination, receiving of the Lords Supper, &c. I must propound to my selfe and soul the Lord Jesus Christ, as having undertaken, and performed that bitter and painful work of suffering even unto death; yea that of the crosse, as it is held out in the history and narrative of the Gospel. 2. I must really and steadfastly beleeve and firmly assent that those sufferings of Christ so revealed and discovered, were real and true, undoubted, and every way unquestionable as in themselves. 3. I must look upon those grievous, bitter, cruel, painefull, and with all opprobrious, execrable, shameful sufferings of Christ, as very strange and wonderful; but especially considering the spiritual part of his sufferings, viz. the sense and apprehension of Gods forsaking, and afflicting him in the day of his fierce anger, I should even be astonished and amazed thereat; what? that the Son of God should lay his head on the block, under the blow of divine justice? that he should put himselfe under the wrath of his heavenly Father? that he should enter into the combate of Gods heavy displeasure, and be deprived of the sense and feeling of his love, and mercy and wonted comfort? how should I but stand agast at these so wonderful sufferings of Jesus Christ? 4. I must weigh and consider what it was that occasioned, and caused all this, viz. sin, yea my sin, yea this and that sin particularly. This comes nearer home, and from this I must now gather in these several conclusions. As. ———

1. It was the designe of Christ by his sufferings to give satisfaction to the infinite justice of God for sin. 2. It was intended and meant (at least in a second place) to give out to the world a most notable and eminent instance, and demonstration of the horridnesse, odiousnesse, and execrablenesse of sin, sith no lesse than all this, yea nothing else but this would serve the turne to expiate it, and atone for it. 3. It holds forth againe, as sin is horrid in its selfe, so it cannot but be exceeding grievous and offensive to Christ; Oh it cost him deare, it put him to all this paine and torture; it made him cry out, *my God, my God, why hast thou forsaken me?* how then should it but offend him above all, above any thing in the world? 4. If therefore there be in me any sparke of love towards Christ, or any likenesse to Christ; or if I would have Christ to beare any affection, love, regard, or respect unto me, it will absolutely behoove me by all meanes to loath sin, and to cast it away from me; to roote it up, to quit my hands, and to ridde my heart of it. The truth is, I cannot possibly give forth a more pregnant prooffe of my sincere love, intire affection, respect, conformity, resemblance, sympathy to, and with Christ, than by offering all violence, using all holy severity against sinne for his very sake.

Now when the heart is thus exercised, God by his Spirit will not faile to meet us; our desire and endeavour of soul to weaken and kill sin in the soul is not without its reward; but especially when sin hath in this way, and by this meanes, lost the affection of the soul; and is brought in hatred, and disesteeme, it decayes, and dyes of it selfe; for it only liveth and flourisheth by the warme affections, good thoughts, and opinion that the soul hath of it. So that matters going thus in the heart, the influence that should nourish and maintaine sin, is cut off, and it withers by degrees till it be finally, and fully destroyed.

Thus for directions, now for the encouragements of our faith to beleieve in Christs death, consider.

1. The fulnesse of this object, *Christ crucified*; there is a transcendent al sufficiency in the death of Christ: in a safe sense it containes in it *universal redemption*: it is sufficient for the redemption of every man in the world, yea and effectual for all

that have been, are, or shall be called into the state of grace, whether Jews, or Gentiles, bound or free. I know some hold, that Christ dyed for all, and every man with a purpose to save; only thus they explicate. 1. That Christ dyed for all men considered in the common lapse or fall, but not as obstinate, impenitent, or unbelievers; he dyed not for such, as such. 2. That Christ dyed for all men in respect of the request or impetration of salvation, but the application thereof is proper to believers. 3. That Christ dyed not to bring all or any man actually to salvation, but to purchase salvability, and reconciliation so far, as that God might and would (*salvâ justitiâ*) deal with them on termes of a better covenant. 4. That Christ hath purchased salvability for all men, but faith and regeneration he hath merited for none; because God is bound to give that which Christ hath merited of him, although it be not desired, or craved. I cannot assent to these positions: but thus far I grant, that Christs death in it self is a sufficient price & satisfaction to God for all the world; and that also it is effectual in many particulars to all men respectively in all the world; every man in one way or other hath the fruit of Christs death conferred upon him; but this fruit is not of one kinde; for, 1. Some fruit is common to every man, as the earthly blessings which infidels enjoy, may be termed the fruits of Christs death. 2. Other fruit is common to all the members of the visible Church, as, to be called by the Word, to enjoy the ordinances, to live under the covenant, to partake of some graces that come from Christ. 3. Other fruit is indeed peculiar to the Saints of God, as, faith unfeigned, regeneration, pardon of sin, adoption, &c. And yet this fruit is universal to all the Saints, whether Jews or Gentiles: in which sense speaks the Apostle, *he spared not his own Son, but delivered him up for us all.* — And *he gave himselfe a ranfome for all,* — and *God hath concluded them all in unbelief;* that he might have mercy upon all, — and by the righteousness of one, the free gift came upon all men unto justification of life; — he tasted of death for all men, or distributively, for every man. All which texts are rightly interpreted by Caiphas; he prophesied that Jesus should dye for that Nation; and not for that Nation only, but that also he should gather together in one the children of God, that were scattered abroad. And thus John brings in the foure beasts, and foure and twenty

Rom. 8. 32.
1 Tim. 2. 6.

Rom. 11. 32.
Rom. 5. 18.
Heb. 2. 9.

Joh. 11. 51, 52.

twenty Elders, saying, *thou art worthy to take the book, and to open the scales thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and thus Paul rightly argues, Is he the God of the Jews only? Is he not of the Gentiles also? yes, of the Gentiles also.* O the falsesse of Christs death! — many are apt to complaine, *would Christ dye for me? why alas, I am an alien, I am not of the common-wealth of Israel, I am a dog, I am a sinner, a grievous sinner, a sinner of the Gentiles: And what then? ye who sometimes were afar off, are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the crosse.* Oh what encouragement is this for thee to beleve thy part in the death of Christ?

Rev. 5. 9.

Rom. 1. 9.

Eph. 2. 13, 14.

2. Consider the worth, the excellency of this glorious object, *Christ crucified.* There is an infinitie of worth in the death of Christ; and this ariseth, first from the dignity of his person, he was God-man; the death of Angels and men if put together, could not have amounted to the excellency of Christs death; stand amazed at thy happinesse; O beleever, thou hast gained by thy losse, thou hast lost the righteousness of a creature, but the righteousness of an infinite person is now made thine: hence it is many times called the *righteousnesse of God*: both because Christ is God: and because it is such a righteousness as God is satisfied with; he looks for no better, yea there can be no better. 2. This worth is not only in respect of the dignity of the person, but also in respect of the price offered; O it was the blood of Christ, one drop whereof is of more worth than thousands of gold and silver. It was this blood that purchased the whole Church of God, which a thousand worlds of wealth could never have done. 3. This worth is not only in respect of the person and price neither: but also in respect of the manner of the oblation; Christ must dye on the crosse as it was determined; the price in it selfe, is not enough, unlesse it be ordered and proportioned according to the will of him, who is to be satisfied; if a man should give for a captive prisoner an infinite summe of money, sufficient in it selfe to redeeme a thousand, yet if not according to such a way as the conquerour prescribeth, if not according to the condition, it could not be called a satisfaction;

Rom. 1. 3.

1 Cor. 5. 21.

Ag. 2. 18.

1 Pet. 1. 18.

now

now this was the condition that Christ must dye, and dye that death of the crosse, and accordingly he undertooke, and performed, which set a lustre, and glory, and excellency, and worth upon his death. O the worth, O the excellency of this death of Christ! — many are apt to complaine, O the filth of my sins! *Oh the injuries and unkindnesse that have been in mine iniquities! it is not my misery, my destruction that so much troubles me, as that God is displeased.* Sweet soul! turne thine eyes hither; surely this death of Christ is more satisfactory to God, than all thy sins possibly can be displeasing to God, there was more sweet favour in Christs sacrifice, than there could be offence in all thy sins; the excellency of Christs death in making righteous, doth superabound the filthinesse of sin in making a sinner. Come on then, and close with Christ upon this encouragement; there is a dignity, an excellency, in this object of faith, *Christ crucified.*

3. Consider the suitableness of this blessed object, *the death of Christ.* There is in it a suitableness to our sinful condition, whatsoever the sin is, it is the cry of some, *they dare not beleieve, they dare not touch Christ crucified, they dare not approach to that precious blood, because of this sin, and that sin, and the other sin.* Whereas in the death and blood of Christ (if they could but take a full view of it) they might finde something suitable to their state: As for instance, suppose thy sin the greatest sin imaginable, except that against the holy Ghost; art thou a murtherer? hast thou had thy hands imbrued in the blood of Saints? why see now how Christ for thy sake was esteemed of the Jewes, a murtherer, and worse than a murtherer, *Barabbas is preferred before Jesus, Barabbas is released, and Jesus is murthered, yea his blood is shed, to wash away thy blood-shed: art thou a Sorcerer, a Negromancer?* is thy sin the sin of *Manasseh*, of whom it is said, *that he used enchantments, and witchcraft; and dealt with a familiar spirit, and with wizards;* why, see now how Jesus Christ for thy sake was esteemed of the Jewes as an impostor, an inchanter; for so some say, that he got the Name of God, and sowed it in his thigh, and by vertue thereof he wrought all his miracles; and they commonly reported of him that he had a devil, and that *he cast out devils through Belzebub Prince of devils,* Art thou a blasphemers? hast thou joynd with those

in

in these sad times, who have opened their mouths against the God of heaven, enough to make a Christian rend his heart, and weep in blood? why see now how Jesus for thy sake was judged of *Caiphus*, and all the Sanhedrim, for a blasphemer of God, and that in the highest kinde of blasphemy, *as making himselfe equal with God*; yea see how the high Priest rends his cloaths, saying, *he hath spoken blasphemy*; Surely all this he endured, that very blasphemers may finde mercy, if they will but come in, and beleeve in Jesus. I might instance in other sins, art thou a traytour, a glutton, a drunkard, a wine-bibber, a thiefe, a seducer, a companion of sinners? why, see now how Jesus Christ was for thy sake thus called, reputed, accounted, whatever the sin is, there's something in Christ that answers that very sinfulness; thou art a sinner, and he is made sin, to satisfie the wrath of God even for thy sin, thou art such, and such a sinner, and he is accounted such and such a sinner for thy sake, that thou mightest finde in him something suitable to thy condition, and so the rather be encouraged to beleieve, that in him, and through him all thy sins shall be done away. Away, away unbeliefe, distrust, despair! you see now the brazen serpent lifted up, you see what a blessed object is before you, O beleieve! O look up unto Jesus! O beleieve in him thus carrying on the work of thy salvation in his death.

SECT. 6.

Of loving Jesus in that respect.

6. **L**et us love Jesus as carrying on the great work of our salvation for us during his sufferings and death. What did he suffer and dye? *greater love than this hath no man, that a man should give his life for his friends*; — but God commendeth his love toward us, in that while we were yet sinners, Christ dyed for us. Why here's an argument of love indeed, how should we but love him, who hath thus loved us? in prosecution of this I have

no more to do, but first to shew Christs love to us, and then to exercise our love to him againe.

1. For his love to us, had not God said it, and the Scriptures recorded it, who would have beleev'd our reports? yet Christ hath done it, and it is worth our while to weigh it, and consider it in an holy meditation. — Indeed with what lesse than ravishment of spirit can I behold the Lord Jesus, who from everlasting was cloathed with glory and Majesty, now wrapped in rags, cradled in a manger, exposed to hunger, thirst, wearinesse, danger, contempt, poverty, revilings, scourgings, persecution? but to let them passe: into what extasies may I be cast to see the Judge of all the world accused, judged, condemned? to see the Lord of life dying upon the tree of shame and curse? to see the eternal Son of God struggling with his Fathers wrath? to see him who had said, *I and my Father are one*, sweating drops of blood in his agony, and crying out on his crosse, *my God, my God, why hast thou forsaken me?* Oh whither hath his love to mankind carried him? had he only sent his creatures to serve us, had he only sent his Prophets to advise us in the way to heaven, had he only sent his Angels from his chamber of presence to attend upon us and to minister to us, it had been a great deale of mercy; or if it must be so, had Christ come down from heaven himselfe, but only to visit us, or had he come only and wept over us, saying, *Oh that you had known, even you in this your day the things belonging to your peace! Oh that you had more considered of my goodnesse! Oh that you had never sinned!* this would have been such a mercy as that all the world would have wondred at it: but that Christ himselfe should come, and lay down his blood, and life, and all for his people, and yet I am not at the lowest, that he should not only part with life, but part with the sense, and sweetnesse of Gods love, which is a thousand times better than life, *thy loving kindnesse is better than life*; that he should be content to be accursed, that we might be blessed; that he should be content to be forsaken, that we might not be forsaken; that he should be content to be condemned, that we might be acquitted; Oh what raptures of spirit can be sufficient for the admiration of this so infinite mercy? be thou swallowed up O my soul in this depth of divine love, and hate to spend thy thoughts any more upon the base objects of this wretched world,

when

when thou hast such a Saviour to take them up. — Come look on thy Jesus, who dyed temporally, that thou mightest live eternally: who out of his singular tenderesse would not suffer thee to burne in hell, for ten, twenty, thirty, fourty, an hundred years, and then recover thee, by which notwithstanding he might better and deeper have imprinted in thee the blessed memory of a deare Redeemer; no, no; this was the Article betwixt him and his Father, *that thou should'st never come there*; see but, observe but Christs love in that mutual agreement betwixt God and Christ, *Oh I am pressed* (saith God) *with the sins of the world as a cart is pressed that is full of sheaves, come my Son, either thou must suffer, or I must damne the world*: Accordingly I may imagine the attributes of God to speak to God, *mercy cries, I am abused*; and *patience cries, I am despised*; and *goodnesse cries, I am wronged*; and *holinesse cries, I am contradicted*; and all these come to the Father for justice, crying to him, *that all the world were opposers of his grace and Spirit, and if any be saved, Christ must be punished*. In this case we must imagine Christ stepped in, *nay rather than so* (saith Christ) *I will beare all, and undertake the satisfying of all*. And now look upon him! he hangs on the crosse all naked, all torne, all bloody; betwixt heaven and earth, as if he were cast out of heaven, and also rejected by earth; he ha's a crown indeed, but such a one as few men will touch, none will take from him, and if any rash man will have it, he must teare haire, skin, and all, or it will not come; his haire is all clodded with blood, his face all clouded with black and blew, he is all over so pitifully rent, outwards, inwards, body and soul. — I will think the rest; alas when I have spoken all I can, I shall speak under it, had I the tongues of men and Angels, I could not expresse it; Oh love more deep than hell! Oh love more high than heaven! the brightest Seraphims that burne in love, are but as sparkles to that mighty flame of love in the heart of Jesus.

2. If this be Christs love to us, what is that love we owe to Christ? Oh now for an heart that might be some wayes answerable to these mercies! Oh for a soul, sick of love, yea sick unto death! how should I be otherwise, or any lesse affected, this only sicknesse is our health, this death our life, and not to

*Look on
Jesus*

be thus sick is to be dead in sin and trespasses; why, surely I have heard enough, for which to love Christ for ever. The depths of Gods grace are bottomelesse, they passe our understandings, yet they recreate our hearts; they give matter of admiration, yet they are not devoid of consolation: O God raise up our souls to thee, and if our spirits be too weak to know thee, make our affections ardent and sincere to love thee.

Surely the death of Christ requires this, and calls for this: many other motives we may draw from Christ, and many other motives are layd down in the Gospel, and indeed the whole Gospel is no other thing than a motive to draw man to God by the force of Gods love to man, in this sense the holy Scriptures may be called *the book of true love*, seeing therein God both unfolds his love to us, and also bindes our love to him; but of all the motives we may draw from Christ, and of all the arguments we may finde in the Gospel of Christ, there is none to this, the death of Christ, the blood of Jesus: Is not this such a love-letter, as never, never was the like? reade the words, *for his great love wherewith he loved us*, Eph. 2. 4. or if you cannot reade, observe the Hieroglyphicks, every stripe is a letter, every nail is a capital letter, every bruise is a black letter, his bleeding wounds are as so many rubricks to shew upon record: Oh consider it, is not this a great love? are not all mercies wrapt up in this blood of Christ? it may be thou hast riches, honours, friends, meanes, oh but thank the blood of Christ for all thou hast; it may be thou hast grace, and that is better than corne, or wine, or oyle: oh but for this thank the blood of Jesus, surely it was the blood of Christ that did this for thee; thou wast a rebellious soul, thou had'st an hard and filthy heart, but Christs blood was the fountaine opened, and it took away all sin, and all uncleanness; Christ in all, and Christ above all, and wilt thou not love him? Oh that all our words were words of love, and all our labour, labour of love, and all our thoughts, thoughts of love; that we might speake of love, and muse of love, and love this Christ, who hath first loved us, with all our heart, and soul, and might! what? wilt thou not love Jesus Christ? let me aske thee then, whom wilt thou love? or rather whom canst thou love, if thou lovest not him? if thou sayst *I love my friends,*

Parents,

Parents, wife, children; Oh but love Christ more than these; a friend would be an enemy, but that the blood of Christ doth frame his heart; a wife would be a trouble, but that the blood of Christ doth frame her heart; all mercies are conveyed to us through this channel; Oh who would not love the fountaine? — consider of it againe and againe, our Jesus thought nothing too good for us, he parts with his life and blood, he parts with the sense and feeling of the love of God, and all this for us, and for our sakes; ah my soul, how should'st thou but love him in all things, and by all meanes?

It is reported of *Ignatius*, that he so continually meditated on the great things Christ suffered for him, that he was brought entirely to love him: and when he was demanded, why he would not forsake Christ, rather than to suffer himselfe to be torne and devoured of wild beasts? he answered, that he could not forget him, because of his sufferings; *Oh his sufferings* (said he) *are not transcient words, or removable objects, but they are indelible characters, so engraven in my heart, that all the torments of earth can never race them out.* And being commanded by that bloody tyrant *Trajane* to be ript and unbowelled, they found *Jesus Christ* written upon his heart in characters of gold. Here was an heart worth gold; oh that it might be thus with us! If my hands were all of love, that I could work nothing but love; if my eyes were all of love, that I could see nothing but love; if my minde were all of love, that I could think of nothing but love; all were too little to love that Christ, who hath thus immeasurably loved me; if I had a thousand hearts to bestow on Christ, and they most enlarged and scrued up to the highest pitch of affection, all these were infinitely short of what I owe to my dread Lord, and dearest Saviour. Come let's joyne hands, *he loved us, and therefore let us love him*: if we dispute the former, I argue from the Jewes, when he shed but a few teares out of his eyes at *Lazarus* grave, then said the Jewes, *behold how he loved him*, Joh. 11. 36. how much more truly may it be said of us for whom he shed both water and blood, and that from his heart, *behold how he loved us*; why then, if our hearts be not Iron, yea if they be Iron, how should they choose but feelee the magnetical force of this loadstone of love? for to a loadstone doth

Joh. 12. 32. Christ resemble himselfe, when he saith of himselfe;
And I, if I be lifted up from the earth will draw all men unto me.

SECT. 7.

Of joying in Jesus in that respect.

Rom. 8. 1. 7. **L**et us joy in Jesus, as carrying on the great work of our salvation in his sufferings and death: what? hath Christ suffered for us? hath he drunk off all the cup of Gods wrath, and left none for us? how should we be but cheered? precious souls! why are you afraid? there is no death, no hell, no condemnation to them that are in Christ Jesus. There is no divine justice for them to undergo, that have their share in this death of Christ, oh the grace and mercy that is purchased by this meanes of Christ! oh the waters of comfort that flow from the sufferings and obedience of Christ! Christ was amazed, that we might be cheered; Christ was imprisoned, that we might be delivered; Christ was accused, that we might be acquitted; Christ was condemned, that we might be redeemed; Christ suffered his Fathers wrath and came under it, that the victory might be ours, and that in the end we might see him face to face in glory: Is not here matter of joy? it may be the law, and sin, and justice, and conscience, and death, and hell may appeare as enemies, and disturbe thy comforts; but is there not enough in the blood of Christ to chase them away? give me leave but to frame the objections of some doubting souls; and see whether Christs death will not sufficiently answer, and solve them all.

Psal. 51. 3, 4. 1. One cries thus, *Oh I know not what will become of me; my sinnes are ever before me; against thee, thee only have I sinned, and done this evil in thy sight. I have sinned against a most dear, and gracious, and merciful God and Father in our Lord Jesus; O the aggravations of my sins! are they not sins above measure sin-ful?*

It may be so, but the blood of Christ is a fountaine opened for sinnes

finnes and for uncleannesse; In him we have redemption through his blood, even the forgiveness of finnes. — He by himself purged our finnes, — And now once in the end of the world hath he appeared put away sinne by the sacrifice of himself. — And Christ was once offered to bear the finnes of many. *Ansv^r.* *Gen. 22. beare away the finnes of many.* As the scape-goat under the Law had upon his head all the iniquities of the children of Israel, and so was sent away by the hand of a fit man into the wilderness; so the Lord Jesus (of whom that goat was a type) had all the iniquities of his Elect laid upon him by God his Father, and bearing them, he took them away, Behold the Lamb of God that taketh away the finnes of the world; he bore them, and bore them away; he went away with them into the wilderness, or into the land of forgetfulness. See what comfort is here.

Zach. 13. 1.

Eph. 1. 7.

Heb. 1. 3.

Heb. 9. 26.

ver. 28.

Lev. 16. 21, 22.

Joh. 1. 29.

2. Another cries thus, *Oh I know not what will become of me, the Law is mine enemy, I have transgressed the Law, and it speaks terribly, cursed is every one that continueth not in all things which are written in the book of the Law to do them: Oh I have offended the Law, and I am under the curse.*

Gal. 3. 10.

Say not so, for by the death of Christ, though the Law be broken, yet the curse is removed; the Apostle is clear, *Christ hath redeemed us from the curse of the Law, being made a curse for us, he was made a curse for us, (i.) the fruits and effects of Gods curse; the punishment due to sinners, the penal curse which justice required, was laid upon Christ, and by this means we are freed from the curse of the Law. It is true, that without Christ thou art under this Law, do, or die, and if thou offendest in the least kinde thou shalt perish for ever, the curse of the Law is upon thee to the uttermost; but on the other side, if thy claim be right to the blood of Christ, thou art freed from penalty; not but that we may be corrected and chastised, but what is that to the eternal curse which the Law pronounceth against every sinne? we are freed from the curse, or damnable sentence of the Law, There is no condemnation to them that are in Christ Jesus; the Law is satisfied, and the bond is cancelled by our Surety Christ. Oh what comfort is this?*

Gal. 3. 13.

Rom. 8. 1.

3. Another cries thus, *Oh I know not what will become of me.*

I.

I have offended justice, and what shall I appeale from the seat of justice, to the throne of grace? my finnes are gone before, and they are knocking at heaven gates, and crying, justice Lord on this sinner; I know not what will be the issue, but either free grace must save me, or I am gone.

Say not so, for by this death of Christ free grace, and justice are both thy friends. How e're some do, yet certainly thou needs not to appeale from the court of justice to the mercy-seat, in this mystery of godlinesse there may be as much comfort in standing before the barre of justice, as at the mercy-seat, (i.) by standing therein, and through the Lord Jesus Christ; yea, this is the Gospel-way, to go to God the Father, and to tender up to him the active and the passive righteousness of Christ his Sonne for an attonement, and satisfaction for our finnes, in this way is the comfort of justification brought; if we go to God in any other way than this, it is but in a natural way, and not in a true Evangelical way. A man by nature may know thus much, that when he hath sinned, he must seek unto God for mercy, but to seek unto God for pardon with a price in our hands, to tender up the merits of Jesus Christ for a satisfaction to divine justice, here is the mystery of faith; and yet I speak not against relying on Gods mercy for pardon, but what need we to appeal from justice to mercy, when by faith we may tender the death of Christ, and so finde acceptance with the justice of God it selfe? come soule, and let me tell thee for thy comfort, if thou hast any share in the death of Christ, thou hast two tenures to hold thy pardon and salvation by, *mercy, and justice; free-grace, and righteousness;* mercy in respect of thee, and justice in respect of Christ; not only is free-grace ready to acquit thee, but a full price is laid down to discharge thee of all thy finnes; So that now when the Prince of this world comes against thee, thou mayest say in some sense as Christ did, *He can finde nothing in me, for how can he accuse me, seeing Christ is my Surety? seeing the bond hath been sued, and Christ Jesus would not leave one farthing unpaid? as Paul said to Philemon concerning Onesimus, if he have wronged thee, or owe thee any thing, put it on my account, so doth Christ say to God, if these have wronged thy Majesty, or owe thee any thing, put it on me. Paul indeed added,*

I Paul have written it with mine own hand, but Christ speaks thus, I Jesus have ratified and confirmed it with my own blood.

4. Another cries thus, *Oh I know not what will become of me, the first threat that ever was (in the day that thou eatest thereof Gen. 2. 17, thou shalt surely die) now sits on my spirit, me thinks I see the grisly forme of death standing before me; Oh this is he that is the King of fears, the chief of terrors, the inlet to all those plagues in another world, and die I must, there is no remedy, Oh I startle, and am afraid of it.*

And why so? it is Christ that died, and by his death he hath took away the sting of death, that now the drone may bisse, but cannot hurt: come, meditate much upon the death of Christ, and thou shalt finde matter enough in his death, for the subduing of thy slavish fears of death, both in the merit of it, in the effect of it, and in the end of it. — 1. In the merit of it, Christs death is meritorious, and in that respect the writ of mortality is but to the Saints a writ of ease, a passage into glory. 2. In the effect of it, Christs death is the conquest of death; Christ went down into the grave to make a back-door, that the grave which was before a prison, might now be a thorough-fare, so that all his Saints may with ease passe through, and sing, *O death where is thy sting? O hell where is thy victory?* 3. In the end of it, Christs death amongst other ends aimes at the ruine of him that had the power of death, that is, the Devil; and to deliver them who through fear of death were all their life-time in bondage. Christ pursued this end in dying, to deliver thee from the feare of death; and if now thou fearest, thy fearing is a kinde of making Christs death of none effect. *O come and with joy draw water out of this well of salvation!* [Rom. 8. 34. Heb. 2. 14, 15. Isa. 12. 3.]

5. Another cries thus, *Oh I know not what will become of me, the very thoughts of hell seeme to astonish my heart; me thinks I see a little peep-hole down into hell, and the devil roaring there, being reserved in chaines under darknesse, untill the judgement of the great day; and methinks I see the damned flaming, and Judas, and all the wicked in the world, and they of Sodom and Gomorrah, there lying, and roaring, and gnashing their teeth: now, I have sinned, and why should not I be damned? Oh why should not the wrath of God be executed on me, yea even upon me?*

Rom. 8. 6.

I answer, the death of Christ acquits thee of all. *Blessed is he that hath a part in the first resurrection, on such the second death hath no power.* Christs death hath took away the paines of the second death, yea paines and power too, for it shall never oppresse such as belong to Christ. If hell and devils could speak a word of truth, they would say, *comfort your selves ye beleeving souls, we have no power over you, for the Lord Jesus hath conquered us, and we have quite lost the cause.* Paul was very confident of this, and therefore he throws down the gauntlet, and challengeth a dispute with all commers, *who shall lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that dyed: let sin, and the law, and justice, and death, and hell, yea and all the devils in hell unite their forces, this one argument of Christs death (it is Christ that dyed) will be enough to confute, and confound them all.*

Rom. 8. 33-34.

Luk. 24. 17.

Come then and comfort your selves all beleevers in this death of Christ; what? do you beleieve? and are you confident that you do beleieve? why then do you sit drooping? *what manner of communications are these that you have, as ye walk, and are sad?* Away, away dumpishnesse, despaire, disquietnesse of spirit! Christ is dead, that you might live, and be blessed, in this respect every thing speaks comfort, if you could but see it; God and men, heaven and earth, Angels and devils; the very justice of God it selfe, is now your friend, and bids you go away comforted, for it is satisfied to the full; heaven it selfe waites on you, and keeps the dores open that your souls may enter; *we have boldnesse (saith the Apostle) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veile, that is to say, his flesh.* Christs death hath set open all the golden gates and dores of glory; and therefore go away chearily, and get you to heaven, and when you come there, be discouraged or discomfited if you can. O my soul, I see thou art poring on sin, on thy crimson sins, and scarlet sins, but I would have thee dwell on that crimson-scarlet blood of Christ; Oh it is the blood of sprinkling, it speaks better things than the blood of Abel, it cries for mercy, and pardon, and refreshing, and salvation; thy sins cry, *Lord do me justice against such a soul;* but the blood of Christ hath another cry, *I am abased, and humbled, and I have answered all.* Methinks this should make thy heart

Heb. 10. 10.

leape

leape for joy; Oh the honey, the sweet that we may suck out of this blood of Christ: come lay to thy mouth, and drink an hearty draught; it is this spiritual wine that makes merry the heart of man; and it is the voyce of Christ to all his guests, *eat O friends; drink, yea drink abundantly. O be- loved.* Cam. 5. 1.

SECT. 8.

Of calling on Jesus in that respect.

8. **L** Et us call on Jesus, or on God the Father in and through Jesus.

1. We must pray that all these transactions of Christ in his sufferings and death may be ours; if we direct our prayers immediately to Jesus Christ, let us tell him what anguish and paines he hath suffered for our sakes; and let us complaine against our selves. *Oh what shall we do, who by our sins have so tormented our dearest Lord? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation equal, and commensurate to those sad and heavy sufferings of our Jesus?* And then let us pray, that he would pity us, and forgive us those sins, wherein we crucified him, that he would bestow on us the vertue of his sufferings and death, that his wounds might heale us, his death might quicken us, and his blood might cleanse us from all our spiritual filth of sinne, and lastly that he would assure us that his death is ours; that he would perswade us, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to seperate us from the love of God, which is in Christ. Rom. 8. 38, 39.
Jesus our Lord.

2. We must praise the Lord for all these sufferings of Christ. Hath he indeed suffered all these punishments for us? Oh then what shall we render unto the Lord for all his benefits upon us? what shall we do for him, who hath done and suffered all these things? but especially, if we beleieve our part in the death of Christ; in all the vertues, benefits, victories, purchases, and pri-

Rev. 1.5,6.

viledges of his precious death, oh then what manifold cause of thankfulness and praise is here? be enlarged O my soul, sound forth the praises of thy Christ; tell all the world of that warmest love of Christ; which flowed with his blood out of all his wounds into thy spirit; tune thy heart-strings aright; and keep consort with all the Angels of heaven, and all his Saints on earth; sing that Psalme of John the Divine, unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen.

SECT. 9.

Of conforming to Jesus in that respect.

9. **L**ET us conform to Jesus in respect of his sufferings and death; looking unto Jesus is effective of this; objects have an attractive power; that do assimilate, or make like unto them. I have read of a woman, that by fixing the strength of her imagination upon a Blackamore on the wall, she brought forth a black and swarthy child. And no question but there is a kinde of spiritual imaginative of power in faith to be like to Christ by looking on Christ; come then, and let us look on Christ, and conforme to Christ in this respect.

In this particular I shall examine these quæres: 1. Wherein we must conforme? 2. What is the cause of this conformity? 3. What are the meanes of this conformity as on our parts?

For the first wherein we must conforme? I answer; we must conforme to Christ in his graces, sufferings, death.

Joh 1.16.

1. In the graces that most eminently shined in his bitter passion; his life indeed was a gracious life, he was full of grace, and of his fulnesse have all we received, and grace for grace, but his graces shined most clearly and brightly at his death; as a lilly amongst the thornes seems most beautiful, so his graces in his suffer-

sufferings shew most excellent; I shall instance in some of them;
As —

1. His humility was profound; what? that the most high God, that the only begotten, and eternal Sonne of God, should vouchsafe so far as to be contemned, and lesse esteemed than *Barabbas* a murdurer? that Christ should be crucified upon a crosse betwixt two thieves, as if he had been the ring-leader of all malefactors? O what humilitie was this?

2. His patience was wonderful; in respect of this, the Apostle *Peter* sets Christ as a blessed example before our eyes, if when ye do well, and suffer for it, ye take it patiently, this is comparable with God, for even hereunto were ye called, because Christ suffered for us, leaving us an example that ye should follow his steps. — Who when he was reviled, he reviled not againe; when he suffered he threatened not, but committed himselfe to him that judgeth righteously. O the patience of Christ!

1 Pet. 2. 20, 21, 23.

3. His love was fervent; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. This love is an exemplar of all love; it is the fire that should kindle all our sparkes; be ye followers of God (saith the Apostle) as deare children: and walke in love, for Christ also hath loved us, and hath given himselfe for us an offering and sacrifice to God for a sweet smelling savour. Some object, that in the Temple there were two Altars, the brazen, and the golden; the brazen Altar was for bloody sacrifices, the golden Altar was for the offering of incense; now the former was a type of Christs bloody offering upon the crosse, the latter of Christs sweet intercession for us in his glory; in regard of both, the Apostle tells that Christ gave himselfe both for an offering and sacrifice of a sweet smelling savour unto God. O what love was this!

1 Joh. 4. 10.

Eph. 5. 1, 2.

4. His mercy was abundant; he took upon him all the miseries and debts of the world, and he made satisfaction for them all; he acted our redemption, immediately in his own person, he would not intrust it to Angels, but he would come himselfe and suffer; nor would he give a low and base price for our souls, he saw the misery was great, and his mercy should be more great; he would buy us with so great a ranfome, as that he might over-

buy

buy us, and none might out-bid him in the market of our souls; O we under-bid, and under-value the mercy of God, who over-valued us; we will not sell all to buy him, but he sold all he had, and himself too to buy us, indeed if he had not done it, we had been damned; and to save our souls he cared not what he did, or suffered. O the mercy of Christ!

Joh. 1. 29.

5. His meeknesse was passing great; in all the processe of his passion, he shewed not the least passion of wrath or anger; he suffered himself gently and quietly to be carryed like a sheep to the butchery, and as a lambe before the shearer is dumbe, so opened he not his mouth. The lambe is a most meek and innocent creature, and therefore Christ called, the lambe of God which taketh away the sins of the world. — And he was brought as a lambe to the slaughter; why, a lambe goes as quietly to the shambles, as if it were going to the fold, or to the pasture-field where its damme feedeth: and so went Christ to his crosse. O the meeknesse of Christ!

Isa. 53. 7.

Joh. 18. 36.
Joh. 6. 156.

6. His contempt of the world was to admiration; he tells them, *his Kingdome was not of this world*. When a crown was offered him, and forced upon him, he refused it; but above all, behold the bed where the bridgroom lyeth and sleepeeth at noone-day, here's but an hard flock and narrow roome; O blessed head of a deare Redeemer! how is it that thou hast not a pillow where to rest thy selfe? he hangs on the crosse all naked; few Kings do so; he hath no crown for his head, but one of thornes; he hath no delicates, but gall and vinegar; he is leaving the world, and he hath no other legacies to give his friends but spiritual things, *peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you*. He had so contemned the world, that he had not a legacy in all the world to give, *not as the world giveth, give I unto you*.

Joh. 14. 27.

Phil. 2. 8,
Joh. 5. 30.

7. His obedience was constant; he became obedient unto death, even the death of the crosse. — he sought not his own will, but the will of him that sent him. There was a command that the Father laid on Christ from all eternity, *O my Son, my only begotten Son, thou must go down, and leave heaven, and empty thy selfe, and dye the death, even the death of the crosse, and so bring up the fallen sons*

sons of Adam out of hell. Mankind like a precious ring of glory fell off the finger of Almighty God, and was broken all in pieces, and thereupon was the command of God, that his Son must stoop down, though it pained his back, he must stoop againe the broken Jewel, he must restore it, and mend it, set it as a seale on the heart of God; all which the Lord did in time, he was obedient till death, and obedient to death unto the death of the crosse. *Son thou must dye,* said God to him, *Father I will do it,* said Christ; and accordingly he made his soule an offering for sin.

Now in all these graces we must conforme to Christ. *Learn* Mar. 11. 29. *of me for I am meek and lowly.* — And *follow* Eph. 5. 21. *Christ also* *harsh loved us:* it is as if Christ had said, *my steps where I have trod, and follow me in humility, in patience, in love, in mercy, in meeknesse, in contempt of the world, in obedience unto death, in these and the like graces you must conforme to Christ.*

2. We must conforme to Christ in his sufferings, if he call us to them; this was the Apostles prayer, *that I may know him, and the power of his resurrection, and the fellowship of his sufferings;* it was his desire that he might experimentally know what exceeding joy and comfort it was to suffer for Christ, and with Christ. Concerning this the other Apostle speaks also, *Christ suffered for us,* 1 Pet. 2. 24. *leaving us an example that we should follow his steps.* But the text that seems so pertinent and yet so difficult, is that of *Paul,* *I now rejoyce in my sufferings for you, and fill up that which is behind* Col. 1. 24. *of the afflictions of Christ in my flesh, for his bodies sake, which is the Church;* one would wonder how *Paul* should fill up that which is behind of the sufferings of Christ; were Christs sufferings imperfect? and must *Paul* adde to them? no surely; for by one offering Christ hath perfected for ever them that are sanctified. I shall not insist on many commentaries, I suppose this is the genuine sense, and meaning of the spirit. *Now rejoyce I in my sufferings for you, whereby I fulfill the measure of those tribulations which remaine yet to be endured of Christ in his myssical body, which I do for the bodies sake, not to satisfie for it, but to confirme it, or strengthen it by my example in the Gospel of Christ.* The sufferings of Christ are either personal or general, his personal sufferings were those, he endured in his own body as Mediatour, which once for ever he

he finished, his general sufferings are those which he endures in his mystical body, which is, the Church, as he is a member with the rest, and these are the sufferings *Paul* speaks of, and which *Paul* fills up.

But wherein is the conformity betwixt our sufferings, and the sufferings of Christ? I answer, 1. Negatively. 2. Positively.

1. Negatively, our sufferings have no conformity with Christ in these two things; 1. Not in the office of Christs sufferings, for his were meritorious and satisfactory, ours only ministerial and for edification. 2. Not in the weight and measure of Christs sufferings, for his were *heavy*, and woful, such as would have pressed any other creature as low as hell, and have swallowed him for ever; but ours are but in comparison light, and tollerable; *there hath no temptation taken you but such as is common to man, for God is faithful, who will not suffer you to be tempted above that you are able.*

2. Positively, our sufferings must have conformity with Christ. 1. In the cause of them; Christs sufferings were instrumentally from Satan and wicked men; we must look to suffer by the enemies of Christ, if we have any share in Christ, the enemy continues still, *I will put enmity between thee and the woman, and between thy seed and her seed.* This was primarily meant betwixt the devil and Christ, but if we conforme to Christ, we must expect the very same condition. 2. In the manner of undergoing them; we must suffer with a proportion of that humility, and patience, and love, and meeknesse, and obedience which Christ shewed in his very sufferings. 3. In respect of the issue of them, we must look upon Christs issue, and expect it to be ours, *ought not Christ to have suffered these things, and so enter into glory? — And if so be that we suffer with Christ, we shall be glorified together with Christ. — If we suffer with him, we shall also reigne with him.*

By reason of this conformity we have that communion and association with Christ in all these particulars, as 1. We have Christs strength to beare sufferings. 2. His victories to overcome sufferings. 3. His intercession to preserve us from falling away in sufferings. 4. His compassion moderate and proportion

1 Cor. 10. 13.

Gen. 3. 15.

Luk. 24. 26.

Rem. 8. 17.

2 Tim. 2. 12.

portion our sufferings to the measure of strength which he hath given us. 5. His spirit to draw in the same yoke with us, and to hold us under all sufferings that we sinke not. 6. His graces to be more glorious by our sufferings, as a torch when it is shaken, shines the brighter. 7. His crown to reward our sufferings, when we shall have tasted our measure of them. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

O my soul! study this conformity, and be content with thy portion; yea comfort thy selfe in this condition of sufferings; must we not drinke of our Saviours cup? what, not of our Masters own cup? we reade of *Godfrey of Bulleyn*, that he would not be crowned in *Jerusalem* with a crown of gold, where Christ was crowned with a crown of thornes, because he would not have such a great disproportion betwixt him and Christ; and we reade of *Origen*, that when *Alexander Severus* the Emperour sent for him to *Rome*, and that he might take his choyce, whether he would ride thither on a mule or in a chariot, that he refused them both, saying, *he was lesse than his Master Christ, of whom he never read that he rode but once.* O the sufferings Christ endured! he was called a wine-bibber, a Samaritan, a devil; he was pursued, entraped, snared, slaine; And surely they that will live godly in Christ Jesus must suffer persecution. *2 Tim. 3. 12.* Never wonder that thou art hated of men, or persecuted of men; why, I tell thee, if Christ himselfe were now amongst us in the forme and fashion of a servant, in that very condition that sometimes he was, and should convince men of their wickednesse as searchingly as sometimes he did, I verily think he would be the most hated man in all the world. It's plaine enough what carnal men would do, by these very doings of the carnall Jewes.

3. We must conforme to Christ in his death, carrying in us a resemblance and representation of his death. But what death is this? I answer in a word, a death unto sin, so the Apostle, in that *Rom. 6. 10, 11.* he dyed, he dyed unto sin; — likewise reckon ye your selves to be dead indeed unto sin. *Rom. 6. 5.* There is a likenesse betwixt Christs death, and our death in this respect, we are planted together in the likeness of his death, True mortification carries a similitude, a likeness, a resemblance of the death of Christ. As for instance.

Rrrr

* 1. Christs

* See Mr. Brinsley at large mystical im-plantation.

Joh. 10. 17, 18.

Psal. 110. 3.

Mat. 27. 5.

1 King. 21. 19

* 1. Christs death was a voluntary death. *I lay down my life that I may take it againe ; no man taketh it from me, but I lay it down of my selfe, I have power to lay it down, and I have power to take it againe ;* not all men on earth, nor all devils in hell could have enforced Christs death, if he had not pleased ; his death was a voluntary death, a spontaneous act : so is our mortification ; *thy people shall be willing in the day of thy power ;* many may leave their sins against their wills, but this is not true mortification, it beares not in it the likenesse of Christs death, for he dyed willingly : it may be thou hast a clamorous conscience, which continually dogs thee, and therefore thou leavest thy sin ; thus Judas came in with his thirty pieces of silver, and cast them down in the Temple at the high Priests feet, but no thanks to Judas, for they were too hot for him to hold, or it may be there is some penalty of the law, or some temporal judgement that hangs over thy head like Democles sword, and therefore thou leavest thy sin ; thus Ahab for a time acts the part of a penitent, but no thanks to Ahab, for the Prophet had rung him such a peale for his sin, as made both his eares tingle, *in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine ;* or it may be there is in thee a feare of hell, in thy apprehension death is come, and is ready to carry thee before the dreadful tribunal of a terrible God, and therefore thou leavest thy sin, Thus sea-men in a streesse, part with their goods, not because they are out of love with them, but because they love their lives better, they see plainly that either they must part with them, or perish with them. Now in these cases thy leaving off sin, beares no similitude with the death of Christ, for his death was voluntary, and true mortification is a voluntary action.

Quest.

But may there not be some reluctancy in this work betwixt the flesh and the spirit ? and if so, is it then voluntary ? I answer. —

Ans.

Mat. 26. 39.

Yes, such a reluctancy we finde in the humane nature of Christ concerning the cup, that it might *pass from him,* and yet his death was a true voluntary death. An action is said to be voluntary, or involuntary according to the superiour faculties of the soul and not according to the inferiour ; if the reasonable part be consenting, the action may be called voluntary, though there be some reluctancy in the sensitive appetite. Thus in the Christian, in

in whom there is nature and grace, flesh and spirit, an unregenerate, and a regenerate part, if the superiour and better part be willing (I meane advisedly and deliberately willing, with full consent of the inward man) though perhaps there may be some reluctancy in the flesh, in the unregenerate part, yet this is said to be a true voluntary act. *So then with the minde, I my selfe serve the law of God, but with my flesh the law of sin.* — *I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my minde;* Paul was dead to sin, according to the inward man, the regenerate part, though he found a reluctancy in his outward members; and therefore his death to sin carryed with it the resemblance of the death of Christ, it was a voluntary death.

2. Christs death was a violent death; he dyed not naturally, but violently; *he was put to death in the flesh, he was brought as a Lambe to the slaughter.* So is our mortification, it is voluntary in respect of us, but violent in respect of sin; and herein is the life (as I may say) of this death: Oh when a man layes violent hands on his sins; when he cuts them off, being yet in their flower, and strength, and power, and vigour; when he pulls up those weedes before they wither in themselves, this is true mortification: many have left their sins who never mortified them; so the aged adulterer hath left his lust, because his body is dead: and hence it is that *late repentance in an aged sinner is seldom found true*: alas he dyes not to sin, but his sin dyes to him, I will not say but God may call at the eleventh houre, though it be very seldome, but in that case you had need to be jealous over your selves with a godly jealousie; what? do you finde some sins within you to be dead that were sometimes alive? O be inquisitive, impannel a jury, call a coroners inquest upon your own souls, inquire how they came by their deaths; whether they dyed a violent or a natural death? search what wounds they have received, and whether they were deadly wounds, yea or no? enquire what weapon it was that slew them, whether the sword of the Spirit, that two edged sword, the Word of God? what purposes, what resolutions have been taken up, and levelled against them? what prayers and teares have been spent upon them? if you finde not these signes, you may give in your virdict, that they dyed not a violent, but a natural death. And here's a

Eccles. 1. 2. 3.

good caveat for others, *Remember now thy Creator in the dayes of thy youth: while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Ob take heed of repriming your lusts! let them not live till to morrow, now bring them forth in the sight and presence of God; arraigne, condemne, crucifie, mortifie them whiles they might yet live. Surely this is true mortification, when the body of sinne dyeth as Christ dyed a violent death.

Mat. 17. 45.

3. Christs death was a lingring death; he hung diverse houres upon the crosse. *From the first houre to the ninth houre,* saith *Matthew*; (4.) from our twelve to three, before he gave up the ghost. So is our mortification a lingring death; sin is not put to death all at once, but languisheth by little and little; this is looked upon as one maine difference betwixt justification and sanctification; the former is a perfect work, admitting of no degrees, but so is not the latter; though a beleever is freed perfectly from the guilt of sinne, yet not so from the power of it, sinne dwelleth in us, though it hath not altogether a dominion over us;

Rom 7. 17.

it is no more I that do it, but sin that dwelleth in me; like a rebellious tenant, it keeps possession in despite of the owner, till the house be pulled down over his head. True indeed, the body of sin in a regenerate soul hath received it's death-wound, and in that respect it may be said to be dead, but it is not quite dead; still it stirreth and moveeth, dying but by degrees, what the Apostle saith of the renewing of the new man, we may say of the destroying of the old man, *the inward man is renewed day by day;* and the old man is destroyed day by day: or as *Paul* said of himselfe, in respect of his afflictions, we may say of a Christian in respect

2 Cor. 4. 16.

1 Cor. 15. 31.

of his sins, *I dye daily;* there is not the most sanctified soul upon earth, but it hath some remainders of corruption left in it, which God in his wise providence permitts for the trying, exercising, and humbling of our souls, and for the making his owne rich grace, in renewing and multiplying pardons, so much the more glorious.

Gen. 25. 22.

And here is a ground of consolation to a drooping and dejected soul; such a one cryes out, *alas I feel the stirring and vigorous workings of sin, and I am afraid my sin is not mortified;* as *Rebekkah* said when she felt the children struggling within her, if it be so, why

am I thus? so, if sin be mortified, saith the soul, *why am I thus?* — trembling fool, let not this discourage; Iesus Christ was not dead so soon as he was fastened to the crosse; But hast thou taken the same course with the body of sin that the Jews did with the body of Christ? hast thou arraigned it, accused it, condemned it, and fastened it to the crosse? hast thou arraigned it at the bar of Gods judgement, accused it by way of humble and hearty confession, condemned it in passing the sentence of eternal condemnation upon thy selfe for it, and fastened it to the crosse, in beginning the execution of it, in setting upon the mortification of it with a serious and unfeigned resolution to use all meanes for its mortifying and killing? why then be not disheartened, it may be thou feelest it stirring, and struggling within thee, and so will a crucified man do, and yet in the eye of the law, and in the account of all men that see him, he is a dead man, surely so is the body of sin when it is thus crucified; though it still move and stir, yet upon a Gospel-account, and in Gods estimation it is no better than dead; and it shall certainly dye, it shall decay, and languish, and dye more and more; is not the promise expresse? *he that hath begun the good work, he will perfect it to the day of Iesus Christ.* Of this Paul was confident in behalfe of his Philippians, and of this let all true beleivers rest confident in respect of themselves. Thus far we see wherein we must conforme to Christ, viz. in his graces, in his sufferings, and in his death.

Phil. 1. 6.

For the second Quere, what is the cause of this conformity? I answer, The death of Christ is the cause of this conformity: And that a fourefold cause. —

1. It is a meritorious cause; Christs death was of so great a price that it deserved at Gods hands our conformity to Christ: Christ loved the Church, and gave himselfe for it, that by his death he might sanctifie it, and cleanse it: — and presents it to himselfe a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Eph. 5. 25, 26, 27.

2. It is an exemplary cause, He suffered for us, leaving us an example that we should follow his steps; he dyed for us leaving us an example that we should dye to sin, as he dyed for sinne; we may observe in many particulars (besides those I have named) a proportion, a nalogy, and likenesse betwixt Christs death and ours;

1 Pet. 2. 21.

ours; Christ dyed as a servant, to note that sin should not rule, or reigne over us; Christ dyed as a curse, to note that we should look upon sinne as a cursed thing; Christ was fast nayled on the crosse, to note that we should put sin out of ease, yea crucifie the whole body of sin: Christ dyed not presently, yet there he hung till he dyed, to note that we should never give over subduing sinne, while it hath any life, or working in us.

3. It is an efficient cause, it works this conformity by a secret vertue issuing from it. Thus Christians are said to be *engrafted with Christ in the likeness of his death*. The word *ingrassatus*, is of a passive signification, importing not only a being like, but a being made like, and that by a power and vertue out of our selves, so the Apostle elsewhere interprets, *that I may know him, and the fellowship of his sufferings, being made conformable unto his death*. Not conforming my selfe, but being made conformable, by a power out of my selfe.

But how then is the power of mortification attributed to men? as, *mortifie ye your members which are upon the earth*. And *they which are Christs have crucified the flesh*.

I answer, there is a twofold mortification, the one habitual, the other practical; the former consists in a change of the heart, turning the bent and inclination of the heart from all manner of sin, now this is the only and immediate work of the Spirit of grace, breathing and working where it will; the latter consists in the exercise or putting forth of that inward grace, in the acting of that principle in resisting temptations, in suppressing inordinate lusts, in watching against sinful and inordinate acts; now this is the work of a regenerate person, himselfe cooperating with the Spirit of God, as a rational instrument with the principal agent; and therefore the Apostle joynes both together, *if ye through the spirit do mortifie the deeds of the body ye shall live*.

4. It is an impelling or a moving cause, as all objects are; for objects have an attractive power. Achan saw the wedge of gold, and then coveted it, David saw Bethshebah, and then desired her. As the brazen serpent did heale those who were bitten by the fiery serpent, *sicquodam obiectum fidei*, meetly by being looked upon; so Christ crucified doth heale sin, beget grace, encourage

Rom. 6. 5.
Phil. 3. 10.

Quest.
Col. 3. 5.
Gal. 5. 24.

Answer.

Rom. 8. 13.

encourage to sufferings by being looked upon with the eyes of faith. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the Author and finisher of our faith. The Apostle was to encourage the Hebrews to hold on the well begun profession of faith in Christ; and to that purpose he sets before them two sights to keep them from fainting, 1. A cloud of witnesses, the Saints in heaven; on which cloud when he had stayed their eyes a while, and made them fit for a clearer object he scatters the cloud, and presents the Sun of righteousness, Christ himself, and he wills them *appear* to turne their eyes from it to him, *looking unto Jesus*, q. d. this sight is enough to make you run the race, and not to faint; why, Jesus is gone before you, and will you not follow him? O look unto Jesus, and the very sight of him will draw you after him; Christ crucified hath an attractive power, *And I, if I be lifted up, will draw all men to me.* — Heb. 12. 1, 2. Joh. 12. 32.

Thus of the causes of our conformity; we see how it is wrought.

3. For the last Quære, what are the means of this conformity as on our part? I answer.

1. Go to the crosse of Jesus Christ. It is not all our purposes, resolutions, promises, vows, covenants, endeavours, without this, that will effect our conformity to Christ in his sufferings and death; no, no, this conformity is a fruit and effect of the death of Christ; and therefore whosoever would have this work wrought in him, let him first have recourse to Christs crosse, O go we more immediately to the crosse of Jesus.

2. Look up to him that hangs upon it, contemplate the death of Jesus Christ, consider seriously, and sadly his bitter, shameful, painful sufferings: much hath been said, only here draw it into some Epitome: As. 1. Consider who he was. 2. What he suffered. 3. Why he suffered. 4. For whom he suffered. 5. For what end he suffered. 6. With what minde he suffered, every one of these will make some discoveries either of his graces, or of his gracious actings in our behalfe, and who can tell how far this very look may work on us to change us, and transforme us into the very image of Jesus Christ?

3. Let

3. Let us humbly bewaile our defect, exorbitancy, irregularity, and in conformity either to the graces, sufferings, or death of Christ. As thus, lo here the profound humility, wonderful patience, fervent love, abundant mercy, admirable meeknesse, constant obedience of Jesus Christ! lo here the tortures, torments, agonies, conflicts, extreame sufferings of Christ for the spiritual, immortal good of the precious souls of his redeemed ones; lo here the death of Christ, see how he bowed the head, and gave up the ghost! why, these are the particulars to which I should conforme; But oh alas! what a wide, vast, utter difference, distance, disproportion is there betwixt me and them? Christ in his sufferings shined with graces, his graces appeared in his sufferings like so many stars in a bright winters night, but how dimme are the faint weak graces in my soul? Christ in his sufferings endured much for me, I know not how much; by thine unknown sorrows and sufferings felt by thee, but not distinctly known to us (said the antient Fathers of the Greeke Church in their liturgy) have mercy upon us, and save us; his sorrows and sufferings were so great, that some think it dangerous to define them; but how poore, how little are my sufferings for Jesus Christ? I have not yet resisted unto blood, and if I had, what were this in comparison of his extreame sufferings? Christ in his sufferings dyed, his passive obedience was unto death, even to the death of the crosse; he hung on the crosse till he bowed his head, and gave up the ghost; he dyed unto sin once: But alas! how do I live in that for which he dyed? to this day my sin hath not given up the ghost; to this day the death of Christ is not the death of my sin; O my sin is not yet crucified, the heart-blood of my sin is not yet let out; oh wo is me, how unanswerable am I to Christ in all these respects?

Rom. 6. 10.

4. Let us quicken, provoke, and rouze up our souls to this conformity: let us set before them exciting arguements, *ex. gr.* The greatest glory that a Christian can attaine to in this world, is, to have a semblance, and likenesse to Jesus Christ. Again, the more like we are to Christ, the more we are in the love of God, and the better he is pleased with us; it was his voyce concerning his Son, *this is my beloved Son, in whom I am well pleased*; and for his sake, if we are but like him, he is also well pleased with us. Again, a likenesse or resemblance of Christ is that which keeps Christ alive in the world: as we say of a child that is like his Father, *this man cannot dye so long as his son is alive*; So we may

Let us
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may say of Christians who resemble Christ, that so long as they are in the world Christ cannot dye; he lives in them, and he is no otherwise alive in this neather world, than in the hearts of gracious Christians, that carry the picture and resemblance of him. Again, a likenesse to Christ in his death, will cause a likenesse to Christ in his glory: *if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his resurrection*, as it is betwixt the graft and the stock, the graft seeming dead with the stock in the winter, it revives with it in the spring; after the winters death it partakes of the springs resurrection; so it is betwixt Christ and us, if with Christ we dye to sin, we shall with Christ be raised to glory; being conformed to him in his death, we shall be also in his resurrection. Thus let us quicken and provoke our souls to this conformity.

Rom. 6. 8

5. Let us pray to God that he will make us conformable to Jesus Christ. Is it grace we want? let us beg of him, that of that fulnesse that is in Christ, we may in our measure receive grace for grace. Is it patience, or joy in sufferings that we want? let us beg of him, that as he hath promised, he will send us the comforter, that so we may follow Christ cheerfully from his crosse to his crown, from earth to heaven. Is it mortification our souls part after? this indeed makes us most like to Christ in his sufferings and death; why then pray we for this mortification.

But how should we pray? I answer; 1. Let us plainly acknowledge, and heartily bemoane our selves in Gods bosome for our sins, our abominable sins. 2. Let us confesse our weakness, feeblenesse, and inability in our selves to subdue our sin; we have no might, (may we say) against this great company that come against us, neither know we what to do, but our eyes are upon thee. 3. Let us put up our request, begging help from heaven; let us cry to God that vertue may come out of Christs death to mortifie our lusts, to heal our natures, to stanch our bloody issues, and that the Spirit may come in to help us in these works, for by the Spirit do we mortifie the deeds of the body. 4. Let us presse God with the merits of Christ, and with his promises through Christ, for he hath said, *sin shall not have dominion over us, for we are not under the Law, but under grace*; and Paul ex-

2 Chr. 20. 12.

Rom. 8. 13.

Rom. 6. 14.

Rom. 8. 2.

perienced it. *The Law of the Spirit of life in Christ hath freed me from the law of sin and death.* 5. Let us praise God, and thank God for the help already received, if we finde that we have gotten some power against sin, that we have gotten more ability to oppose the lusts of the flesh, that we are seldome overtaken with any breaking forth of it, that we have been able to withstand some notable temptations to it, that the force of it in us is in any measure abated, that indeed and in truth vertue is gone out of the death of Christ; O then returne we praises to God, let us triumph in God, let us leade our captivity captiue, and sing new songs of praises unto God, and even ride in triumph over our corruptions, boasting our selves in God, and setting up our banners in the Name of the most high, and offering up humble and hearty thanks to our Father for the death of Christ, and for the merit, vertue, and efficacy of it derived unto us, and bestowed upon us.

6. Let us frequently returne to our *looking up unto Jesus Christ*, to our believing in Christ as he was *lifted up*. How we are to manage our faith, to draw down the vertue of Christs death into our souls, I have discovered before, and let us now be in the practise of those rules; certainly there is a conveyance of an healing, strengthening, quickening vertue flowing into the soul in the time of its viewing, eying, contemplating, reflecting upon Christ crucified, Christ *lifted up*; and this comes from the secret presence of God, blessing this our *looking upon Christ*, as the ordinance by which he hath appoynted to make an effectual impression upon the heart. It is not for us curiously to enquire how this should be; principles (we say) are not to be proved; save only God hath said it, and experience hath found it out, that when faith is occasioned to act on any suitable sacred object, God by his Spirit doth not faile to answer; in such a case he fills the soul with comfort, blessing, vertue; he returnes upon the soul, (by, from, and through the actings of faith,) whatsoever by it is looked for. Indeed none knoweth this but he that feeles it, and none feeles this that knoweth how to expresse it; as there is somewhat in the fire (*heate, warmth, and light*) which no painter can expresse, and as there is somewhat in the face, (*heate, warmth, and life*) which no limner can set forth; so there is somewhat flowing into the soul, while it is acting faith on the death

death of Christ, which for the rise, or way, or manner of its working, is beyond what tongue can speak, or pen can write, or pencele can delineate. Come then, if we would have grace, endure afflictions, dye to sin, grow in our mortification: let us againe, and againe returne to our duty of *looking unto Jesus*, or beleeving in Jesus, as he was *lifted up*.

And yet when all is done, let us not think that sin will dye or cease in us altogether, for that is an higher perfection than this life will beare; only in the use of the meanes, and through Gods blessing we may expect thus far, that sin shall not reigne, it shall not weare a crown, it shall not sit in the throne, it shall hold no Parliaments, it shall give no laws within us; we shall not serve it, but we shall dye to the dominion of it by vertue of this death of Jesus Christ. And this, He grant who dyed for us. *Amen, Amen.*

Thus far we have *looked on Jesus*, as our *Jesus*; in his sufferings and death. Our next work is to *look on Jesus* carrying on the great work of our salvation during the time of his resurrection, and aboade upon earth, untill his ascension, or taking up to heaven.

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LOOK-

LOOKING UNTO
JESUS

In his Resurrection.

The fourth Book.

The Fourth Part.

LOOKING UNTO
JESUS

In his Resurrection.

The Fourth Book.

The Fourth Part.



TO THE
REVEREND,

My deare and worthy friend

Mr. SIMEON ASH,
 Minister of Christ at *Austins,*
LONDON.

KINDE SIR,



On are, and have been so long in my heart, that I cannot but remember you in my book ; my first acquaintance with you I drew out of your books, while I was but reading one passage in your Sermon on Psal. 73. 1. I found it so sweet, that I could not off it, till I had both writ to you, and received letters from you. Since then your love hath many wayes abounded towards me, and my engagements to you both for temporals and spirituals are so great, that I shal never forget you, or your labours of love, but especially those passages or lines which I transcribed out of your book into my heart. When I was with you, I observed the large measure of the spirit of prayer and supplications which God had given you, and ever since I have thought it my happinesse that I had a promise to be in your prayers ; I know your holy acquaintance, and familiarity with God is above ordinary ; and I am not against, but for mediators of intercession, so that we limit them to Scripture rules. The Lord for these many years hath made

you

you a channel to convey others gratuities into my hands, and
 as I have cause so to bless God for them, so I ever looked upon
 them as coming with a blessing when so convey'd, I could
 tell many experiences of Gods love in this very particular, but
 you know enough, and I would not divulge all to the world.
 This following book I make bold to dedicate unto you, and
 thereby I make you of my constant desire, that I may have
 a share in your daily prayers: who knows but the book it self
 may have a blessing in it for many a poore soul, if you will but
 lift up your prayers to this end: The Lord Jesus Christ be
 with your spirit,

MR. SIMON
 Minister of Christ at
 LONDON.

Your ever ingaged, though,

unworthy Brother



ss n ov

111

Thomas

Joh. 20. 1. to 19.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, &c.

Joh. 20. 19, 20.

The same day at evening, being the first day of the week, when the doores were shut, where the disciples were assembled for feare of the Jews, came Jesus, and stood in the midst, and saith unto them, peace be unto you; and when he had so said, he shewed unto them his hands, and his side.

Joh. 20. 26, 27, 28.

And after eight dayes againe, his disciples were within, and Thomas with them; then came Jesus, the doores being shut, and stood in the midst, and said, peace be unto you; then saith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving; and Thomas answered, and said unto him, my Lord, and my God.

Joh. 21. 1. to 15.

After these things, Jesus shewed himselfe againe to his disciples, at the sea of Tiberias, and on this wise shewed he himselfe, &c.

Heb. 12. 2. Mat. 28. 6. 2 Tim. 2. 7, 8.

Looking unto Jesus the beginner, and finisher of our faith. — He is not here, for he is risen, — Come, see the place where the Lord lay. — Consider what I say, and the Lord give thee understanding in all things; remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel.

Rev. 1. 17, 18.

And when I saw him; I fell at his feet as dead, and he layd his right hand upon me, saying unto me, feare not, I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore. Amen.

Look-

LOOKING UNTO JESUS

In his Resurrection.

Book IV. Part IV.

CHAP. I. Sect. 1.

Matth. 28. 6. *He is risen. Come see the place where the Lord lay.*

2 Tim. 2. 8. *Remember that Jesus Christ of the seed of David, was raised from the dead.*

Of the time of Christs resurrection.



He Sun that went down in a ruddy cloud, is risen againe with glorious beams of light. In this piece as in the former, we shall first lay down the object, and then give directions how to look upon it.

The object is *Jesus*, carrying on the work of mans salvation in his resurrection, and during the time of his a-

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boade

boade upon earth after his resurrection. Now in all the transactions of this time, I shall only take notice of these two things. 1. Of this resurrection. 2. Of his apparitions; for first he rose, and secondly he shews himselfe that he was risen; in the first is the position; in the second is the prooffe.

1. For the position, the Scripture tells us that he rose againe the third day. In this poynt I shall observe these particulars. 1. When he arose. 2. Why he arose. 3. How he arose.

1. When he arose; it was the third day after his crucifying. *Mat. 12. 40.* *As Jonas was three dayes, and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth.* This was the time he had appointed: and this was the time appropriated to Christ, and marked out for him in the callender of the Prophets; of all those whom God raised from death to life; there is not one that was raised on the third day, but Jesus Christ; some rose afore, and some rose after; the son of the *Shunamite*, the son of the widow of *Serephtah*, the daughter of *Tairus*, he of *Naim*, and some others rose afore; *Lazarus*, and the Saints that rose againe from the dust when Christ rose, stayed longer in the grave. But Christ takes the day which discovers him to be the Messiah; *Thus it is written, and thus it behoved Christ to suffer, & to rise from the dead the third day.* Had he rose sooner, a doubt might have been of his dying; and had he lye longer, a doubt might have been of his rising; he would rise no sooner; because in some diseases, as in the Apoplexy, or such like, examples are given of such as seeming to be dead, have indeed revived; and he would lye no longer in his grave, because in all dead carcases (and especially in a wounded body) putrefaction and corruption begins the third day; this may be gathered by the story of *Lazarus* in the Gospel, where Jesus commanding the stone to be rolled from his grave, *Martha* his sister answered, *Lord by this time he stinketh, for he hath been dead foure dayes.* Now the body of Christ (as it was prophesied) must not corrupt, *for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* Marke this text; all men shall rise againe, but their bodies must first see corruption; only the Messiah was to rise againe before he saw corruption, and

Luk. 24. 46.

Joh. 11. 39.

Psalm. 16. 10.

and therefore he would not delay his resurrection after the third day. Some think this, and that of *Hosea*, after two dayes he will revive us, and in the third day he will raise us up, to be the maine texts to which Christ refers when he said. *Thus it is written.* Luk. 24. 46. And so which the Apostle refers, when he said, that Christ rose againe the third day, according to the Scriptures. 1 Cor. 15. 4.

I dare not be too curious, in giving reasons for this se: time, and the rather because Christ is a free worker of his own affaires; he doth what he pleaseth, and when he pleaseth; times and actions are in his own power, and he needs not to give us any account of them; and yet so far as Scripture discovers, we may go along, and amongst many others, I shall lay down these following reasons. —

1. Because the types had so prefigured; we see it in *Isaac*, *Jonah*, and *Hezekiah*, a Patriarch, a Prophet, and a King. 1. For *Isaac*, from the time that God commanded *Isaac* to be offered for a burnt offering, *Isaac* was a dead man, but the third day he was released from death; this the text tells us expressly, that it was the third day when *Abraham* came to mount *Moriah*, and had his son as it were restored to him againe, Gen. 22. 4. and *Paul* discovers that this was in a figure. Heb. 11. 19. 2. For *Jonah*, from the time that *Jonah* was cast into the sea, and swallowed up of the fish, *Jonah* was in account as a dead man, but the third day the Lord spake unto the fish, and it vomited up *Jonah* upon the dry land, Jonah 2. 10. And that this was a figure of Christ, Christ himselfe discovers, for as *Jonas* was three dayes and three nights in the whales belly, so shall the Sonne of man be three dayes and three nights in the heart of the earth. 3. For *Hezekiah*, from the time that *Isaiab* said unto him, set thine house in order, for thou shalt dye, and not live; *Hezekiah* was in account as a dead man, his bed was to him as a grave; but on the third day he was miraculously raised up againe; and as the Prophet said, on the third day thou shalt go up to the house of the Lord. Surely this was a figure of Christ. And these types prefiguring Christ are as one reason.

2. Because the Prophets and himself had so foretold: for the Prophets we have cited, *Psal.* 16. 10. *Hosea* 6. 2. and for himself he told them very expressly, that he must suffer many things of the Elders, and chief Priests, and Scribes, and be raised againe the

Mat. 17. 22, 23. *Third day; yea, said he, the Sonne of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised againe;* and after this he tells them again, that the Sonne of man should be betrayed, — and crucified, and the third day he should rise againe; so often had he prophesied thus, that the chief Priests and Pharisees came to Pilate after his death, saying, Sir, we remember that this deceiver said, while he was yet alive, after three dayes I will rise againe, command therefore that the Sepulchre be made sure until the third day; And no question his Disciples remembered these sayings, for so the two Disciples travelling towards Emmaus, after they had said many things concerning him, and that they trusted it had been he, which should have redeemed Israel; they added this as a most special observation above all the rest, that to day is the third day since these things were done. Why, all these signifie that his rising on the third day was the accomplishment of prophecies, and a certain evidence that he was the Messiah indeed.

Luke 24. 21. *all the rest, that to day is the third day since these things were done. Why, all these signifie that his rising on the third day was the accomplishment of prophecies, and a certain evidence that he was the Messiah indeed.*

3. Because that time was most suitable for comforting his friends, for confounding his enemies, for clearing the truth both of his humanity, and divinity; he would stay no longer lest his Disciples might have been swallowed up with grief; and he would come no sooner, lest his enemies should have urged that he had not died; the watchmen kept the Sepulchre till this very time, but then the Angels appearing, and the earth trembling, they became as dead men; and as soone as they could, they run away, and with their tidings confounded all Christs enemies. And withal, as Christ consisted both of a divine and humane nature, so in respect of his humanity, he must die, and to shew his death, it was requisite that he should rise no sooner than the third day; and in respect of his divinity, it was impossible that he should be held of death any longer than three dayes, for as he must not see corruption, so God raised him up, having loosed the paines of death, because it was not possible that he should be holden of it.

Acts 2. 24

SECT. 2.

Of the reasons of Christs resurrection.

2. **W**H^Y he rose, we have these reasons. — 1. That he might powerfully convince, or confound his adversaries, they that crucified him were mightily afraid of his resurrection, they could tell Pilate, Sir, we remember this *Mat. 27. 63, 64* *deceaver said, while he was yet alive, after three days I will rise again; and therefore they desire him of all loves to command the Sepulchre to be made sure until the third day; if ever he rise again whom they have killed, then they knew they were all shamed, then the last error (as they said) would be worse than the first; All the world would look on them as a cursed generation, to kill the Messiah; to crucifie such a one as after his death and burial should rise again, now then, that he might either convince them, or confound them, notwithstanding their care, their watch, their seale, their making all sure as possibly they could; at the very same time he had told them before, he broke open the gates of death, and made the gates of brasle to flie asunder.*

2. That he might confirme the faith of all his followers. *If Christ be not risen, your faith is vaine*, saith the Apostle. Christs resurrection both confirms our faith as to his person, and to his office; for his person, this speaks him to be the eternal Son of God by the resurrection from the dead; and for his office, this speaks him to be the promised Messiah, the great Prophet, the chief high Priest, the King and Saviour of his Church: When the Jews saw Christ purging the Temple, and Messiah-like reforming what he saw amisse in the house of God, *What signe (say they) shewest thou unto us, seeing that thou doest these things? and he said unto them, destroy this Temple; and in three days I will raise it up. — When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they beleaved the Scripture, and the word which Jesus had said; as the resurrection of Christ argues his Mediatourship, so it confirms their faith, as it is said they beleaved the Scriptures, and they beleaved Jesus Christ.* And thus John writing of his resurrection, tells us,

these

Joh. 10. 31.

*these things are written that ye might beleve, and that beleev-
ing, &c.*

Col. 2. 14.

3. That it might clearly appeare, that he had fully satisfied the justice of God for sin; So it was that God layd the forfei- ture of the bond on Christ; he arrested him, brought him to the goale, the grave; and there he was till the debt was payd to the utmost farthing; and then that it might clearly appeare that the bond was cancelled, the prisoner discharged, Gods justice satisfied, he rose againe from the dead. Some make a question when this bond was cancelled, and they say; as the debt was payd, so the bond was cancelled ere he stirred off the crosse, (on- ly by the crosse, I suppose they mean the utmost degree of Christs humiliation, viz. his being held in captivity and bondage under death) and so the hand-writing of the law that was against us, was there delivred him, and there he blotted it out, cancelled it, took it out of the way, sayling it to his crosse. Others think, that as to the full discharge of a debt, and freeing the debtor, two things are requisite; first, the payment of the debt, secondly, the tearing, or cancelling of the bond; so the payment was wrought by Christs death; and the cancelling of the bond, was at his resur- rection. I shall not disprove either of these, I am sure this is without all contraverſie, that Christ rose, that it might fully appeare that now the bond was cancelled, and Gods justice satisfied.

1 Cor. 15. 55.

4. That he might overcome and conquer sin, death, and de- vil; and hence the Apostle cryes victory upon the occasion of Christs resurrection, *O death where is thy sting? O grave where is thy victory?* now was the day that he broke the prison, and car- ried the keyes of death and hell at his own girdle; now was the day that he spoyled principalities, and powers, that he trod on the serpents head, and all-to-bruised it, that he came upon him, took from him his armour wherein he trusted, and divided his spoyles; now was the day that the Jew lost his rage, and death his sting, and the grave his corruption, and hell his purchase; now was the day of his victory over all his enemies; now was the day that the *Phoenix* sprung up out of its own ashes, that *Jonas* came safe out of the belly of the whale, that the Tabernacle of *David* that was fallen, was raised againe, that the Sun of righte- ouſneſſe covered with a cloud appeared, and shone with greater

greater lustre than before; that *Sampson* took the gates of the City, and carryed them away; He rose even upon that account.

5. That he might become the first-fruits of them that sleep. *Christ* is called the first-fruits in a double respect, 1. In respect of the day whereon he rose; *Paul* was an excellent critick, the very feast carried him to the word; as the day of his passion was the day of the Passeeover, and the Apostle thence could say, *Christ is our Passeeover*; 1 Cor. 5. 7. So the day of *Christs* rising was the day of the first-fruits, and the Apostle thence could say, *Christ is our first-fruits*. Concerning this feast of the first-fruits we read *Lev. 22. 10, 11*. It was their first harvest of their base graine barley, but the full harvest of their best graine, of wheate, was not till Pentecost. Now upon this day, the morrow after the Sabbath, the beginning of their first harvest, when the sheaf of their first-fruits was brought unto the Priest, and waved before the Lord, *Christ* arose from the dead, and in this respect *Paul* calls him the first-fruits of them that sleepe, of all the Saints. He rose first as on this day, for the full harvest is not till doomes-day, the general resurrection-day. 2. He is called the first-fruits in respect of them whom he thereby sanctified: for as an handful of the first fruits sanctified the whole field of corne that was growing, so *Jesus Christ* the first-fruits of the dead, sanctifies all those who are lying in the grave to rise againe by his power, even when they are in the dust of death. If *Christ* be not risen, (saith the Apostle) ye are yet in your sins. — But now is *Christ* risen from the dead, and become the first-fruits of them that sleep. 1 Cor. 15. 20.

6. That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God, and exalted to be a Prince and Saviour of men, and so his Name might be glorified of all the world. He was made of the seede of *David* according to the flesh, and declared to be the Son of God with power according to the Spirit of holinesse, by the resurrection from the dead. It was of necessary consequence, that he that was so humbled, must be thus exalted; therefore will I divide him a portion with the great, and he shall divide the spoile with the strong, because he hath poured out his soul unto death, agreeable to which is that of *Christ*, thus it is written, and thus it behooved *Christ* to suffer, and to rise from the dead. Rom. 8. 34. 1 Sa. 17. 20. Luk. 24. 46.

A.C. 5. 30. 31.

Phil. 2. 8. 9.

1 Pet. 1. 21.

Phil. 2. 11

Rom. 6. 4.

from the dead the third day. When Peter was preaching Christ to the high Priest and council, that condemned him to death, he told them that the God of our Fathers hath raised up Jesus, whom he slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Saviour; and suitable to this is that of Paul, he humbled himself, and became obedient to the death, even to the death of the crosse, wherefore God also hath highly exalted him, and given him a name which is above every name. It was for his own glory, and his Fathers glory that he should rise againe from the dead, God raised him up from the dead and gave him glory; and he was therefore exalted that every tongue should confesse that Jesus Christ is Lord, to the glory of God the Father. Of all the reasons of Christs resurrection we must look upon this as the maine; for as he hath made all things for himselfe, so he hath done all things for his own glory; Christ was raised up from the dead (saith the Apostle) by the glory of the Father: By the glory, or to the glory, or for the glory of himselfe, and of his Father.

SECT. 3.

Of the manner of Christs resurrection.

3. **H**OW he rose; for the manner of his resurrection we may consider in it these particulars. —

1. That Christ rose againe as a common person, he stood in our stead, and therefore when he rose from death, we and all the Church of Christ rose together with him and in him. We have formerly observed that Christ took upon him the person of no man, he took only the nature of man into the union of the second person, that so he might dye and rise againe, not as a particular, but a common person; that he might be as a representative in our roome and stead; that he might be as a spiritual head, and as the second Adam, who could infuse life into all his members. In this respect the Apostle makes comparison betwixt Adam, and Christ; now Adam, we know, was reckoned before his fall as a common publike person, not standing singly or alone for himselfe, but as a representing all mankind to come of him;

10

so Jesus Christ is reckoned to us, both before his death, and in his death, and after his death, as a common publick person; not living, dying, or rising againe, singly, or alone for himselfe, but as representing all the beleivers in the world; and hence it is that *Adam* is called *the first man*; and Jesus Christ is called *the second man*; as if there never had been, nor ever should be any more men in the world save only these two; and why? but because these two between them had all the rest of the sons of men hanging at their girdles: *Adam* had all the sonnes of men borne into this world called *earthly men*, included in him; and Christ had all his Elect, whose names are written in heaven, and therefore called *heavenly men*, included in him; so that now whatsoever Christ did, it is reckoned by God as if done by us, and for us. When Christ arose, he arose as our head, and as a common person, and in Gods account we arose with him, and in him. As among all the sheaves in the field, there was some one sheafe, that in the name and roome of all the rest was lift up, and waved before the Lord; so when all were dead, Christ as *the first-fruits* rose againe from the dead, and by this act of his resurrection all the Elect from the beginning of the world to the end, are risen with him, and in him. *He is the first-fruits of them that sleepe*, 1 Cor. 15. 20. though the Saints are asleepe, yet are they virtually risen already with Christ, because he is their first fruits. Let this ever be remembred, that Christ rose againe as the first-fruits, as the second man, as an head, as a common person.

2. That Christ rose againe by his own power, this he meant when he said, *destroy this Temple, and in three dayes I will raise it up*. Job. 2. 19. He saith not, destroy you, and some other shall raise it up; no, no, but I, even I my selfe will do it; yea, and I will do it by my own proper power and vertue; here's a plaine argument of the divine nature of Christ, for none ever did, ever could do that but God himselfe; some were raised before Christ was incarnate, but not any by himselfe, or by his own proper power; only a power was imparted to some Prophet by God for that time and turne, and so they were raised; but Christ rose againe not by a power imparted to some, but by his own power. The widows son of *Sarepta* was raised by *Elias*; and the *Shunamites* son was raised by *Elisba*, both these were raised by others, and those others that raised them, did it not by their own power, but by a

power given them from above, and therefore though in their life-time they raised others, yet being dead they could not raise themselves; but Jesus Christ did not onely in his life-time raise others, but also being dead, and laid in his grave, and pressed with stones, and watched by souldiers, and sought to be deteyned by all the power of darknesse, yet he as a conqueror by his own power raised himself to life; he caused all things by the strength of his own arme to give way unto himself, *I have power to lay down my life, and I have power to take it up again; an equal power to take it up, as to lay it down*

John 10. 18

Acts 5. 30

Acts 2. 24

But against this it may be objected, *the God of our fathers raised up Jesus, — whom God hath raised up, having loosed the paines of death.* In many places the resurrection of Christ is ascribed to his Father, how then is he said to raise up himself by his own power?

John 5. 19

I answer, it is true that the Father raised him, and yet this contradicts not but that he raised up himself, *whatsoever the Father doth, I do,* saith Christ. Christs resurrection is the indivisible work of the blessed Trinity; it is a work common to all the three persons, there is but one power of the Father, and of the Sonne; so that of both it is truly verified, the Father raised him, and the Sonne raised himself.

Matth. 28. 2

3. That Christ rose again with an Earthquake, and behold *there was a great Earthquake, for the angel of the Lord descended from heaven.* The earth shook at his death, and now it trembles again at his resurrection; plainly speaking that it could neither endure his suffering, nor hinder his rising. As a Lyon with a roar is said to make the bed wherein he lies to tremble; so this *Lion of the tribe of Judah* was able with his voice, or sight, to make his (bed the earth wherein he lay) to tremble; no sooner he shakes himself, but he shakes the earth; at his first motion the earth moves, and now was fulfilled that prophesie, *tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.* It is not for us curiously to enquire into the cause of this Earth-quake: certainly the cause was above natures reach; it was not any hollow-wind got into the bowels of the earth, but either it was Christs rising, or the Angels descending; the earth either danced for joy that Christ was risen, or it trembled for fear that men would not beleeve his resurrection. The Evangelist

Psal. 114. 7

list seemes to lay it on the Angel, *for the Angel of the Lord descended from heaven*, sure the power of Angels is very great; they can move all corporeall things almost in an instant, they can stir up tempests, they can shake the earth, move the waters, onely all their power is subjected to Gods will. *Blesse the Lord all ye angels that excel in strength, that do his will*; it was the will of God that now an Angel should take hold on the pillars of the earth, and make it shake; no wonder if *for of him the keepers shake, and become as dead men*: and if one Angel be able to shake the earth, and to shake the keepers; those armed souldiers that were set to watch the tomb; what then will Christ himself do, when he shal come to judgment the second time, with many thousand thousands of Angels? Oh how terrible and fearful will his coming be? As at Christs resurrection, so at the last resurrection there will be *earth-quakes in divers places*; Christ hath shewed, and he will shew himself to be the absolute Lord of heaven and earth; see how the earth trembling under his feet doth (as it were) pay him homage; *and behold there was a great earthquake.* Psal. 103. 20
Mal. 2. 4

4. That Christ rose again *Angels ministring to him. An Angel came and rolled back the stone from the doore, and sate upon it.* Christs power was not included in the grave, or on the earth, but extended to heaven, and to the hosts therein, however the chief Priests and Pharisees conspired together to close him in the earth, they sealed the stone, and set a watch, they made all as sure as possible they could; yet the Angels of heaven are ready to wait on him as their Sovereign Lord. *An Angel descended to roll away the stone*; not that Christ was unable to do it himself, he shooke the earth, and could he not lift up a stone? O yes! but thus he would manifest his power, by declaring his power over the mighty Angels; he needed but to say unto his Angel, *do this, and he doth it.* I finde some difference amongst Authors, why an Angel should roll away the stone; some think it was onely for the womens sake, that they might go into the sepulchre; and take a view of the empty tomb, and so be satisfied that Christ was not there, but risen, as they said, *Come, see the place where the Lord lay*; others think it was to do their office of duty & service to Christ Jesus; to make way for his body to passe out of the grave without any penetration of other bodies; for my part

I adhere

I adhere to these, though we need not to exclude the former, for the stone might be removed, both that Christ might come forth, and that the women might be convinc't that he was risen again. But as for the opinion of them who think the stone was not removed till after the resurrection; and that the body of Christ went through the grave-stone when he rose again, it is without all warrant; the very order of nature will not permit that one body should passe through another, without corruption or alteration of either; we say two bodies cannot be together, and at once, in one proper place; no more than one body can be together, and at once, in an hundred, or a thousand places; now that angelical argument is full for this, *he is not here, for he is risen*; he is not in the grave, for he is risen out of the grave; he could not be in the grave, and out of the grave at one and the same time. But I meane not to dwell on contraverfial poynts.

Mar. 18.6.

5. That Christ rose againe accompanied with others; and the graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many. It may be the graves were opened when Christ was layd down in his grave, yet the spirits came not into the dead bodies till Christs resurrection; the text is plaine, that they came not out of their graves till Christ was raised; *Christ is the beginning.* (saith the Apostle) the first-borne from the dead; how the first-borne? I answer, both in time and efficacy; 1. In time, he rose to eternal life the first of all men. This was the summe of Pauls preaching, that Christ should suffer, and that he should be the first that should rise from the dead. It is true indeed) that *Lazarus* and sundry others rose before Christ, but they rose to live a mortal life, and to dye againe; Christ was the first of all that rose to eternal life; never any in the world rose before Christ in this manner. 2. In respect of efficacy, Christ rose first, that by his power all the rest might rise; there is in Christs resurrection a reviving and a quickning vertue; and herein is a maine difference betwixt the resurrection of Christ, and the resurrection of any other man; the resurrection of *Abraham* avayles nothing to the resurrection of *Isaac*, or of *Jacob*; but the resurrection of Christ avayles to the resurrection of all that have beleaved, or that shall beleave in him; is

Col. 1. 18.

Act. 26. 23.

not

not Christ called *a quickning Spirit*? how then should he but quicken all his members? when a man is cast into the sea, and all his body is under water, there is nothing to be looked for but present death, but if he carry his head above the water, there is good hope then of a recovery; now Christ is the head, unto his Church, and therefore he being raised, all his members must follow in their time; no sooner did Christ arise, but many of the bodies of the Saints arose; not all that were dead, but only some, to shew the resurrection of all to come, the time for the whole Churches rising being not yet till the great resurrection day. It is a question what became of those bodies which now arose? some think they dyed againe, but it is more probable, that seeing they rose to manifest the quickning vertue of Christs resurrection, that they were also glorified with Christ; and as they rose with Christ arising, so they ascended up into heaven with Christ ascending.

1 Col. 15.45

6. That Christ rose againe with a true, perfect, incorruptible, powerful, spiritual, agil; and glorious body.

1. He had a true body, consisting of flesh, and blood, and bone; so he told his disciples when they supposed him a spirit, *handle me, and see*, (said he) *for a spirit hath not flesh and bones, as ye see me have*, I know this body after his resurrection was comparatively a spiritual body, yet for all that he never layd aside the essential properties of a true body, as length, and breadth, and visibility, and locality, and the like; he still keepeth these, because they serve to the being of a true body.

Luk. 24.39

2. He had a perfect body; however he was cut, and boarded, and mangled before his death, yet after his resurrection all was perfect; *Ensebius* tells of one of the children of the *Machabees* that were put to death for the profession of the truth; and when they cut off his members, sayes he, *I have received these from heaven, and now I do give them unto the God of heaven, and I hope I shall have them againe*. Not a member of Christ was wanting, not a bone out of joynt, but all was perfect.

3. He had an incorruptible immortal body. To this end saith the Apostle) Christ both dyed, and rose, and revived: and why revived, but to shew that he rose, never to dye againe? the Apostle is yet more expresse, *Christ being raised from the dead,*
dgeth

Rom. 14. 9.

Rom. 1. 9.

Rev. 1. 18.

dyeth no more; death hath no more dominion over him. Consonant hereunto is that of Christ, *I am he that liveth, and was dead, and behold I am alive for ever more, Amen.* And herein the body of *Lazarus* and the rest, whom Christ raised, differed from his, for after they were raised they dyed, againe, but Christ. dyed no more.

*Ansel. lib. 40
simil. cap. 52.*

4. He had a powerful body, *Luther* could say of the glorified Saints, that they had a power so great as to tesse the greatest mountaines in the world like a ball; and *Anselme* hath an expression not much unlike, that *they have such a power, as they are able to shake the whole earth at their pleasure.* How much more could Christ cause that great earth-quake at the rising of his body? O it was powerful!

Luk. 24. 42, 43.

5. He had a spiritual body; it needed not to meate, drink, and refreshings, as it did before; it is true, that the disciples gave him a piece of a broyled fish, and of an honey-combe, and he took it, and did eate before them, but this he did only to confirme their faith that he appeared solidly, and not imaginarily; he ate out of power, and not out of necessity, even as the Sun sucks up the water out of power, but the earth out of want; he ate not as standing in need of foode, but to shew the truth of his being risen againe, as the Saints in heaven neither eate, nor drink, nor sleep, nor have Magistrates, nor Ministers, but the Spirit of God is all in all to them; so it was with Christ after his resurrection, he was full of the Spirit; he was enlivened immediately by the Spirit of God, which flowed into him, and that supplied the absence of all other things.

*Aug. lib. 22. de
civit. dei cap.
ult.*

6. He had an agil body; it was in his pleasure to move as well upwards as downwards, as it may appeare, by the ascension of his body into heaven; which was not caused by constraint, or by any violent motion, but by a property agreeing to all bodies glorified; *Augustine* hath an expression concerning the glorified Saints, that *they shall move to any place they will, and as soon as they will; they shall move up and down like a thought;* how much more may it be said of the body of Christ?

Mat. 17. 2.

7. He had a glorious body; this appeared in his transfiguration, when his face did shine as the Sun, and his rayment was white as light; but especially after his resurrection, and ascension, when his head and his haire were white like wooll, as white as snow, and his

Rev. 1. 14, 15.

his eyes were as a flame of fire: and his feet like unto fine brass as if they burned in a furnace, the glorified bodies of Saints which are fashioned like unto his glorious body, are said to shine like stars, Dan. 12. 3. or like the Sun itselfe, Mat. 13. 43. O then how glorious is the Sun of righteousness, from whence all those suns and stars, do borrow their light? it is true that from his resurrection untill his ascension, his body appeared not thus glorious to them that saw it, but whether this glory was delayed and he was not possessed of it during his forty dayes abode upon the earth? or whether he so far condescended for his disciples sake, as to keepe in his glory, that it might not dazle them, and therefore appeared sometimes in the forme of a gardiner, Joh. 20. 15. and sometimes in the forme of a stranger, Luk. 24. 18. and sometimes in another forme, Mark. 16. 12. and sometimes in his own forme, in the same forme wherein he lived before he was crucified, Joh. 20. 20, 27? it is hard to determine. I am apt to think that in some sort he might draw in the beames of his glory, and yet that he was not entred into that fulnesse of glory as after his ascension, and so some expound those words of Christ to Mary, touch me not for I am not yet ascended to my Father, &c. fix not thy thoughts so much upon my present condition, for I am not yet attained to the highest pitch of my exaltation, nor shall I untill I ascend unto my Father.

From this resurrection of Christ how are we informed, that Christ is the Son of God? thus Paul speaks, he was declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. And how are we informed that Christ is Lord over all things that are? for to this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead and living. And how are we informed that Christ rose again for us, as one that stood in stead, and roome of all the Elect? but now is Christ risen from the dead, and become the first-fruits of them that sleep. And how are we informed that by his resurrection we are justified? who was delivered for our offences, and was raised again for our justification: and that by his resurrection we are regenerated, for he hath begotten us againe unto a lively hope by the resurrection of Jesus Christ from the dead. And that by his resurrection we are sanctified? for as he was raised up from the dead by the glory of his Father, even so we also should walk in newnesse of life.

X x x x

and

Rom. 8. 11. and that by his resurrection at the last day we shall be raised? for if the Spirit of him that raised up Jesus from the dead shall all quicken our mortal bodies, and that by his resurrection finally we shall be saved? for after we are raised, we shall never dye any more; but be equal unto the Angels, and be the children of God, even being the children of the resurrection of Christ.

Luk. 10. 36.

Thus far of the position, *Christ rose again the third day.* Now for the proof.

SECT. 4.

Of the arguments of Christs resurrection.

A&I. 3.

Christ after his passion showed himselfe alive by many infallible proofes. And so he had need to perswade men into the faith of so strange a truth; if we consult with antiquity, or novelty, with primitive times, or later times, never was matter carried on with more scruple, and slownesse of belief, with more doubts and difficulties than was this truth of Christs resurrection. *Mary Magdalen* saw it first and reported it, but they beleev'd her not, *Mark. 16. 10.* the two disciples that went to *Emmaus*, they saw it also and reported it, but they beleev'd them not, *Luk. 24. 37.* diverse women together saw him, and came and told the disciples, but their words seem'd to them as idle tales; and they beleev'd them not, *Luk. 24. 11.* They all saw him and even seeing him, yet they believed not for joy, but wonder'd, *Luk. 24. 41.* when the wonder was over, and the rest told it but to one that happened to be absent, you know how peremptory he was, not be, except he saw in his hands the print of the nayles, and put his fingers into the print of the nayles, and thrust his hands into his side, he would not beleve, *Joh. 20. 25.* In after times the whole world stopt their eares at this report of the resurrection of Christ, it was with the Grecians at *Athena* a very soorne; when they heard of the resurrection of the dead, some mocked, *Act. 17. 32.* It was with *Festus* the great Roman *governor*, a sickness of the braine, a plaine phrenzy; *Festus* said

And with a loud voice, *Paul, thou art besides thy selfe, much learning doth make thee mad,* Act. 18. 24. — But come we to our own times, the resurrection of Christ is to this day as much opposed by Jews, and Atheists, as any one Article of our Creede. And surely we had need to look to it, for if *Christ be not risen* (as the Apostle argues) *then is our preaching vaine, and your faith is also vaine,* 1 Cor. 15. 14. If Christ be not risen, ye are yet in your sin; and they which are fallen asleep in Christ, are perished, 1 Cor. 15. 17, 18. of all the precious truths in the book of God, we had need to preserve this truth, and to be well skilled in the defending of this truth, of *the resurrection of Christ*. Some talke of a toleration of all Religions, and some desire that the Jews may have free commerce amongst us, it will then be time, as I think, to be well armed at this poynt. Let the ordinary professors of our times, who are of weak judgements, and fiery spirits, look to this poynt, least as now, when they cannot answer a Separatist, they turne Separatists, and when they cannot answer an Antinomian, they turne Antinomians, and when they cannot answer a Seeker, Quaker, Blasphemer, they turne to them, so when they cannot answer the subtle arguments of a Jew, they should as easily turne Jewes, and deny Christ, and the resurrection of Christ.

I meane not to enter into contraversies, only I shall declare from what heads, arguments of this nature may be drawn. As. —

1. More generally from Gentiles grants, Jewes concessions, typical instructions, propheticall predictions.

2. More specially from these cleare demonstrations, that circumstantially and substantially do prove this Christ to have risen againe.

1. The arguments in general are —

1. From Gentiles grants, *Pilate* that condemned Christ, testified in a letter to *Tiberius Cesar*, that Christ was risen again; *Tertull. Cont.* and therefore *Tiberius* desired the Senate to admit Christ into gent. *Egeppus* the number of their gods, which when they refused, *Tiberius de vita et resur.* was incensed, and gave free leave to all Christians to profess Christ. Christianity. And to the Gentiles, *Sybil* left written these very words, *He shall end the necessity of death by three dayes sleep, and then returning from death to life againe, he shall be*

the first that shall know the beginning of resurrection to his chosen, for that by conquering death, he shall bring us life.

Joseph. Antiq.
lib. 2. c. 9.

2. From Jewes concessions, Josephus, the most learned amongst the latter Jewes acknowledgeth, that after Pilate had crucified him, he appeared unto his followers the third day, according to as the Prophets had foretold. The Scribes and Pharisees being astonished with the sudden news of his rising againe, confirmed by the Souldiers whom they set to watch, found no other way to resist the same, but only by saying (as all the Jewes do unto this day) that his disciples came by night, and stole away his body, whiles the Souldiers slept: O strange, if they were a sleep, how know they, that his Disciples stole away his body? and if they were not a sleep, how could a few weak fishers take away his body from a hand of armed Souldiers?

3. From typical instructions, such was Adams sleep, Isaacs laying upon the Altar, Josephs imprisonment, Sampsons breaking of the gates of Gaza, Davids escaping out of Sauls hands, Jeremies deliverance out of the pit, the raising of the Shunammities child, of the widow of Sarephaths son, of the Temple of Solomon, of Jonah from the deep; a thousand of these types might be produced, which relate to this antitype, Christs resurrection.

Psalm. 16. 10.

Hos. 6. 2.

Psalm. 2. 7.

Psalm. 3. 5.

4. From propheticall predictions, thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption, Psalm. 16. 10. after two dayes he will revive us, in the third day he will raise us up, Hosea 6. 2. he will raise us up (i. e.) his Son united to us, or our flesh assumed by his Son, thou art my Son this day have I begotten thee, Psalm 2. 7. Act. 13. 33. I layd me down and slept, I awaked, for the Lord sustained me, Psalm 3. 5. Above all, how plaine was the prophesie of Christ himselfe, that he must go to Jerusalem and suffer many things of the Elders, and chiefe Priests, and Scribes, and be killed, and be raised againe the third day? Mat. 16. 21.

Mat. 16. 21.

Mat. 28. 6.

2. The special arguments are exceeding many, as the Angels assertion, he is not here, for he is risen, as he said, come see the place where the Lord lay, Mat. 28. 6. 2. The great earth-quake, and behold there was a great earth-quake, for the Angel of the Lord descended

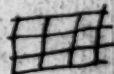
descended from heaven, and came and raised back the Stone from the
 shore. Mat. 28. 2. now ye shall know that I am alive, and am
 with you.

Muth. 18. 22

3. The apparitions of raised bodies, and the graves were open-
 ed, and many bodies of Saints, which slept, arose, and came out of the
 graves after his resurrection, and went into the holy City, and ap-
 peared unto many, Mat. 27. 52, 53.

Mat. 27. 52, 53

4. The sudden courage of the Apostles; whereas a little be-
 fore they durst not peep out of doores, they presently after com-
 passed the whole world, and confidently taught; that there was
 another name given under heaven, whereby men may be saved but
 the name of Jesus, Act. 4. 12.



Act. 4. 12

5. The Martyres sufferings even for this truth.

6. The adversaries confessions even to this truth.

7. The Jews punishments even to this day for not believing this
 saving truth.

There is one Rabbi Samuel, who six hundred years
 since writ a tract in forme of an Epistle, to Rabbi Isaac, Master of
 the Synagogue of the Jews; wherein he doth excellently discusse
 the cause of their long captivity, and extreame misery: And
 after that he had proved it was inflicted for some grievous sin; he
 sheweth that sin to be the same which Amos speaks of, for three

Amos 2. 6

transgressions of Israel, and for foure, I will not turne away the pun-
 ishment thereof, because they sold the righteous for silver, Amos 2.

6. the selling of Joseph he makes the first sin; the worshipping
 of the calf in Horeb the second sin; the abusing and killing of
 Gods Prophets the third sin; and the selling of Jesus Christ the

fourth sin. For the first, they served foure hundred years in
 Egypt; for the second, they wandred forty years in the wilder-
 nesse; for the third, they were captives seventy years in Babylon;



and for the fourth, they are held in pitiful captivitie even till this
 day.

8. The last argument on which only I shall insist, it is
 the several apparitions that Christ made to others after his resur-
 rection, some reckon them ten times, others eleven times, and o-
 thers twelve times, according to the number of his twelve A-
 postles.

1. He appeared unto Mary Magdalen apart. As a woman
 was the first instrument of death, so was a woman the first messen-
 ger of life; she brought the first tydings of the resur-
 rection of Christ, which is the surest argument of mans sal-
 vation.

2. He appeared to all the Maries together as they returned
 home.

3. He appeared unto the Disciples as they were sitting at
 supper.

4. He appeared unto the Disciples as they were walking
 on the sea.

5. He appeared unto the Disciples as they were sitting at
 supper.

6. He appeared unto the Disciples as they were walking
 on the sea.

7. He appeared unto the Disciples as they were sitting at
 supper.

8. He appeared unto the Disciples as they were walking
 on the sea.

homewards from the sepulchre; never any truly sought for Christ, but with these women they were sure to finde Christ.

Luk. 24. 34. 3. He appeared to Simon Peter alone; he was the first among men to whom he appeared. he first went into the sepulchre, and he first saw him that was raised thence: he was called first, and he confessed Christ first to be the Son of God; and therefore Christ appears first to him; the Angel bade the women to tell his Disciples and Peter (that is to say, and Peter especially) that he was risen, and gone before them into Galilee. Of this speaks Paul, he was first seen of Cephus, and then of the twelve.

Mark. 16. 7.

1 Cor. 15. 5.

Theoph. super Luk.

4. He appeared to the two Disciples journeying towards Emmaus; the name of the one was Cleophas, and probable it is the other was Luke, who out of his modesty concealed his own name, saith Theophilus.

Luk. 24. 33. ver. 36.

Joh. 20. 24.

5. He appeared unto the ten Apostles, when the doores were shut. Some contraverſie there is in this, because the Evangelist saith expressely, that the eleven Disciples were gathered together, and as they spake, Jesus himselfe stood in the midst of them. Now Judas was hanged, and Matthias was not elected, and Thomas Didimus was not with them when Jesus came: how then could he appeare to eleven Apostles, considering at this time there were but eleven in all? — Some say it is a certaine number put for an uncertaine. Others say, that the eleven might be together when the two Disciples came, and when Jesus came, Thomas might be absent, and gone from amongst them. And if the text be viewed well, there is no contradiction in this saying. But I must not dwell on contraverſial poynts.

Joh. 20. 26.

6. He appeared to all the Disciples, and Thomas was with them, and then he shewed them his wounds, to strengthen the weak faith of his wavering servants. Thomas would not have beleaved unlesse he had seen, and therefore Christ shews him the wounds of his body, that he might cure the wounds of Thomas's unbelieving soul.

Joh. 21. 2.

7. He appeared to Peter, and John, and James, and Nathaniel, and Didimus, and two other Disciples, when they were a fishing at the sea of Tiberias: there he proved the verity of his deity by that miracle of the fishes, and the verity of his humanity by eating meat

meate with them. And this was the third time that he shewed himself publicly and solemnly unto all, or to the most part of his Disciples.

8. He appeared unto more than five hundred brethren at once; of this we read not in the Evangelists, but the Apostle Paul records it, after that he was seen of above five hundred brethren at once, of whom the greater part remaine unto this present, but some are fallen asleep. 1 Cor. 15. 6.

9. He appeared unto James the brother of the Lord; (i.) the cozen German of Christ according to the flesh; he was called James the just in regard of his upright and innocent life. Perome in his book de viris illustribus tells us, that afore Christs death this James made a vow that he would eate no bread till Christ were risen againe from the dead; and now Christ appearing to him he commanded bread and meate to be set on the table, saying to James, O my brother now rise and eate, for now I am risen againe from the dead. Of this apparition Paul makes mention: after that he was seen of James. 1 Cor. 15. 7.

10. He appeared to the eleven Disciples on mount Tabor in Galilee. And this Matthew intimates, when Jesus bade the women tell his brethren that he was risen, and that they should go into Galilee and there they should see him; and accordingly in that mountaine where Jesus had appointed them, they saw him and worshipped him. Mat. 28. 10, 16, 17.

11. He appeared to all his Apostles and Disciples upon mount Olivet by Jerusalem, when in the presence of them all he ascended up into heaven. This mountaine is expressed by Luke, when after Christs ascension it is said, that the Disciples returned back to Jerusalem from the mount called Olivet. Act. 1. 12.

12. He appeared unto Paul travelling unto Damascus. This indeed was after his forty dayes abode upon the earth. And yet this Paul mentions amongst the rest of his apparitions, and last of all he was se of me also, as of one borne out of due time. 1 Cor. 15. 8.

My meaning is not to speak of all these apparitions in order; for of some of them we are neither assured of the order, nor of the time. But of the most considerable, and most edifying we shall treat.

SECT. 5

Of Christ's apparition to Mary Magdalen.

ON the first day were many apparitions, but I shall speak only to one, or two, as related by the Evangelist John.

Joh. 20. 1.

1. Christ appeared unto Mary Magdalen apart, the first day of the week cometh Mary Magdalen early, when it was yet dark unto the sepulchre, and seeing the stone taken away from the sepulchre; she came whiles it was yet dark; she departed from home before day, and by that time she came to the sepulchre the Sun was about to rise, thither come, she findes the stone rolled away, and the body of Jesus gone; upon this she runs to Peter and John, and tells them, they have taken away the Lord out of the sepulchre, and we know not where they have layd him. Then Peter and John ran as fast as they could to see, they looked into the sepulchre, and not finding the body there, they presently returned. By this time Mary Magdalen was come back, and howsoever the disciples would not stay, yet she was resolved to abide by it, and to see the issue.

John 20. 11.

We finde this apparition, for our further assurance, compassed and set about with each needful circumstance; here's the time when, the place where, the persons to whom, the manner how he appeared; together with the consequents after his apparition.

Joh. 20. 1.

1. For the time when he appeared; now upon the first day of the week, very early in the morning. It was the first day of the week, the next day to their Sabbath; I shall speak more particularly to this in the next apparition; and it was very early in the morning; the apparition was early, but Maries seeking of Christ was so early, that it was yet dark; she's going to the grave, when by course of nature she should have been in her bed; she sought him early whom she loved entirely; giving us to learn, that we should seek Christ betimes, even in the dayes of our youth; that in these first dayes of the week we should rise up early to enquire after Christ; they that will not seek Christ untill they have given over seeking other things, may justly feare to misse

Eccles. 12. 1.

misse Christ, first seek the Kingdom of God and his righteousness, and then (saith Christ) all other things shall be added unto you. Mat. 6. 33.

2. For the place where he appeared; it was in the garden, where Christ was buried; in a garden Adam first sinned, in a garden Christ first appeared, in a garden death first was threatened and deserved; and in a garden, life is restored, and conferred upon us; Christ makes choyce of a garden both for his grave, and resurrection, and first apparition, to tell us where we might seek him, if we have lost him, *my beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lillies,* Cant. 6. 2. that is, Jesus Christ is to be sought and found in the particular assemblies of his people; they are the garden of his pleasure, wherein are varieties of all the beds of renewed souls, there he walks, and there he feeds, and there he solaceth himselfe with those fruits of righteousness and new obedience, which they are able to bring forth to him. O there let us seek him, and we shall finde him.

3. For the person to whom he appeared; it was *Mary Magdalen*, she that sometimes lived a sinfull life, that was no better than a common cortizan, now is first up to seek her Saviour. Let never any despair of mercy, that but heares of the conversion of *Mary Magdalen*; *Dioniscius* tells us, that she that was loose and dissolute in her youth, betook her selfe in her old age to a most solitary life; that she sequestred her selfe from all worldly pleasures in the mountaines of *Balma*; full thirty years, in all which time she gave her selfe to meditation, fasting, and prayer. The text tells us, that much was forgiven her, and she loved much. Her love to Christ appeares at this time. *But Mary stood without at the sepulchre weeping, and as she wept, she stooped down, and looked into* Luk. 7. 47. Joh. 20. 1 12 the sepulchre, this Scripture we may call a song of loves, or if you will a song of degrees; every word is a step, or degree of love more than other, As —

1. *Mary stood at the sepulchre*; she stood by the grave of Christ; it signifies her great love to Jesus Christ; many would stand by him while he was alive, but to stand by him dead none would do it; those we love most we will waite on them living, or if they dye, we will bring them to the grave, and lay them in the grave, but there we leave them: — only *Mary* chooseth

Yyy

Christ

Christ's tombe for her best home, and his dead corps for her chief comfort, she praiseth the dead more than the living, and having lost that light of the Sun of righteousness, she desired to dwell in darknesse, in the shadow of death.

2. But *Mary stood*. y. e. others did not, but she did: *Peter* and *John* were there even now, and when they could not finde *Jesus*, away they went, but *Mary* went not, she stood still: their going away commends her staying behinde; how many circumstances may we observe in *Mary*, setting out her love to Christ above them all? to the grave she came before them, from the grave she went to tell them; to the grave she returnes with them; and at the grave she staves behinde them. Certainly there was in *Mary* a stronger affection than either in *Peter* or *John*, and this affection fixed her there, that she could not stir, go who would, she would not go, but stay still. But *Mary stood without*.

3. But *Mary stood without at the sepulchre weeping*: This was love indeed; see how every word is a degree of love. But *Mary stood there weeping*. when Christ stood at *Lazarus's* grave side weeping, the Jews said then, behold how he loved him, and may not we say the very same of *Mary*, behold how she loved him, her very love runs down her cheeks, she cannot think of *Jesus* as lost, but she weeps; she weeps for having lost him whom she loved; at first she mourned for the departing of his soul out of his body, and now she laments the taking of his body out of the grave; at first she mourned because she could not keep him alive, yet that sorrow had some solace, in that she hoped to have enjoyed him dead; but when she considers that his life was lost, and not so much as his body could be found, oh she weeps, and weeps. The last office she could do, was to annoynt his body, and to bewaile his death; and to that purpose she comes now unto his grave; as sometimes she had washed his feet with her teares, now she would shed them afresh upon his feet, and head, and hands, and heart, and all; but when she saw the grave open, and the body gone, and nothing of Christ now left her to mourne over, she weeps the more, she weeps most bitterly; But *Mary stood there weeping*.

4. And as she wept, she stooped down and looked into the sepulchre. She did so weep as she did seek with all; her weeping hindred

not her seeking, she sought and sought; to what purpose? that Christ is not in the tomb her own eyes have seen; the Disciples hands have felt, the empty winding sheet, doth plainly avouch; Peter and John had looked in before, nay, they went into the sepulchre, and saw the linen clothes lying, and the napkin that was about his head wrapped by itself; and yet for all this she will be stooping down, and looking in; she would rather condemn her own eyes of error, and both their eyes and hands of deceit, she would rather suspect all testimonies for untrue, than not to look after him whom she had lost, even there where by no diligence he could be found; it is not enough for love to look in once: You know this is the manner of our seeking, when we seek something seriously, where we have sought already there we do seek again; we are apt to think we sought not well, but if we seek again we may finde it where we sought: And thus Mary sought; and when she could think of no other place so likely to finde Christ is as this, she sought again in this, she will not beleieve her own senses, she would rather think that she looked not well before, than she will leave off looking. When things that are dearly affected are gone and lost, loves nature is never to be weary of searching, even the oftenest searched corners; they must still be a haunt for hope. Oh love thinks it hath never looked enough, in the first verse she looked, and saw the stone taken away from the sepulchre; and now againe she stooped down and looked into the sepulchre.

Joh. 20. 6.

4. For the manner how he appeared; it was first by his Angels; and secondly by himselfe.

1. There was an apparition of Angels, she seeth two Angels in white, sitting, the one at the head, and the other at the feet where the body of Jesus had layen; I will not stay here, only for the opening of the words I shall answer these questions. As 1. What means the apparition of Angels? I answer, it is only a preparation to Christs apparition. Maries losse must be restored by degrees; though she saw not Christ at first, yet she saw his Angels; it often pleaseth Christ in the desertions of his people, to come to them by degrees, and not at once, he comes first by his Angels, so it was at his birth, and so it is at his resurrection. — But

Joh. 20. 12, 13.

2. What do Angels in a sepulchre? it is a place fitter for wormes than Angels: we never reade of Angels being in a grave before

Rev. 14. 13.

Plal. 116. 15.

Ecclef. 9. 8.

Mark. 9. 3.

Rev. 7. 9.

this time; they are blessed creatures, and is the grave a fit place for them? O yes! since Christ lay in the grave, that very place is a blessed place; *Blessed are the dead, which dye in the Lord from hence forth. Precious in the sight of the Lord is the death of his Saints.* — But, 3. Why are the Angels in white? Solomon answers, that white is the colour of joy: *Let thy garments be alwayes white; and let thy head lack no oyntment.* When Christ was transfigured, his rayment was all white, no fuller in the earth could come near it; and the Saints in heaven are said to *walke in white robes*. And here the Angels are in white, to signify the joy they had of Christ's resurrection from the dead. — But, 4. Why are they one at the head, and the other at the feet where the body of Jesus had layn? Some answer, that as *Mary Magdalen* had anoynted his head and feet, so at those two places the two Angels sit, as it were to acknowledge so much for her sake. Others think it speaks comfort to every one of us; if we are but in Christ, we shall go to our graves in white, and lye between two Angels, who are said to guard our bodies even dead, and to present them alive againe at the day of the resurrection.

But in this apparition we see further, a question, and answer; 1. The Angels question *Mary, woman why weepest thou?* may I paraphraze upon these words; it is as if they had said, *O Mary!* what cause is there for these teares? where Angels rejoyce, it agrees not that a woman should weep; thou could'st before with a manly courage arme thy feet to run among swords when thou camest to the grave, and art thou now so much a woman that thou canst not command thine eyes to forbear teares? *O woman, why weepest thou?* if thy Christ were here in his grave, under this Tombe-stone, we might think thy sorrow for the dead enforced thy teares, but now that thou findest it a place of the living, why dost thou stand here weeping for the dead? if thy teares be teares of love, as thy love is acknowledged, so let these teares be suppressed; if thy teares be teares of anger, they should not here have been shed, where all anger was buried; if thy teares be teares of sorrow and duties to the dead, they are bestowed in vaine where the dead is now revived; and therefore *O woman, why weepest thou?* would our eyes be dry, if such eye-streams were behoovefull for us? did not Angels alwayes in their visible resemblances

Angels
Question
to Mary

semblances represent their Lords invisible pleasure; shadowing their shapes in the drifts of his intentions? As for instance, when God was incensed, they brandished swords; when he was appeased, they sheathed them in scabbards; when he would defend, they resembled Souldiers; when he would terrifie, they took terrible formes; and when he would comfort, they carried mirth in their eyes, sweetnesse in their countenance, mildnesse in their words, favour, and grace, and comelinesse in their presence: why then dost thou weep, seeing us to rejoyce? dost thou imagine us to degenerate from our nature, or to forget any duty, whose state is neither subject to change, nor capable of the least offence? art thou more servent in thy love, or more privie to the counsell of our eternal God, than we that are dayly attendants at his throne of glory? *O woman, why weepest thou?* Thus for paraphrase.

2. For her answer, *she saith unto them, because they have taken away my Lord, and I know not where they have laid him:* Here was the cause of *Marys* teares. 1. *They have taken away my Lord.* 2. *I know not where they have laid him,* q. d. He is gone without all hope of recovery: for *they*, but I know not who, have taken him away, but I know not whither, and *they have laid him*, but I know not where, there to do to him, but I know not what. O what a lamentable case is this! she knows not whither to go to finde any comfort; her Lord is gone, his life is gone, his soul is gone, his body is gone, yea gone, and carried she knows not whither; and do they aske her, *woman, why weepest thou?* why, here's the cause, *they have taken away my Lord,* (i) the dead body of my Lord, and I know not where they have laid him. Where a little of Christ is left, and that is lost it is a lamentable losse. *Mary* had sometimes a possession of whole Christ, she had his presence, she heard his words; she saw his divinity in his miracles, and in casting seven devils out of her own body; but now she had lost all Christ; his presence lost, his preaching lost, his divinity lost, his humanity lost, his soul lost, and last of all his body lost. Oh what a lamentable losse was this! *Mary* would now have been glad of a little of Christ; O ye Angels fill but her armes with the dead body of her *Jesus*, and shee'll weep no more; one beame of that Sun of righteousness would scatter all the clouds of *Marys* grief.

Quest.
Ans.

1 Sam. 12. 22.

Jer. 31. 3.
Psalm 84. 11.
Isa 54. 7, 8.

Joh. 14. 18.

But doth Christ ever leave his totally? *Ans.* I answer, not indeed, but onely in apprehension. In desertion a Christian may to his own apprehension finde nothing of Christ; and this was the case of *Mary Magdalen*: or if Christ desert a soul indeed, and eternall (for desertions are sometimes in appearance, and sometime real) yet never doth he forsake his own both really and totally: *the Lord will not wholly forsake his people, for his great Name sake*, the acts of his love may be withdrawn, but his love is still the same; it is an everlasting love; those acts which are for well being may be withdrawn, but his acts of love that are for being, shall never be removed, no such good things will God withhold from them that walk up-rightly. Or Christ may go away for a season, but not for ever; for a moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I have hid my face from thee for a moment; but with everlasting kindnesse will I have mercy on thee saith the Lord thy Redeemer. It was Christs promise to his Disciples, I will not leave you comfortlesse, or as Orphans, but I will come againe. Though his compassions may be restrained, yet they cannot be extinguished; as the Sun sets to rise againe, and as the tender mother layes down her child to take it up againe, so deales Christ with his, only for the present it is a sad thing; Or it is a lamentable thing to lose all Christ; though but in our own apprehensions. To heare *Maries* pitiful complaints, *they have taken away my Lord, and I know not where they have laid my Lord*, it would make a flint to weep, methinks I heare her cryes, O my Lord what is become of thee? time was that my soul was an enclosed garden, and the chiefest of ten thousands did walk in the shadow of the trees, but now the fence is down, my love is gone, and *Saron* is become a desert: time was that I sate at the feet of my Lord, and I received daily Oracles from his mouth, but now he bides himselfe and will not come at me; I pray and he heares not, I hearken after him but he speaks not, I call but he answers not. O my Lord, if I had never known thee I could have lived without thee, but this is my misery, not so much that I am without thee, as that I have lost thee; many are well without thee, because they never enjoyed thee, the children of beggars count it not their misery that they are not Princes, but oh the grief when the children of Princes shall be turned to beggars! O my Lord, once I had thee, but now I have lost thee,

yea I have lost thee every jot, and piece, and parcel of thee: O ye Apostles where is the dead body of my Lord? O Sir Angel, tell me if you saw his torne, his macerated, crucified body? O grave! O death! Show me, is there any thing of Christs body (though but a few dead asbes) in your keeping? no, no, all is gone; I can heare nothing of what I would heare, death is silent, the grave is empty; the Angels say nothing to the purpose, the Apostles are fled, and they (I know not who) have taken away my Lord, and I know not where they have layd him.

2. After this Christ himselfe appeares, but first as unknown, and then as known; 1. As unknown, *she turned her selfe backe*, Johao. 14, 18. and saw Jesus standing, and knew not that it was Jesus: Jesus saith unto her, *woman why weepest thou? whom seekest thou?* *she supposing him to be the gardiner, &c.* In this apparition of Christ unknown, I shall only take notice of Christs question, and *Maries* inquisition; his question is in these words, *woman, why weepest thou? whom seekest thou?* 1. *Why weepest thou?* this very question the Angels asked her before, and now Christ askes it againe; sure there is something in it, and the rather we may think so, because it is the first opening of his mouth, the first words that ever came from him, after his rising againe, some say that *Mary Magdalen* represents the state of all mankind before this day, viz. *one weeping over the grave of another*, as if there were no hope: and now at his resurrection Christ comes in with weep not; *woman, why weepest thou?* 2. *g. d.* there is no cause of weeping now, lo I am risen from the dead, and am become the first-fruits of them that sleep.

And yet we may wonder at the question, why should Christ demand of *Mary*, why she wept? but a while since she saw him hanging on a tree, with his head full of thornes, his eyes full of teares, his eares full of blasphemies, his mouth full of gall, his whole person mangled and disfigured; and doth he ask her *woman, why weepest thou?* scarce three dayes since she beheld his armes, and legs racked with violent pulls, his hands and feet bored with nayles, his side and bowels pierced with a speare, his whole body torne with stripes, and gored in blood: and doth he ask her, *woman, why weepest thou?* she saw him on the crosse yeelding up his soul; and now she was about to annoynt his body,

body which was the only hope she had alive; but his body is removed, and that hope is dead, and she is left hopelesse of all visible help, and yet doth he ask her, *woman, why weepest thou?* O yes! though it may be strange, yet is it not a question without cause, she weeps for him dead, who was risen againe from the dead; she was fory he was not in his grave, and for this very cause she should have been rather glad, she mournes for not knowing where he lay, when as indeed and in truth he lay not any where, he is alive, and present, and now talks with her, and resolves to comfort her, and therefore *woman, why weepest thou?*

2. *Whom seekest thou?* she seeks Christ, and Christ asks her, *woman, whom seekest thou?* we may wonder at this also, if she seek Christ, why doth she not know him? or if she know Christ, why doth she seek him still? O *Mary!* is it possible thou hast forgotten Jesus? there is no part in thee but is busie about him, thy eye weeps, thy heart throbs, thy tongue complains, thy body faints, thy soul languisheth, and notwithstanding all this, hast thou now forgotten him? what, are thy sharpe eyes so weak sighted, that they are dazled with the Sun, and blinded with the light? O yes! a shower of teares comes betwixt her and him, & she cannot see him, or it may be her eyes were holden that she should not know him; or it may be he appeared *in some other shape*, such as resembled the Gardiner, whom she took him for; howsoever it was, she saw Jesus standing, but knew not that it was Jesus, and therefore saith Jesus to her, *woman, why weepest thou? whom seekest thou?* There is a double presence of Christ, felt, and not felt; the presence felt, is when Christ is graciously pleased to let us know so much, and this is an heaven upon earth. The presence not felt, is that secret presence, when Christ seems to draw us one way, and to drive another way. So he dealt with the woman of *Canaan*, he seemed to drive her away, but at the same time he wrought in her by his Spirit an increase of faith, and by that means drew her to himselfe. Thus may a soul suppose Christ lost, and seek and weep, and weep and seek, and yet Christ is present.

2. For *Maries* enquiry, she supposing him to be the Gardiner, said unto him, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.*

In the words we may observe, first her mistake; 2. Her speech upon her mistake.

1. Her mistake, *she supposing him to be the Gardiner*; O Mary! hath Christ lived so long, and laboured so much, and shed so many shoures of blood, to come to no higher preferment than a Gardiner? this was a very strange mistake; and yet in some sense, and a good sense too, Christ might be said to be a Gardiner; As 1. It is he that gardens all our souls, that plants in them the seeds of righteousness; that waters them with the dew of grace, and makes them fruitful to eternal life. 2. It is he that raised to life his own dead body, and will turne all our graves into a garden-plot, *thy dead men shall live together, with my dead body shall they arise, awake, and sing ye that dwell in dust, for the dew is as the dew of herbes, and the earth shall cast out the dead.* Isa. 26. 19. Besides, there is a mystery in her mistake; As Adam in the state of grace and innocency was placed in a garden, and the first office allotted to him, was to be a Gardiner; so Jesus Christ appeared first in a garden; and presents himselfe in a Gardiners likeness. And as that first Gardiner was the Parent of sin, the ruine of mankind, and the Authour of death; so is this Gardiner the ranfome for our sins, the raiser of our runies, and the restorer of our life. In some sense then, and in a mystery Christ was a Gardiner; but *Maries* mistake was in supposing him the Gardiner of that only place; and not the Gardiner of our souls. *Souls in desertion are full of mistakes, though in their mistakes are sometimes many mysteries.*

2. Her speech upon her mistake; *if thou hast borne him hence,* &c. we may observe. —

1. That her words to Christ are not much unlike the answer she gave the Angels; only she seems to speak more harsh to Christ, than she did to the Angels; to them she complaines of others; *they have taken away my Lord*; but to Christ she speaks as if she would charge him with the fact, as if he looked like one that had been a breaker up of graves, a carryer away of corfes out of their place of rest; *Sir, if thou hast borne him hence.* But pardon love, as it feares where it needs not, so it suspects very often where it hath no cause; *when love is as a losse; he, or any that comes but in our way, hath done it, hath taken him away.*

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2. That

2. That something she spoke now to Christ which she had not mentioned to the Angels. She said not unto them, *tell me where he is*, but reserved that question for himselfe to answer, *come, tell me where thou hast layd him*, *q. d.* thou art privy to the place, and with the action of removing Christ my Lord, Oh how she erres, and yet how she hits the truth! Jesus must tell her what he had done with himselfe, sure it was fittest for his own speech to utter, what was only possible for his own power to do,

3. That the conclusion of her speech was a meeke want or flourish, *and I will take him away*. Alas poore woman, she was not able to lift him up; there are more than one or two allowed to the carrying of a corps; and as for his it had more than an hundred pound weight of myrrhe and other odours upon it; sure she had forgotten that women are weak, and that she her self was but a woman, how was it possible that she should take him away? she could not do it; well, but she would do it though; *there is no essay too hard for love*; she exempts no place, she esteems no person, she speaks without feare, she promises without condition, she makes no exception, as if nothing were impossible that love suggesteth; the darknesse could not fright her from seeing our before day, the watch could not feare her from coming to the tombe where Christ was layd; she resolved to break open the scales, and to remove the stone, far above her strength; and now her love being more incensed with the fresh wound of her losse, she speaks resolutely, *I will take him away*, never considering whether she could or no; love is not ruled with reason, but with love; it neither regards what can be, nor what should be; but only what it selfe desireth to do.

4. That through all this speech she omits the principal verbe, she enquires for Jesus, but she never names him whom she enquires after. She could say to the Angels, *they have taken away my Lord*; but now she talks of one under the terme of him, *if thou hast borne him hence, tell me where thou hast layd him, and I will take him away*: him, him, him; but she never names him, or tells who he is; this is *solaciscuus amoris*, an irregular speech; but loves own dialect; *q. d.* who knows not him? why, all the world is bound to take notice of him; he is worthy to be the owner of all

all thoughts, and no thought in my conceit can be well bestowed upon any other than him. And therefore sit Gardiner, whosoever thou art, if thou hast borne him hence, thou knowest who I meane, thou canst not be ignorant of whom I love, there is not such another among the sons of men; as the Psalmist, *he is the fairest among the children of men*, or as the Spouse, *he is the chiefest of ten thousand*; and therefore tell me some news of him; of none but him; of him, and only of him; O tell me where thou hast layd him, and I will take him away. *A soul sick of love, thinks all the world knows her beloved, and is therefore bound to tell her where he is*; the daughters of Jerusalem were very ignorant of Christ, Cant. 5. 9. and yet *I charge you O daughters of Jerusalem (said the Spouse) if ye finde my beloved, that ye tell him I am sick of love.* Cant. 5. 8.

2. Christ appeares as known: *Jesus saith unto her, Mary; she turned her selfe and saith unto him, Rabboni, which is to say, Master.* Sorrow may endure for a night, but joy comes in the morning; she that hitherto had sought without finding, and wept without comfort, and called without answer, even to her Christ now appeares; and at his apparition these passages are betwixt them; first he speaks unto her, *Mary*; and then she replies unto him, *Rabboni, which is to say, Master.*

1. He speaks unto her, *Mary*! it was but a word, but O what life? what spirit? what quickening and reviving was in the word? the voyce of Christ is powerful; if the Spirit of Christ come along with the Word, it will rouse hearts, raise spirits, work wonders. Ah poore Mary, what a case was she in before Christ spake unto her? she ran up and down the garden, with O my Lord, where have they layd my Lord? but no sooner Christ comes, and speaks to her by his Spirit, and with power, but her mind is enlightened, her heart is quickned, and her soul is revived. Observe here the difference betwixt the Word of the Lord, and the Lord speaking that word with power and Spirit; we finde sometimes the hearts of Saints are quickned, fed, cherished, healed, comforted in the use of the meanes, and sometimes againe they are dead, senselesse, heavy, and hardened; nay, which is more, the very same truth which they heare at one time, it may be affects them, and at another time it doth not; the reason is, they heare but the Word of the Lord at one time, and they hear the Lord him-

selfe speaking that word at another time; *Mary* heard the Word of the Lord by an Angel, *woman, why weepest thou?* but her teares dropped still; she heard againe the Word of the Lord by Christ himselfe, *woman, why weepest thou?* and yet she weeps, and will not be comforted; but now Christ speaks, and he speaks with power, *Mary!* and at this word her teares are dried up, no more teares now, unlesse they be teares for joy; And yet againe, observe the way how you may know and discern the effectual voyce of Jesus Christ, if it be effectual, it usually singles a man out; yea, though it be generally spoken by a Minister, yet the voyce of Christ will speak particularly to the very heart of a man, with a marvelous kinde of Majesty and glory, stamp't upon it, and shining in it; take an humble, broken, drooping spirit, he heares of the free offer of grace, and mercy in Jesus Christ, but he refuseth the offers; he heares of the precious promises of God in Christ, but he casts by all promises as things that are generally spoken and applyed by man; but when the Lord comes in, he speaks particularly to his very heart, he meets with all his objections, that he thinks, *this is the Lord, and this is to me.* Thus *Mary* before heard the voyce of an Angel, and the voyce of Christ, *woman, why weepest thou?* it was a general voyce, no better title was then afforded, but *woman*; thou weepest like a woman; *O woman*, and too much a woman, *why weepest thou?* but now Christ comes nearer, and he singles her out by her very name, *Mary!* Oh this voyce came home, he shewed now that he was no stranger to her, he knew her by name: as sometimes God spake to *Moses*, *thou hast found grace in my sight, I know thee by name*; so Christ speaks to *Mary*, *thou hast found grace in my sight, I know thee by name.* Why now should this voyce be ineffectual? Oh now it works! now she knows Christ; which before she did not, and indeed this is the right way to know Christ, to be first known of Christ; But now (saith the Apostle) *after that ye have known God* (and then he corrects himselfe) *or rather are known of God*; for till he know us, we shall never know him a right. Now her dead spirits are raised, which before were benumbed; and no marvel that with a word he revive her spirits, who with a word made the world, and even in this very word shewed an omnipotent power. *The Gardiner had done his part* (saith one) *in making her all green on a sudden.* But even now her body seemed the

hearse.

Exod. 33. 17.

Gal. 4. 9.

hearse of her dead heart, and her heart the coffin of her dead soul; and see how quickly all is turned out and in, a new world now; Christs resurrection is *Mary Magdalens* resurrection too; on a sudden she revives, raised (as it were) from a dead and drooping, to a lively and chearful state.

2. *She said unto him, Rabboni, which is to say, Master.* As she was ravished with his voyce, so impatient of delay she takes his talke out of his mouth, and to his first and only word, she answered but one other, *Rabboni, which is to say, Master.* A wonder that in this verse but two words should passe betwixt them two; but some give this reason, that a sudden joy rousing all her passions, she could neither proceed in her own, nor give him leave to go forward in his speech. Love would have spoken, but feare enforced silence; hope framed words, but doubt melts them in the passage; her inward conceits served them to come out, but then her voyce trembled, her tongue faultred, her breath failed; why such is the state of them that are sick with a surfet of sudden joy; her joy was so sudden, that not a word more could be spoken, but *Rabboni, which is to say, Master.* Sudden joyes are not without some doubts or tremblings; when *Jacob* heard that his son *Joseph* was a live, his heart fainted, he was even astonished at so good-a news; when God restored the Jews out of captivity, they could think of it no otherwise than as a dream; when *Peter* was by an Angel delivered out of prison, he took it only for a vision or apparition, and not for truth; when Christ manifested his resurrection to his Disciples, it is said that for very joy they beleev-
ed not; their feares (as it were) kept back, and questioned the truth of their joyes. As in the sea when a storme is over, there remains still an inward working and volutation; even so in the minde of man, when its feares are blown over, and there is a calme upon it, there is still a *motus trepidationis*, a motion of trembling, or a kinde of solicitous jealousie of what it enjoyes. And this might be *Mary Magdalens* case; though she suddenly answered Christ, upon the first notice of his voyce, yet because the novelty was so strange, his person so changed, his presence so unexpected, and so many miracles were layd at once before her amazed eyes, she found (as it were) a sedition in her thoughts; her hope presumed best, but her feare suspected it to be too good to be true; and while these interchange objections and answers,

she views him better, but for the present, cannot speak a word more save this, *Rabboni, which is to say, Master.*

Joh. 20. 17.

5. For the consequents after this apparition, Jesus saith unto her, *touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and to your Father; and to my God, and your God.*

In these words we may observe, a prohibition and a command, the prohibition *touch me not*; the command, *but go to my brethren and say unto them, &c.*

Touch me not. It seems Mary was now fallen at his sacred feet, she was now ready to kiss with her lips his sometimes grievous, but now most glorious wounds. Such is the nature of love, that it covers me with its embraces, but if it were possible, to be transformed into itself, into the thing it loveth, Mary is not satisfied to see her Lord, nor is she satisfied to hear her Lord, but she must touch him, embrace his feet, and kiss them with a thousand kisses. Oh how she hangs, and clings about his feet! or at least how she offers to make towards him, and to fall upon him! — but on a sudden he checks her forwardness, *touch me not.*

What a mystery is this! Mary a sinner touched him, and she being now a Saint, may she not do so much? She was once admitted to anoint his head, and is she now unworthy to touch his feet? what meant Christ to debat her of so desired a duty? she had the first sight of Christ, and heard the first words of Christ after his resurrection, and must she not have the privilege of his first embracing? there is something of wonder in these words, and it puts many to a stand; and many an interpretation is given to take off the wonder. I shall tell you of some of them, though for my part I shall cleave only to the last.

Joh. 16. 7.

Quia nondum sanctum spiritum miserat ideo a tactu suo Mariam prohibebat, dicens nondum ascendit in celum, unde ipse per me spiritum sanctum ad vos misit. Ciril. lib. 10. in Joh. c. 16.

1. Some think that Mary not only essayed to kiss his feet, but to desire the fulfilling of the promise of the Spirit of Christ, this promise Christ made to his Disciples at his last Supper, *I will send you the Comforter*; and she expected it to be now performed after his resurrection: to which Christ answered, that he would not then give the Spirit unto her, for that as yet he was not ascended into heaven: whence the Spirit should come, q. d.

forbear

forbear *Mary*, if this be the meaning of thy complement, hands off, O touch me not, for I am not yet ascended to my Father.

2. Others think that *Mary* was forbidden to touch, because of her unbelief: she had not the least thought till just now that Christ was risen, or that he should ascend; and therefore she deserved not the least favour at his hands.

g. d. touch me not, for in thy faith I am not risen, nor shall I ascend unto my Father, thou art the first of men, thy heart is not united to my Lord, thou seekst for the living among the dead, and therefore thou art unworthy of a touch, or any approach; Ditch me not.

3. Others think that Christ forbade *Mary* to touch, because she looked upon it as the most manifest confirmation of her faith touching Christ's resurrection. There was a more sure and certain evidence of this thing than touching or feeling, and the discovery of that was to be after his ascension when the holy Ghost should be given, g. d. touch me not, for

I would not have my resurrection chiefly approved by the judgement of sense; rather expect a while till I ascend to my Father in heaven, for then I will send the holy Ghost, and he shall declare the truth and certainty of my resurrection far surer and better.

4. Others think that this touch was forbidden, that Christ might shew his approbation of chastity, and sanctity, and inward purity; *Mary* was now alone with Christ, and that he might give an example of most pure chastity he forbids her touch, which afterwards in presence of others he admits her and other Mat. 28 9. women too, for so it is said, that they came and held him by the feet, and worshipped him. And to this exposition the reason affixed doth well agree, for I am not yet ascended to my Father, g. d. for an example of holy chastity touch me not now; but hereafter in heaven I will give thee leave, when men and women shall be as the holy Angels, and shall neither marry, nor be given in marriage, then mayst thou touch, there

Noli me tangere, quia in fide tua nondum resurrexi, & ad gloria statum perveni, Hieronym. Epist. 95. c.

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there will be no need of the like example then as now; then I will not forbid thee, but till then especially if thou art alone, oh touch me not.

5. Others think that *Mary* too much doated upon that present condition of *Jesus Christ*; she looked upon it as the highest pitch of *Christs* exaltation, she desired no more happinesse than to enjoy him in that same condition wherein now she saw him; and thereupon said *Christ*, touch me not, for I am not yet ascended; q. d. O *Mary* fix not thy thoughts so much upon my present condition, in as much as this is not the highest pitch of my exaltation; I am not as yet attained to that, nor shall I attaine to it until I ascend; the degrees of my exaltation are first my resurrection. 2. My ascension, 3. My session at Gods right hand, but that is not yet.

6. Others think that *Mary* carryed it with too much familiarity towards *Christ*, she looked upon *Christ* as she did formerly, she had not that reverence or respect of *Christ* as she ought to have had, she differed not the mortal state of *Christ* from his new glorified estate after his resurrection; whereas with him the case was quite altered; he is risen in a far otherwise condition than he was, for now his corruptible hath put on incorruption, and his mortal hath put on immortality; he dyed in weaknesse and dishonour, but he is risen againe in power and glory; and as in another state, so to another end, he was not now to stay upon earth, or to converse here any longer, but to ascend up into heaven, q. d. though I be not yet ascended to my Father, yet I shall shortly ascend; and therefore measure not thy demeanour towards me by the place where I am, but by that which was due to me, and when thou wilt rather with reverence fall down a farre off, than with such familiarity seem to touch me; Thus touch me not.

7. Others think this prohibition was only for that time, and that because he had greater businesse for her in hand *Christ* was

Christum non aliud prohibuit Magdalene,

quia ne nimium temporis absumeret, prout antea solbat, ad pedes ejus, sed quam citius inde se expediret, ut de ejus resurrectione certiores faceret fratres suos. Card. Tolet. sup. Cap. 10. joh.

not willing now to spend time in complements, but to dispatch her away upon that errand; *go to my brethren, &c.* And the reason following suits with this comment, *for I am not yet ascended to my Father, &c.* thou needest not so hastily to touch me now, *for I am not yet ascended*; though I be going, yet I am not gone, another time will be allowed, and thou mayst do it at better leisure, only forbear now; and the first thing thou dost, *go to my brethren*; it will do them more good to heare of my rising, than it will do thee good to stand here touching, and holding, and embracing, and therefore in this respect, now *touch me not*.

8. Others think, that Christ in these words meant to weane her from all sensual touching, and to teach her a new and spiritual touch by the hand of faith; and to this sense the reason agrees well, *for I am not yet ascended*, or I shall quickly ascend unto my Father; till Christ were ascended, she might be touching with a sensual touch, but that would neither continue nor do her any good, but if she would learne the spiritual touch, no ascending could hinder that, one that is in heaven might be touched so: and hence it is, that if now we will but send up our faith, we may touch Christ to this day, and there will vertue come out of him. It was Christs care to weane *Mary* from the comfort of his external presence, and to teach her how to embrace him by a true and lively faith: he was not long to be seen in his visible shape, being shortly to ascend unto his Father; and therefore the maine businesse was to learne that touch, that would both continue and do her good to her soules health. And I beleve for this very cause, Christ would not stay long with any of his Disciples at any time; he only appeared to manifest himselfe, and to prove his resurrection, and then to weane them from all sensual and carnal touching; he would quickly have been gone. Observe, that a spiritual touch of Christ by faith, is that which Christ prefers before all touches, it is the Apostles saying, *hence forth know we no man* 2 Cor. 5. 17. *after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* The words have a double interpretation; As, 1. Henceforth know we him no more; if we

Christus loquitur de tactu, & de ascensione, non corporali, sed spirituali. Et exinde Magdalena à Christ Domini non illuminata fuit, ut deinceps non solum credideris, sed & alias feminas ad credendum intruderis. Vid. Aug. Tract. 21. in Joh. Serm. 60. de verbis Domini, & 252 & 255. de tempore Ambrosii. Luc. Urim. & lib. de Isaac. & animi. c. 5. & Ser. 58.

had any earthly carnal thoughts of Christ like unto the rest of the Jews, that he as the King of Israel should begin an earthly temporal Kingdome, and that we should enjoy all manner of earthly carnal priviledges, as honour, riches, power, yet now we know him no more, we have put off all such carnal imaginations of his Kingdome. Or, *21. Henceforth know we him no more*; we stand no longer affected towards Christ after any meerly humane, civil, or natural manner of affections, such as those beare to him, who conversed with him before his resurrection, but altogether in a divine and spiritual manner, agreeable to the state of glory, whereunto he is exalted. Some vilined the Ministry of Paul, below that of the rest of the Apostles, because he had not been conversant with Christ in the flesh, to which Paul answers, away with this fleshly knowledge, *henceforth know we no man after the flesh*; our way to deale with Christ is in a spiritual manner, yea the blessing is upon this manner, and not on that, *blessed are they that have not seen, and yet have believed*. It is said of Mary his mother, that she had a double conception of Jesus Christ, one in the womb of her body, another in the womb of her soul; the first indeed was more miraculous, the second more beneficial, that was a priviledge singular to her selfe, but this was her happinesse common to all the chosen, it is the work of the inward man that God accepts; a spiritual touch of Christ by faith is that which Christ prefers before all touches.

22. But go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God, this was the command of Christ; instead of touching him, she must go with a message to his Apostles, and this was more beneficial both to her and them. The first Preacher of this resurrection (besides the Angels) was Mary Magdalen; she that before had seven devils cast out of her, had now the holy Spirit within her; she that was but a woman, is now by Christ made an Apostle, *Apostolorum, Apostola*, the Apostles, for to them she was sent, and the message she was to deliver, it was *Christ rising and ascending*, and what were they but the Gospel, yea the very Gospel of the Gospel? this was the first Sermon that ever was made by any mortals of Christs resurrection; and this her fact had some reference unto Eves fault; a woman was the first messenger of

this

this our joy, because a woman was the first Minister of that our sorrow.

But what means he to speak of the ascension, when as yet we are but upon the resurrection? I suppose this was to prevent their mistake, who might have thought, if Christ be risen, why then we shall have his company againe as heretofore; no saith Christ, I am not risen to make any abode with you, or to converse with you on earth as formerly; my rising is in reference to my ascending; look how the stars not sooner rise, but they are immediately in their ascension; so Christ no sooner risen, but he is presently upon his ascending up.

But whither will he ascend? *to his Father, and our Father, to his God, and our God.* Every word is a step, or round of *7 steps* ladder, by which we may ascend up into heaven. As, *Father* is a name of much good will; there is in it bowels of compassion, Oh what tendernes is in a Father? and yet many a Father wants good means to expresse his good will unto his child; now therefore *God* is added that he may not be thought to be defective in that way; Oh blessed message! this is the voyce of a Father to his Son; *all that I have is thine*; now if this Father Luk. 15. 31. be also God, and if all that is *God* be also ours, what can we desire more than all that God hath; or all that ever God was worth? Oh but here is the question, whether his Father and God be also ours? that he is Christ's Father, and Christ's God, is without all question; but that his Father should be our Father, and that his God should be our God, this were a Gospel indeed; O then what a Gospel is this! *Go to my brethren, and say unto them, that our relations and interests are all but one, the same Father that is mine is theirs, and the same God that is mine is thine; his relations are made ours, and our relations are made his interchangably.* No wonder if Luther tell us that the best divinity lay in pronomes; for as there is no comfort in heaven without *God*, and no comfort in *God* without a *Father*; so neither is there comfort in *Father*, heaven, or *God*, without *us*; to give us a property in them all. O the blessed news that Christ tells *Mary*, and that *Mary* tells us, *I ascend to my Father, and your Father, to my God, and your God.* Oh what dull hearts have we that are not more affected with this blessed news? no sooner was Christ risen from the dead, but he takes care in all haste to appeare to

Ila. 9. 3.

Mary; and no sooner he appears to her, but he sends her away in all haste to others, *go to my brethren, and tell it them*, he would both have *Mary* and the rest of his Apostles to heare of his loving kindnesse betimes in the morning; why alas! they had for some dayes been amazed with sorrow and feare: but now he provides for their joy; and no sooner they heare the news, but *they joy according to the joy in harvest, and as men rejoyce when they divide the spoyle*. Christs resurrection was a cause of unspeakable joy to them, how is it that we heare the very same glad-tydings, and yet we are no more affected with them? come Christians sith the occasion extends to us, and is of equal concernment to us, let us tune our hearts to this key, that as upon Christs absence, we may weep with them that weep, so upon his returne, we may spring out in joy, and rejoyce with them that rejoyce. So much of the first apparition.

SECT. 6.

Of Christs apparition to his ten Disciples.

Joh. 20. 19, 20.

ON this day some reckon five apparitions, but of them five, as we have seen the first, so I shall now only take notice of the last. *Then the same day at evening, being the first day of the week, when the doores were shut, where the Disciples were assembled for feare of the Jews, came Jesus, and stood in the midst, and saith unto them, peace be unto you, and when he had so said he shewed unto them his hands and his feet.* In these words we have the apparition of Christ with all its circumstances. As, 1. When he appeared. 2. Where he appeared. 3. To whom he appeared. 4. How he appeared. So necessary was it to confirme this point, that not a needful circumstance must be wanting. And first is layd down the time; *then the same day at evening, being the first day of the week.*

How exact is the Evangelist in this circumstance of time? it was the same day, the same day at evening; and yet lest the day might be mistaken, it was the same day at evening, *being the first day of the week.* 1. It was the same day (i.) the very day of rising;

rising; he could not endure to keep them in long suspense; the Sun must not down, before the Sun of righteousness would appear. *The same day* that he appeared to *Peter*, to the two Disciples going to *Emmans*, to the woman coming to the sepulchre, and to *Mary Magdalen* as we have heard, the very same day he appears to the ten. Oh what a blessed day was this? it was the day of his resurrection, and the day of these several apparitions.

2. It was the same day at evening. Both at morn, noone, and evening Christ shewed himselfe a live by many infallible proofes. Early in the morning he appeared to *Mary*, and presently after to the three *Maries*, who touched his feet, and worshipped him. About noone he appeared to *Simon Peter*, in the afternoon he travelled with two of his Disciples almost eight miles to the Castle of *Emmans*; and in the evening of the same day he returned invisible from *Emmans* to *Jerusalem*. At all times of the day Christ is prepared, and preparing grace for his people.

3. It was the same day at evening, being the first day of the week. Τῇ πρώτῃ τοῦ σαββάτου, that is in one of the Sabbaths, but the Greek words are an Hebraisme, and the Hebrews use often by one to signifie the first, as in *Gen. 1. 5. the evening and the morning were one day (i.) the first day.* And whereas the Greeks found one of the Sabbaths; τὸν σαββατον must be understood either properly, for Sabbaths; or else figuratively signifying the whole week; and this acception was usual with the Jews, so the Evangelist brings in the Pharisee speaking Νηστεύομεν δύο σαββάτους, *I fast twice in the Sabbath (i.) in the week*, for it is impossible to fast twice in one day; and hence the translatour render it thus, primo die hebdomadis, on the first day of the week. In which is a discovery of his mercy; Christ took no long day to shew himselfe to his Apostles, nay he took no day at all, but the very first day. When *Joseph* shewed himselfe unto his brethren, he would not do it at first, and yet he dealt kindly, and very kindly with them; O but Christs kindnesse is far above *Josephs*, for on the first day of the week, the very same day that he rose from the dead he appears unto them. Thus for the time.

2. For the place, it is layd down in this passage, where the Disciples were assembled. Now if we would know where that was,

Luk. 24. 33. the Evangelist *Luke* speaks expressly, it was in *Jerusalem*; but in what house of *Jerusalem* it is unknown; only some conceit that it was in the house of some Disciple wherein was an upper room. This upper room according to the manner of their buildings at that time was the most large and capacious of any other, and the most rettyed and free from disturbance, and next

Mede Churches. Mede tells us expressly, this was the same room wherein Christ celebrated the Passover, and instituted the Lords Supper, and where on the day of his resurrection he came, and stood in the midst of his Disciples, the doores being shut; and where eight dayes after, the Disciples being within, he appeared againe to satisfie the incredulity of *Thomas*; and where the Apostles met after Christ was ascended. Then returned they unto *Jerusalem* from the mount called *Oliver* — and when they were come in, they went up into an upper room, where abode both *Peter*, and *James*, and *John*; and the rest. If this be true, it should seeme that this was this upper room, first consecrated by Christ at his institution, and celebration of the Lords Supper, was thenceforth devoted to be a place of prayer, and holy assemblies: and for certaine the place of this ~~room~~ was afterwards inclosed with a goodly Church, known by the name of the Church of *Syon*; to which *Jerome* made bold to apply that of the Psalme, the Lord loveth the gates of *Syon*, more than all the dwellings of *Jacob*.

Nicephor l. 8.
Eccl. 1. 13, 13.
Plal. 87. 2
Jerom. in Epist.
phio Paul. e
Epist. 27.

Now of this upper room the doores are said to be shut, and the reason by way of adjunct is for feare of the *Jews*; they were shut up as men invironed and beleaguered with enemies, and here a question is raised, whether Christ could enter, the doores being shut? the text is plaine, that he came in suddenly, and because of his sudden presence (the doores being shut) they were terrified, and affrighted; and supposed that they had seen a spirit. The antients speaking of it, tells us, that he entred while the doores were shut, and yet he was no phaniasme, but he had a true body consisting of flesh and bones. Now how such a body consisting of crasse parts, should enter into the room, and no place at all open, is a great question; but 'tis generally answered, that it was by miracle. As by miracle he walked on the sea, *Mat. 10. 25.* and as by miracle he vanished out of their sight, *Luk. 24. 31. 16.* By miracle he came in, the doores being shut. I know it is against the nature of a body,

Luk. 24. 37.

Aug. Serm. 59.

Aug. in Serm.
Pasch.
Just. quest. 17
Qui intravit
per ostia clausa
non erat phan-
asma, &c.
Christ.

dy, that one should passe through another, both bodies remain-
ing entire; and it is an axiome in Philosophy, that penetration of
bodies is merely impossible; yet for my part I shall not dispute
the power of the Almighty; this answer is enough for me to all
the objections, either of Papists or Lutherans; that the creature
might yield to the Creator, and the Creator needed me to passe
through the creature; Christ came in when the doores were shut,
either causing the doores to give place, the Disciples not know-
ing how; or else altering the very substance of the doores, that
his body might passe through them without destruction; I
know not but he that thickened the waters to carry his
body, might also attenuate the doores to make way for his
body.

3. For the persons to whom he appeared, they were his Dis-
ciples; they that were shut up in a conclave, not during to step
out of doores for feare of the Jewes, to them now Christ appear-
ed. It is Christs usual course to appeare to them who are full of
feares, and griefes, and most in dangers; when thou passest through
the waters I will be with thee, and through the rivers they shall not
overflow thee. — yea though I walk through the valley of the shadow
of death, I will feare no evil. (saith David) for thou art with me.
He was with Joseph in prison, with Jonas in the deep; with Daniel
in the Lyons den, with the three children in the fiery furnace,
Lo I see foure men (said Nebuchadnezzar) walking in the midst
of the fire, and the forme of the fourth is like the Son of God. And
thus he was with Paul, when he stood before Nero, though all
men forsook me, yet Christ the Lord stood by me, and strengthened me.
And do not his apparitions this day speak thus much? when
Mary was full of griefe, then Christ appeared to her; when the
two Disciples travelling towards Emmaus, talked together of
all those things which had happened, and were sad, then Christ
appeared to them. And when all the Apostles were afraid of
the Jewes, and therefore shut the doores that none might
enter, then Christ appeared to them, they were his Disciples;
his sad, distracted, timorous Disciples to whom Christ ap-
peared.

4. For the manner how he appeared, it appeares in these pas-
sages. 1. He stood in the midst. 2. He said peace be unto you.
3. He shewed unto them his hands and his side.

1. He

Isa. 43. 2.
Psal. 124.

Dan. 3. 24.

2 Tim. 4. 16.
17.

Luk. 24. 17.

1. *He stood in the midst.* Herein here presents himselfe as a common good; things placed in the midst are common; and he stands in the midst as a common Saviour, and hence it is that our faith is called a common faith, *so Tytus my son after the common faith:* and our salvation is called a common salvation, *I gave all diligence to write unto you of the common salvation.* And in that way as salvation is common, Christ Jesus is called a common Saviour; behold I bring you glad tidings of great joy which shall be to all people, for unto you: (unto all you) is borne in the City of David a Saviour, which is Christ the Lord. This posture of Christ (standing in the midst) declares that he despiseth none, but that he takes care of them all. Some observe, that all the while Christ was on earth, he most what stood in this posture; at his birth he was found in a stable in the midst of beasts; in his childhood he was found in the Temple *in the midst of the Doctors*; in his manhood, John the Baptist told them, *where standeth one in the midst of you, whom ye know not*; and he said of himselfe, *I am in the midst of you as one that serveth*; at his death that very place fell to his turne: for they crucified him in the midst betwixt two thieves, *one on the right hand, and the other on the left*: And now at his rising there we finde him againe, the Disciples in the midst of the Jews, and he *in the midst of his Disciples*: After this in Patmos, John saw him in heaven *in the midst of the throne*; and in earth he saw him *in the midst of the seven golden candlesticks*; and in the last day he shall be in the midst too, *of the sheep on his right hand, and of the goates on his left.*

But I finde there is yet more in it, *that he stood in the midst*: for the midst is Christs place by nature, he is the second person in the Trinity; and the midst is Christs place by office, he dealeth betwixt God and man; and the midst is Christs place in respect of his person he is God-man, one that hath interest in both parties; it was the middle person who was to be the middle one, that undertook this mediation betwixt God and us. We read in the Roman history, that the Romans and Sabines joyning battel together, the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrel; and by their mediation who had a peculiar interest in either side, they who before stood upon highest termes of hostility, did now joyne them-

Tit. 1. 4.
Jud. 3.

Luk. 2. 10, 11.

Luk. 1. 46.

Joh. 1. 26.

Luk. 2. 27.

Luk. 23. 33.

Rev. 7. 17.

1. 13.

Mat. 25. 33.

themselves together into one body and state: God and we were enemies, but Christ stood in the midst to reconcile us unto God, and to slay this enmity; and to this purpose, Christ is called *mediator*, a Mediatour, a terme peculiar to the Scriptures, not to be found amongst prophane Authours. O what comfort is here to see Jesus Christ stand in the midst: now may the Disciples behold him as their blessed peace-maker, their Mediatour, as one that hath slain the enmity; not only that enmity betwixt men and men, Jews and Gentiles, but also betwixt God and men. This he did by his death, and now he declares it at his resurrection, for so the Apostle there goes on; *having slain the enmity by his crosse, he came and preached peace*; and so the Evangelist here goes on; after his resurrection *Jesus came and stood in the midst, and said unto them, peace be unto you*. You see how he stood.

Eph. 2. 16.

Ver. 17.

2. What he said, this is the next passage, *he said peace be unto you*, a seasonable salutation; for now were the Disciples in feare and trouble; they had no peace with God, or man, or with their own consciences; and therefore a more welcome newes could not have come; I suppose this peace referres to all these.

1. It speaks their peace with God; sin was it that brought a difference betwixt God and man, now this difference Jesus Christ had taken away by his death, *Behold the Lamb of God which takes away the sins of the world*; he had taken it away in its condemning power, or as to it's seperating power betwixt God and them, this was the great designe of Christs coming to make peace betwixt God and man; his Father imposed this office upon him, and Jesus Christ undertook it, and discharged it, and now he proclaimes it, in the first place to his Disciples, *peace be unto you*.

Joh. 1. 29.

2. It speaks their peace with man: I know no reason why we should exclude civil peace out of Christs wish, many, and many a promise and precept we have in the Word scattered here and there to this purpose, *And I will give peace in the land, and ye shall lye down, and none shall make you afraid*. — *And thou shalt be in league with the stones of the field, and thou shalt know that thy Tabernacle shall be in peace, and seek the peace of the City* — and *pray unto the Lord for it, for in the peace thereof shall ye have peace*.

Lev. 26. 6.

Iob 5. 23. 24.

Jer. 29. 7.

Heb. 12. 14.

B b b b

And

Rom. 12.19.

And follow peace with all men, and believe, without which no man shall see God: *Orem pacem* was ever a clause in the prayers of the primitive Church, that the world might be quiet; I am sure it is Christs command; if it be possible as much as lieth in you, live peaceably with all men.

Psal. 122.3.

Eph. 4.4,5,6.

It speaks their peace among themselves, peace one with another: Such is, or should be the condition of the Church, *Jerusalem is builded as a City, that is compact together*, or at unity within it selfe, the Apostle dwells on this unity, *there is one body, and one Spirit, and one hope, and one Lord, and one faith, and one baptism, and one God, and Father of all, who is above all, and through all, and in you all.*

Mark. 9.50.

A.G. 4.32.

The Church is a Court, whose very pillars are peace; the building of Christianity knows no other materials to work upon; if we look upon the Church it selfe, *there is one body*; if upon the very soul of it, *there is one Spirit*; if upon the endowment of it, *there is one hope*; if upon the head of it, *there is one Lord*; if upon the life of it, *there is one faith*; if upon the doore of it, *there is one baptism*; if upon the Father of it, *there is one God and Father of all, who is above all, and through all, and in you all*; it was sometimes Christs command unto his Apostles, *have salt in your selves, and have peace one with another*; and as a blessed effect of this salutation, (for I look upon them as words full of vertue) the Apostles and Churches of Christ in primitive times kept a most sweet harmony, the multitude of them that believed, were of one heart, and of one soul.

4. It speaks peace within, peace of conscience; the Apostles had exceedingly fallen from Christ; one betrayed him, and another denyed him, but all run away, and left him alone in the midst of all his enemies; and yet to them he speaks this salutation, *peace be unto you*; I know not a better ground for comfort of poore humbled sinners than this is; it may be you have dealt very unkindly with Jesus Christ; you have forsok him, denyed him, forsworne him; O but consider, all this hindred not Christs apparition to his Apostles; he comes unexpected, and quiets their spirits; he stayes not till they had sued to him for mercy, or pardon, but of his meer love, and free grace, he speaks kindly to them all, he stills the waves, and becalmes their troubled spirits,

spirits, working in them according to his words, *peace be unto you.*

O the sweet of peace ! it is all wishes in one ; this little word is a breviary of all that is good ; what can they more than to have peace with God, and peace with men, and peace within ? sure there is much in it, because Christ is so much upon it, at his birth the Angels sang, *glory to God in the highest, and on the earth peace* ; at his baptizing the form of a dove lighted upon him, and what meant this but peace ? in his life the fort of integrity was his court, and what was here but peace ? neare his death he gives peace as a legacy to his Church, *peace I leave with you, my peace* Luk 2:14.
I give you ; at his resurrection his first salutation to his Apostles is a wish of peace, *peace be unto you* ; what can I say more to make us in love with peace ? why all Christ did, and all Christ suffered was for peace ; he prayed for it, *neither pray I for these alone, but for them also which shall believe on me, that they all may be one,* Joh. 14:17.
as thou Father art in me, and I in thee, that they also may be one in us. And he wept for it, *if thou hadst known, even thou at least in this thy day the things which belong unto thy peace.* Joh. 17:20, 21.
And he dyed to purchase it, *but ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace.* Luk. 19:42.
Of this we need no other prooffe or signe, but that of the Prophet *Jehoshaphat* ; when the sea wrought and was tempestuous, *what should we do unto thee* (said the Mariners) *that the sea may be calme unto us ?* and he said *take me up and cast me forth into the sea, and so shall the sea be calme* ; when that great enmity was betwixt God and us, what shall I do (said God) that my justice may be satisfied, and my wrath appeased, and that there may be a calme ? why, take me (said Christ) and cast me forth into the sea, let all thy waves and thy billows go over me, make me a Peace-offering and kill me, that when I am dead there may be a calme, and when I am risen I may proclaime it, saying, *peace be unto you.* You heare what he said. Eph. 2:13, 14.
Jona. 1:11, 12.

3. What he shewed ; this is the next passage, *he shewed unto them his hands, and his side.* I look upon this as a true and real manifestation of his resurrection : And we finde that without this *Thomas* professed he would never have believed, *except I shall see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not believe.* Joh. 20:25.

Believe. But a question, or two is here raised, as whether these wounds and prints of the nayles and speare, can possibly agree with a glorified body? and why Christ retained those wounds and prints? for the first, whether those prints could agree with a glorified body? Some affirme it with much boldnesse; and they say that Christ not only retained those prints whilest he abode upon earth, but now that he is ascended into heaven he still retaines them; for my part I dare not go so far, because Scripture is silent; but the day is a coming when we shall see Christ face to face, and then we shall know the truth of this: only I conceive that Christs body yet remaining on earth was not entred into that fulnesse of glory as it is now in heaven, and therefore he might then retain some scars, or blemishes, to manifest the truth of his resurrection unto his Disciples, which are not agreeable to his state in heaven. But this I deliver, not as matter of faith; reasons are produced both wayes by the antient writers, and I refer you to them.

For the second, why Christ retained these wounds and prints? many reasons are rendred though I shall not close with all.

1. Some think those skarrs or prints were as the trophies of his victory; nothing is more delightful to a lover, than to beare about the wounds undergone for his beloved, and nothing is more honourable for a Souldier than to shew his wounds undergone for his countries good; what are they but as so many arguments of his valour, and tophies of his victory? this was *Bede* sense, *Christ reserved his skarrs, not from any impotency of curing them; but to set out the glory and triumph of his victory over death and hell.*

2. Others think those skarrs or prints were for the setting out of Christs splendor and beauty, as in cut or pinckt garments the inward filkes do appeare more splended, so in Christs wounds there appeares inwardly far more beauty. *Aquinas* affirmes, that in the very place of the wounds there is a certaine special comeliness in Christ. And *Augustine* thinks, that the very *marigres* may retain some skarrs of their wounds in glory, because there is no deformity, but dignity in them; and besides a certaine beauty may shine in their bodies answerable to their vertues wherein they excelled.

3. Others

Beda. in Luc.

*Thom. 3. part. 4.
93. a. c. 1.
Aug. 22 de
viti. Dei.*

Mat. 28, 1.
Mark 16, 1.

Mark

3

At first he appeared to one, even to *Mary Magdalen*; and after he appeared to two, saith *Matthew*, to *Mary Magdalen*, and the other *Mary*; or to three saith *Mark*, to *Mary Magdalen*, *Mary the mother of James*, and *Salome*, but of this apparition he is seen of ten at least; and to confirme their faith, not a considerable circumstance must be wanting; here is time, and place, and persons to whom he appears, and the manner how he appears, he stands in the midst to be seen of all, he speaks to them, breathes on them, eates with them, and shews them his hands and his side: *JO* the wonderful condescensions of Christ! what helps doth he continually afford to beget in us faith? if we are ignorant he instructs us, if we erre, he reduceth us, if we sin he corrects us, if we stand he holds us up, if we fall down he lifts us up againe, if we go he leads us, if we come to him he is ready to receive us; there's not a passage of Christ betwixt him and his, but 'tis an argument of love, and a meanes either of begetting, or of increasing faith: O then believe in Christ, yea believe thy part in the death and resurrection of *Jesus Christ*; considering that these apparitions were not only for the Apostles sakes, but if Christ be thine, they were for thy sake, that thou mightest believe, and be saved. But I shall have occasion to speak more of this in the Chapter following. So much of the second apparition as it is recorded by the Evangelist *John*.

SECT. 7.

Of Christs apparition to all his Apostles

Immediately after this apparition to his ten Apostles, the next is to all his Apostles, not one being absent; and after eight dayes, againe his Disciples were within, and *Thomas* with them, *Joh. 20, 26, 27.* then came *Jesus*, the doores being shut, and stood in the midst, and said, peace be unto you, then saith he to *Thomas*, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithlesse, but believing; and *Thomas* answered, and said unto him, my Lord, and my God; *Jesus* saith unto him

him, Thomas, because thou hast seen me, thou hast believed, blessed are they that have not seen, and yet have believed.

In the whole story we have Christs apparition, and the fruits of it.

1. For the apparition (as in the former) we have, 1. The time, 2. The place, 3. The persons to whom he appeared, and, 4. The manner how he appeared.

1. For the time, and after eight dayes; it was on the same day seven-night after the former apparition, which was the first day of the week, and now because of his resurrection, and apparition, called the Lords day; *I was in the Spirit on the Lords day.* (this in my apprehension) makes much for the honour of the Lords day: the first assembly of the Apostles after Christs death, was on the first day of the week, and the second Church-assembly that we reade of, was againe on the first day of the week, *And after eight dayes*, a signe that the Lords-day-Sabbath was on the first day indicated, and that the more solemne assemblies of Gods people, were hence-forth to be on the Lords dayes. It is an usual observation, that *things and persons which are named the Lords, are sacred and venerable, in an high degree*; as the grace of our Lord, *Rom. 16. 24.* the Spirit of the Lord, *2 Cor. 3. 17.* the beloved of the Lord, *Rom. 16. 8.* the glory of the Lord, *2 Cor. 3. 18.* the Word of the Lord, *1 Tim. 6. 3.* the cup of the Lord, *1 Cor. 11. 27.* *Augustine* tells us that the Lords resurrection promised us an eternal day, and that it did consecrate unto us the Lords day. Surely then this day must needs be venerable, and a solemne day among us Christians. Now it was that as the rising of the Sun dispelleth darknesse, so Christ the Sun of righteousness shined forth unto the world by the light of his resurrection; and hence we reade of the Apostles observation of this very day above all others; *The first day of the week, the Disciples being come together to break bread, Paul preached unto them:—and concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.* Charitable contributions, and Church-assemblies were in use and practise on the first day of the week, (i.) on the Lords day. An argument sufficient to me against all the opposers of this sacred truth, that the first day of the week is our Christian Sabbath; why then Christ:

Rev. 1. 10.

Aug de verb.
Apost. Serm.

Act. 20. 7.

1 Cor. 16. 1, 2.

Christ arose, and at sundry times appeared before his ascension, and after his ascension Christ sent down the holy Ghost on that very day; and after the sending of the holy Ghost, the Apostles then preached, the Churches then assembled, charities were then gathered, the Lords Supper was then celebrated; Christs first apparition was on that day, and after that day finished, not any other apparition before this time, *And after eight dayes.*

2. For the place, it is said to be within; probably it was the same house wherein the former apparition was; the house wherein Christ celebrated the Pascheover, and instituted the Lords Supper, wherein was the *large upper roome made ready for Christ*; In this upper roome immediately after Christs ascension, was that famous assembly of all the Apostles; as we have heard. And in this upper roome was that other famous assembly of all the twelve when the holy Ghost came down upon them in cloven tongues of fire at the feast of Pentecost, and if we may beleve tradition, in this upper roome the seaven Deacons (whereof Stephen was one) were elected and ordained. And in this upper roome the Apostles and Elders of the Church at Jerusalem held that council, the patterne of all councils, for the decision of that question, *whether the Gentiles that beleevved were to be circumcized?* in this upper roome the Apostles and Disciples frequently assembled for prayer and supplications; *yea they continued there with one accord in prayer and supplication*, and hence Cyril who was Bishop of the place, calls it *ἡ ἐκκλησία τῶν ἀποστόλων*, the upper Church of the Apostles; but of this upper roome, and of the doores of it being shut, we have spoken before.

3. For the persons, they were his ten Disciples to whom he had appeared formerly, only now Thomas was with them, and so the number is compleate, which before was not; his Disciples were within, and Thomas with them; and why Thomas with them? was not Thomas one of them? was not Thomas a Disciple of Christ as well as the rest? I grant; but Thomas is added, because Thomas was not present at the last apparition, and this apparition was more especially for Thomas his sake; O the admirable love of Christ towards poore sinners! observe, in Christ are bowels of mercy to his straying sheep; the Disciples in danger had fled away from Christ, but he will not fly away from them; no, no,

no, he seeks them, he stands in the midst of them, and he comes againe with an olive branch of peace, saying, *peace be unto you.* Of all these we have touched before; but here is something new; a new mercy breaking out on faithlesse *Thomas*; Christ proves it by lively examples, and strong arguments, that he will *not quench the smoking flaxe, nor break the bruised reede*; that *he came to seek and to save that which was lost*: that he was sent to binde up the broken hearted, and to heale the sick, to reduce the abject, and to bring to the fold the straying sheep; for the sake of one *Thomas* Christ appeares againe, that to him as well as the rest he might communicate his goodnesse, bequeath his peace, and confirme him in this necessary poynt of faith, that he was risen againe. *O the goodnesse of Christ! like as a Father pitieth his children, so the Lord pitieth them that feare him*; he that left the ninety and nine in the wilderness to go after that sheep that was lost, declares his desire to save sinners, of all that thou hast given me I have not lost one; not one of his sheep; he may suffer them a while to stray, as this one Disciple, who continued incredulous for one whole week, but a Lords day comes, and then Christ appears in the midst of the candlesticks, the Lord is not slack concerning his promise, (as some men count slacknesse) but he is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Humbled sinners that despaire in themselves, may here finde encouragement, it is their usual cry, *O my sins! these sins are heinous, these sins will damne me.* Oh but consider, hath not the Lord pardoned as great sins? if thou art wicked, consider the Publican, if thou art unclean, remember *Magdalen*, if thou art a thief, a man-slayer, muse on that thief that was crucified with *Jesus Christ*, if thou art a blasphemor, call to minde the Apostle *Paul*, who was first a wolfe, and then a Shepherd; first leade, and then gold; first a *Saul*, and then a *Paul*; if thou art faithlesse, dffident, an unbeleever, one that hath turned thy back on Christ, fled away from thy colours, look on *Thomas*, he fled away from Christ as soon as any, and he is longest from Christ after his resurrection of all the rest; and though his fellow Disciples say *they had seen the Lord, and that he was risen indeed*, yet this will not sinke into his head; he will not acknowledge it, but is most peremptory, except he see in his hands the print of the nayles, and put his fingers into the print of the

Isa. 42.3.

Luk. 19.10.

Psal. 103. 13.

Joh. 17.12.

1 Pet. 3.9.

Joh. 20.25.

Ccccc

nayles,

*to have
goodnesse
of Christ*

sayles, and thrust his hand into his side, he will not believe. Oh
 why should any sinner despaire of mercy? thou sayst *I am wicked*,
 and God saith to thee, *as I live saith the Lord God, I have no*
 pleasure in the death of the wicked, but that the wicked turne from
 his way, and live: thou sayst *I am an unbeliever*, I am shut up in
 the prison of unbelief, under bolts, and fetters, that I cannot stir one
 inch towards heaven; why so was Didymus, and yet he obtained
 mercy; and the Apostle tellens, that God hath concluded all, or
 shut up altogether in unbelief, that he might have mercy upon all.
 He despiseth none, reject none, abhors none, unlesse they con-
 tinue to despise, reject, and abhorre the Lord; Oh what a sweet
 poynnt is here to gaine sinners, to move, to melt, to thaw hard
 hearts? the incredulitie of this Disciple turnes to our profit; and
 tends more to the confirmation of our faith, if we are but weak,
 then the very faith of all the other Disciples of Jesus Christ; had
 not Thomas disbelieved, we had not received so great encourage-
 ments, to have beleevd in Christ, as now we have.

Excuse me that I speak thus much to encourage sinners to
 come in to Christ, I would be sometimes a Boanerges, and some-
 times a Barnabas; a son of thunder to rouse hard hearts, and a
 son of consolation to cheere up drooping spirits. All Ministers
 may learne of the great Shepheard and Bishop of our souls, to
 have a respect in their ministry to one sinner, to one incredulous
 Thomas; we cannot be ignorant of these Scriptures, *him that is*
weak in the faith receive you. — And to the weak I became as
 weak, that I might gaine the weak. — And we exhort you bre-
 thren, *warne them that are unruly, comfort the feeble minded, sup-*
port the weak, be patient towards all men. — And of some have
 compassion, making a difference; and others save with feare, pulling
 them out of the fire. — And brethren, if a man be overtaken in a
 fault, ye which are spiritual, restore such a one in the spirit of meek-
 nesse. — And the servant of the Lord must not strive, but be gentle
 unto all men, apt to teach, patient in meeknesse, instructing those that
 oppose themselves, if God peradventure will give them repentance.
 Deare souls! how do we long for your conversion and salvation?
 how are you in our hearts, in our prayers, in our Sermons? my
 little children how do we travel in birth againe untill Christ be
 formed in you? how gladly would we spend and be spent for you,
 though the more abundantly we love you, the lesse we are loved of
 you?

you? If I knew but one *Thomas* in the great assembly of Gods people, I should think it as a crown, and the glory of my ministry to persuade this man into faith. Christ in this apparition eyes one especially above all the rest; *when his Disciples were within, and Thomas with them, then came Jesus.*

4. The manner how he appeared, 1. *He came, the doores being shut.* 2. *He stood in the midst.* 3. *He said peace be unto you.* All these we have dispatched in the former apparition; I shall therefore proceede to that which is peculiar to this, *then, saith he to Thomas reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithlesse but believing.* In this apparition he argues his resurrection, Joh. 20. 27.

1. From words. 2. From deeds.

1. From words, *Thomas* had said, *except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleeve.* Now Christ repeats the very selfe same words, and therein gives in one argument of his resurrection; for if Christ could know what *Thomas* had said, how is he but alive, and risen from the dead? the dead have not sense, much lesse the use of reason, but least of all the knowledge of anothers minde; but Christ hath sense, and reason, science and omniscience; observe, *though Christ be absent as in his bodily presence, yet he understandeth all our thoughts, and if need were, he could repeate all our sayings, word by word;* how then may this convince all unbelievers in the world, that Christ is risen? that he that was dead, now liveth, and that he is alive for ever more?

2. He appears arguing his resurrection from deeds, wherein is an act and object. 1. The act is, *Thomas* seeing and feeling, *q.d. Thomas, thou wilt not beleeve except thou seest, and feelest,* now this is against the nature of faith; it consisteth not in seeing or feeling, but on the contrary, *faith is the substance of things hoped for, and the evidence of things not seen.* Indeed in things natural a man must first have experience, and then beleeve; but in divine things a man must first beleeve, and then have experience; and yet to help thy unbelief (saith Christ) I am willing thus far to condescend, and to yeeld unto thy weaknesse, *come, feele the print of the nayles, and of the speare, come, reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my* Hcb. xi. 1.

side, and be not faithlesse, but believing. Christ compassionates his children, though full of weaknesse and wants; he pities them that feare him, for he knoweth our frame, he remembreth that we are but dust. 2. The object is Christ seen or felt; his prints, and his skars, are the very witnesses of our redemption, and of his resurrection; they declare that Satan is overthrown, that death and hell are swallowed up in victory, that he hath spoyled principalities and powers; and to this purpose are these texts, who is this that cometh from Edom, with dyed garments from Bozrah? By Edom is meant death; by Bozrah (the chief City of Edom) is meant the state of the dead or hell, from both which Christ returned at his glorious resurrection, for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption, Psal. 16. 10. Now saith the Prophet, or some Angel, who is this that cometh from Edom, with dyed garments from Bozrah? who is this that cometh so triumphantly, with the keyes of Edom, and Bozrah, of death and hell at his girdle? to which the answer is given, I that speak in righteousness, mighty to save; as much as to say, it is I Jesus Christ, I that am righteous in speaking, and mighty in saving; whose Word is truth, and whose work is salvation, it is I, even I; this answer given, another question is propounded, wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? q. d. here's nothing but skars, and wounds, and blood; if thou art so mighty to save, how comes thy apparel to be so red, and sprinkled, or stained with blood? to which Christ answers, I have troden the wine-press alone, — and I will tread them in mine anger. I was trod, and pressed, till the very blood streamed out of my hands, and feet, and side; so pressed, that they pressed the very soul out of my body. See here, behold my hands, and my feet, and my side, that it is I my selfe, I have trod the wine-press alone. But as I was trod, so I will tread; up he gets, and he treads on them that trod on him; his enemies of Edom, and Bozra are now like so many clusters under his feet, and he tramples upon them as upon grapes in a fat, till he makes the blood spring out of them, and all to sprinkle his garments, as if he had come out of the wine-press indeed. See here a double sight, his own blood, and his enemies blood; here's the blood of the Lamb that was slaine, and the blood of the dragon that was trodden upon; here's a show both of his passion and resurrection, of

of his suffering and triumphing; — another text of this nature; and one shall say unto him, *what are these wounds in thy hands?* Zach. 13. 6; then he shall answer, *those with which I was wounded in the house of my friends.* I know in the stead of Christ some have applied these words to the false Prophets, as if they had passed through the Churches discipline, and so had received their wounds. But others refer them to Jesus Christ, of whom without contraversion the next verse speaks; and of whom the first verse of this chapter speaks, and to whom after a long parenthesis the Prophet seems to returne; and one shall say unto him (who was the fountain opened) *what are these wounds in thy hands?* or as the Septuagint, *in the midst of thy hands?* a wonder it is to see those prints and skars in the hands of Christ; and therefore is the question, *what are these wounds?* to which Christ answers, *those with which I was wounded in the house of my friends,* (i.) in the house of my beloved, the children of Israel, my brethren according to the flesh, the people of the Jewes; why these are the wounds they gave me, and which now I show as the signes of my victory, and as the markes of my resurrection.

Thus far of the first head, the apparition of Christ.

2. For the fruits of this apparition, they containe Thomas's confession, and Christs commendation of him in some respects.

1. *Thomas's confession.* And Thomas answered, and said unto him, *my Lord, and my God,* a few words, but of great weight; 1. He acknowledgeth Christ a Lord; into whose hands are put the very keyes of heaven; *all power is given unto me in heaven and in earth.* 2. He acknowledgeth Christ God; whom he saw with his eyes, and felt with his hands, he looks on, not as a meer man, but as God, and as the second person in the God-head. 3. He acknowledgeth Christ to be his Lord, and his God; this appropriating of Christ is the right character of faith, by which he brings home all the benefits of Christ unto his own soul, I shall a while insist on all these.

1. He acknowledgeth Christ a Lord. How is he a Lord? I answer. 1. By essence, as God is Lord, so Christ is Lord; the Father is Lord, the Son is Lord, and the holy Ghost is Lord; and yet they are not three Lords, but one Lord.

2. By creation, *Christ is before all things* (saith the Apostle)

Col. 1. 17.
1 Cor. 8. 6.

and by him all things consist. This very thing is an argument of his Lordship. To us there is but one Lord Jesus Christ, by whom are all things, and we by him.

A. 8. 1. 36.

Rom. 14. 9.

3. By redemption, unction, office, and Mediatourship, unto which he was designed by his Father; and therefore the Apostle saith, that God hath made him Lord and Christ; he is a Lord by his office, and by the accomplishment of his office, in dying, rising, and reviving, he became Lord both of quick and dead, for to this end Christ both dyed, and rose, and revived, that he might be Lord both of dead and living. And thus he is a Lord in two respects; 1. A Lord in authority, to command whom and what he will; he only is Lord over our persons, over our faith, over our consciences; to him only we must say, *Lord what wilt thou have me do? Lord save us, or we perish.* 2. A Lord he is in power, he hath power to forgive, and power to cleanse; he hath power to justify, and power to sanctifie; he hath power to quicken, and power to save to the uttermost, all that come unto God by him; he hath power to hold fast his sheep, and power to cast out the accuser of the brethren; he hath power to put down all his enemies, and power to subdue all things unto himselfe; in every of these respects Christ is a Lord. True, say blasphemers, he is Lord by office; but he is not Lord by essence as God is Lord.

Isa. 6. 5.

Joh. 12. 41.
Psal. 68. 17.

Psal. 110. 1.
Psal. 110. 1.

Mat. 22. 43, 44
Isa. 40. 3.
Mat. 3. 3.

No? peruse some texts in the Old Testament where the tytle of Lord is essentially spoken of, and we shall finde the very same texts and titles applied to Christ in the New Testament. As for instance, in Isa. 6. 5. *woe is me (saith Esay) for mine eyes hath seen the King, the Lord of hosts;* now this John refers to Christ, these things said Esaias, when he saw his glory, and spake of him. In Psal. 68. 17, 18. *the Lord is among them as in Sinai, in the holy place, thou hast ascended on high, thou hast led captivity, captive, thou hast received gifts for men;* now this the Apostle applies to Christ, when he ascended up on high, he led captivity captive, and gave gifts unto men. In Psal. 110. 1. *the Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy foot-stool;* Now this Jesus Christ applies to himselfe, saying, that David in spirit called him Lord, saying, *the Lord said unto my Lord.* In Isa. 40. 3. *the voice of him that cryeth in the wilderness, prepare ye the way of the Lord,* now this the Evangelist applies to Christ.

This is he that was spoken of by the Prophet Esayus, saying, the voice of

of one crying in the wilderness, prepare ye the way of the Lord. No wonder now if Thomas call Christ Lord; why, both the Old and New Testament agree in this, that Christ is Lord, Lord by creation, and Lord by redemption; Lord by office, and Lord by essence.

2. He acknowledgeth Christ to be God, as well as Lord; my Lord and my God. But how is he God? I answer, not only by participation, similitude, or in some respects, as Angels and men are called gods; but simply, absolutely, essentially, and without any restriction. Sometimes we read in Scripture that men, or Angels, good, and bad, are called God; *And the Lord said to Moses, see, I have made thee a god to Pharaoh.* — *And thou shalt be instead of God to Aaron.* Thus *Nebuchadnezzar* is called the mighty one, or the God of the heathens; and Satan is called the god of this world. Thus Magistrates are called gods, *thou shalt not revile the gods.* I have said ye are gods; Angels are called gods, *before the gods will I sing praises unto thee;* but in all these there is some restriction, or improper speech; *Moses* is called *Pharaohs God*, and *Aarons God*, not absolutely, but with restriction to *Pharaoh* and *Aaron*; *Nebuchadnezzar* is called the god of the heathen, and Satan the god of this world; not absolutely, but with restriction to the heathen, and this world; Magistrates are called gods, and good Angels are called gods, not absolutely, but in respect of some offices or excellency which they partake of from God. Only Jesus Christ is called God without any restriction, and not only in respect of some office, or similitude, but absolutely, essentially, properly; as being from all eternity God of God; as being God of the substance of the Father before all worlds; what is Christ only God, as an Angel is God? I challenge here all blasphemers in the world. Unto which of the Angels said he at any time, *thou art my Sonne*, this day have I begotten thee. Or unto which of the Angels said he at any time, *thy throne O God is for ever and ever?* or to which of the Angels said he at any time, *thou art my Son, my own Son, my only begotten Son?* unto which of the Angels said he at any time, *this is the true God; the great God; who is over all, God blessed for ever. Amen?* unto which of the Angels are those divine attributes given, as of eternity, immutability, omnipotency, omniscience, omnipresence? and yet are all these given to Christ; for eter-

Exod. 7.1.

Exod. 4.16.

Ezek. 31.21.

1 Cor. 4.4.

Exod. 22.28.

Psal. 82.6.

Psal. 138.1.

Heb. 1.5.

Ver. 8.

Rom. 8.32.

Joh. 3.16.

1 Joh. 5.20.

Tir. 2.13.

Rom 9.5.

nity,

Pov. 8. 23.
 Heb. 1. 12.
 Mat. 11. 27.
 Joh. 2. 25.
 Mat. 28. 20.

nity, I was set up from everlasting, from the beginning, or even the earth was; for immutability, thou art the same; and thy years shall not fail. For omnipotency, all things are delivered unto me of my Father; for omniscience, he needed not that any should testify of man, for he knew what was in man; for omnipresence, so I am with you always unto the end of the world.

Men, brethren, and fathers: I am forced to make this defence of the divinity of Christ, because of the blasphemy of those *Arians, Photinians, Eunomians*, now againe raked out of hell. O who would think that such a generation of men should be amongst us in this Island, where the Gospel hath shined so brightly for so many years? we maintaine Christ is God, and Christ is Lord; we say with Thomas my Lord, and my God. Ay say blasphemers, Christ is God, and Christ is Lord, as Magistrates and Angels are called gods and lords; I hope I have said enough to difference betwixt Christ and them; howsoever I conclude with the Apostle, though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many) yet to us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him.

1 Cor. 8: 5, 6.

He acknowledgeth Christ to be his Lord, and his God; And Thomas answered, and said unto him, my Lord, and my God. Now his faith broke out, from the things seen and felt he is raised up to beleve things neither seen nor felt; he sees the prints and skars in the manhood of Christ, and now he beleeves that Christ is God, yea that Christ is his God; my Lord, and my God. Observe here, that faith gives the soule a propriety in God and Christ. As God loves some with a special and peculiar love, so faith answers God and Christs particular love, by a particular application, my Lord, and my God, and my Christ. Faith is an appropriating, an applying, an uniting grace; in the actings of faith on God, or on Christ as God, we may observe these steps.

1. It sees God in his glory and Majesty, in his greatnesse, and goodnesse, and all other his attributes; it sees God as the infinite fountaine of all good, and it considers what an infinite dreadful thing it were to be seperated from this God; it sees God, and this sight makes a deep impression on that very soule; the love of that

that God is more to the soul, than all the world is to the least displeasure of that God is more trouble to that soul than all the miseries that all creatures under heaven are able to bring upon it. *to molly in fift 33 of 1. timothee 1. viii 23 of 1. em*

2. It discovers the reality of this glory and his jecty, of this greatnesse and goodnesse of God. Before any such is planted in a soul, the very use of reason may come to understand much of God and Christ; but in comparison it looks upon God and Christ as notions, conceits, and imaginary things. Only faith convinces the soul thoroughly of the certainty and truth of such things; where true faith is, the things we beleve are more sensible to us than the things we see, or feele, or handle; faith is so sure in its apprehensions of God and Christ, that it will venture soul and body, the losse of all upon that account; it will beare any hardship, yea it will venture the infinite losse of eternity upon them. *to molly in fift 33 of 1. timothee 1. viii 23 of 1. em*

3. It enables the soul to cast it self upon God in Christ for all the good and happinesse it ever expects. O Alas faith the soul; I have formerly rested on worldly things; I looked upon them as the only real sure excellencies that I had to enjoy, but now I find they are vaine things, deceitful things, no better than reeds of Egypt; vanity of vanities; and nothing is real, sure, excellens on this side God and Christ; and therefore I will rely upon him, and none but him; it is only God is an all-sufficient good, it is only Christ that is the rock that will never faile, on him will I rest my self, unto him will I make an absolute resignation of all, I will be-trust him with all I have, and all I am; I will commit all unto him for ever, and ever.

4. As faith relies all upon God in Christ, so it appropriates all God, and all Christ unto it selfe, *I am my beloveds, and my beloved is mine*; there is a mutual propriety betwixt Christ and the Church, and betwixt Christ and the soul; Christ hath a propriety in me, and I have a peculiar propriety in Christ. Christ is mine, so as I have none in the world so mine, *whom have I in heaven but thee? and there is none upon earth which I desire besides thee.* Christ is mine, and mine in a peculiar manner, there is a propriety with peculiarity, *my Lord and my God.* O the excellency of faith! this step goes beyond all the rest; it is a blessed thing to have a true sight of God, there is much power in it; but

Cant. 6. 2.

Psal. 73. 35.

D d d d d

to

to see God in his glory, Majesty, greatness, goodness; my God; to see all the attributes of God as those things that my soul hath an interest in; to see Christ coming from the Father for me, to be my Redeemer; to see Christ in whom all fulness dwells, in whom the treasures of all God's riches are; to see only Christ dying as a man, but rising as God for me; and my salvation; to see Christ and then to lay hold on Christ, and to say, *my Lord, and my God*. O this is the work of a precious faith, and so this now is *Thomas* arrived in this confession of his, *my Lord, and my God*.

Joh. 20. 29.

2. Hereupon follows Christ's commendation and correction; Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed*. In the first place Christ commends *Thomas's* faith, *because thou hast seen me, thou hast believed*, q. d. thou seest me a man, but considering how I am risen from the dead, thou beleevest in me as God; I commend thy faith, but 'tis a weak faith in respect of its rise; now therefore to correct it, I pronounce those blessed to all generations, that when I am gone, as in regard of my bodily presence, yet they will beleeve in me; *blessed are they that have not seen, and yet have believed*. I am afraid of tediousness, and therefore I shall not enlarge any more on this apparition.

SECT. 8.

Of Christ's apparition to some of his Apostles at the sea of Tiberias.

Joh. 21. 1.

There is but one apparition more recorded by *John*; after these things *Jesus* shewed himselfe againe to the Disciples at the sea of *Tiberias*, and on this wise shewed he himselfe. In these apparitions the Evangelist useth one and the same method; As in the former, so here againe is set down the time when, the place where, the persons to whom, the manner how he appeared; not one of these circumstances must be wanting to shew the evidence and certainty of his resurrection.

1. The

1. The time, *after these things*; after the three former apparitions he comes to a fourth, and he concludes with this, as there is making some mention of himself, with which he concludes the whole book; *this is the Disciple which testifieth these things, and wrote these things, and we know his testimony is true.* Ven. 24.

2. The place, *at the sea of Tiberias*; or at the lake of *Genesareth*; where he had called them to the Apostleship, there now he appears to these Apostles, they were at first fishers, and now they are at their calling upon the sea, Christ standing on the shore.

3. The persons to whom he appears, they were Disciples, their names are in the next verse. All Christs apparitions were to the Disciples of Christ: we read not that ever he shewed himself after his resurrection to any but to his followers; he shewed himself openly, *unto all the people*, but *unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.* Act. 10. 41. Strangers to Christ must be no witnesses of Christs resurrection, and this was his meaning; yet a little while and the world seeth me no more, but ye see me, Joh. 14. 19.

4. For the manner of his apparition, *in this wise he shewed himself.*

1. He shewed himself; so it is in this verse twice repeated, *after these things Jesus shewed himself, and in this wise he shewed himself.* Christ now was not seen, or known to the bodily eye (for his body was immortal) unless by dispensation he condescended thereto, in Job, 33. I deny not, but that glorified bodies are ever actually seen of bodies that are glorified; but of mortal men who are yet in this vale of tears, those glorious creatures cannot be seen actually, except there be some peculiar and divine dispensation. As the ayre is too subtile to be seen, or as the Sun is too glorious for a weak eye to behold; so are glorified bodies too subtile, too splendid for a mortal eye to pierce: our Saviour tells us that the bodies of the Saints do shine forth as the Sun in the Kingdom of their Father; and that they are as the Angels. And the Apostle tells us, that their bodies are spiritual bodies; there is a natural body, and there is a spiritual body: now without dispensation we cannot see spiritual things. And hence it is that when Christ

D d d d a

shewed

Ad. 10. 41.

chrys. hom. 86.

Mat. 13. 43.

Mat. 22. 30.

1 Cor. 15. 44.

Luk. 24. 31.

shewed himselfe to the two Disciples at Emmaus, it is said that their eyes were opened, and they knew him: and he vanished out of their sight. ^{1.} *Mattie* first their eyes were opened; why, no question but their eyes were opened before; they did not walke with him, and talke with him, and sit with him, and eat with him; but their eyes were then opened, ay but now their eyes were opened in another manner, as it is said of *Elisba's* servant, that at the prayers of *Elisba*, the Lord opened the eyes of the young man; and he saw, and beheld the man name was full of horses, and chariots of fire, round about *Elisba*; in like manner their eyes were so opened, that they knew *Jesus*. And then, ^{2.} He vanished out of their sight; in a strange unusual manner they lost his sight; and they could not tell what was become of him; in a moment he was invisible to them whose eyes he had opened: it plainly shewes that glorified bodies, as corpulent, and commendurable, may be seen of mortals, but as they are subtle, and spiritual, they cannot be seen actually without dispensation. *Christ* appeared (saith *Damasceus*) not by necessity, but by his own free will; not by the law of nature, but by way of dispensation. It was his merer condescension, permission, that he would shew himselfe at any time unto his Disciples.

ἐν ἡμῶν ἐὼς ὅσοις
ἀλλὰ προκομι-
α πτω.

Damasce. 1. 4. c. 1.

Joh. 21. 2, 3, 4, &c.

ver. 3.
ver. 4.

ver. 6.

ver. 7.

^{2.} He shewed himselfe on this wise; there were together *Symon Peter*, and *Thomas* called *Dydimus*, &c. In the whole narration we may observe. ^{1.} The occasion; and, ^{2.} The apparition; in the occasion we have a counsell among the Apostles what to do; and 'tis concluded they would go a fishing; they did so, though to no purpose; for they fished all night, but caught nothing. In the apparition, ^{1.} *Christ* is unknown; he stood on the shore, but the Disciples knew not that it was *Jesus*: in this condition we have *Jesus* speaking, and then working a miracle; he bids them cast the net on the right side of the ship, and then draw; but they were not able to draw for the multitude of the fishes. ^{2.} Hereupon *Christ* is known, therefore that Disciple whom *Jesus* loved, saith unto *Peter*, it is the Lord: the alarm given, now all the Disciples bestir themselves. ^{1.} *Peter*, he casts himselfe into the sea. ^{2.} The other Disciples they come in a little ship to the land; and there they dine, and commune with *Jesus*; which is the end, of the history; and so ends this book of our Evangelist *John*.

Thus

Thus far we have propounded the object: our next work is how to direct you to look unto *Jesue* in this respect.



CHAP. II. SECT. I.

*Of knowing *Jesue* as carrying on the great work of our salvation in his resurrection.*



That in all respects we may look on *Jesue*.

1. Let us know *Jesue* carrying on the great work of our salvation for us in his resurrection, and during the time of his abode upon earth after his resurrection. This is worth the knowing; on it depends our justification, sanctification, salvation; for if *Christ* be not risen, we are yet in our sins; and our faith is in vaine, and our hope is in vaine; little hope have we either of heaven, or of resurrection, if *Christ* be not risen; of all men we are most miserable that beleve in *Christ*, if he whom we beleve in be not risen againe. O my soul study this poynt; many take it up in grosse; they can run over this article of their Creed, *the third day he rose againe from the dead*; but for a particular understanding of it, in respect of the time, or the end, or the manner, or the certainty, how many are to seek? I shall appeale to thy selfe, are not many discoveries already made which before thou never tookest notice of? and if thou wouldst but study this poynt, how much more might yet appeare? especially, how much more might yet appeare as to thine own good? it is not enough to know *Christ*s resurrection, unlesse thou know it for thy self. Be sure thou hast this in minde, *that Christ rose againe, but what's that to me?* saving knowledge is ever joyned with a particular application; if *Christ* be my head, then he could not rise, but I rose with him, and in him: and thus O my soul, look on *Christ*; and thus search into every particular of *Christ*s resurrection; come, study when he rose; study the arguments that make out *Christ*s

resurrection sure and certaine, study all the apparitions of *Iesus Christ*; Oh what delightful studies are these? hadst thou been with them to whom *Christ* appeared, would not thy heart have leaped with joy? come, study it close, for the benefit of these apparitions extend to thee; the fruit of *Christs* resurrection is thine, even thine, as well as theirs; *know this for thy selfe.*

Job 5. 27.

SECT. 2.

Of considering Iesus in that respect.

2. **L**ET us consider *Iesus*, carrying on this work of our salvation for us in his resurrection. It is not enough to know a saving necessary truth, but it is required further that we digest truths, and that we draw forth their strength for the nourishment and refreshing of our poore souls. As a man may in halfe an houre chew and take into his stomach that meate, which he must have seven or eight houres at least to digest; so a man may take into his understanding more truths in an houre, than he is able well to digest in many; what good those men are like to get by Sermons, or providences, who are unaccustomed to this work of meditation, I cannot imagine; it is observed by some, that this is the reason why so much preaching is lost amongst us; why professors that run from Sermon to Sermon, and are never weary of hearing or reading, have notwithstanding such languishing starved souls, because they will not meditate. And therefore God commanded *Moses*, not only to reade the law, but to consider of it, and dwell upon it: *this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; why, this is the duty that I am now pressing to; if thou knowest these things, consider, ruminare, meditate, ponder on them againe, and againe. And because this work requires enlargednesse of heart and spirit, therefore take it into parts, and consider of each of them apart by it selfe.*

Josh. 1. 8.

As.
1. Consider of the time when *Christ* rose againe. As *Christ* had

had his three dayes, and no more; so must thou have the same three dayes like unto his; the first day was called the day of preparation; the second was the Sabbath day; and the third was the resurrection day; so thy first day is a day of preparation, a day of passion, wherein thou must strive and struggle against sin and Satan, wherein thou must suffer all their bitter darts till thou dyest, and give up the Ghost. And thy second day is a day of rest, wherein thy body must lye in the grave, and thy flesh rest in hope; wherein thou shalt *enter into peace, and rest in thy bed,* Heb. 17.2. untill the trumpet sound, and bid thee *arise, and come to judgement*; and thy third day is a day of resurrection unto glory. It is the first day of the week, or the first beginning of a never ending world. Thus consider the time of Christs resurrection, and thence mayst thou draw down some use for thy souls nourishment.

2. Consider of the reasons why Christ arose; was it not to confound the Jews? they could not endure to heare of Christs resurrection, and therefore when *Peter* and the other Apostles preached that poynt, *they were cut to the heart, and took counsell to slay them.* It is the case of them to say, *we will not have this man* A.C. 5.33. *to reigne over us*; they that by their sins crucifie Christ every day, cannot without horrow think of his exaltation, it cuts them to the heart that Christ is risen to be their Judge. Againe, was it not to confirme the faith of Christs followers? till he was risen, their faith was but a weak faith; weak in knowledge, weak in assent, weak in confidence, weak in assurance; much ado had Christ with them, many a time had he chid them, *why are ye fearful O ye of little faith?* but after he had shewed himselfe alive by many infallible proofes, they could then cry it out, *my Lord, and my God.* Againe, was it not to evidence that he had fully satisfied all our debts? the Apostle tells us, that Christ was our *surety*; at his death he was arrested, and cast into prison, whence he could not come till all was payed; and therefore to heare that Christ is risen, and that he hath broken the bolts and fetters of the grave, it is a cleare evidence that God is satisfied, and that Christ is discharged by God himselfe. Oh what brefts of consolation are here? Againe, was it not to conquer sin, death, and devil? now he took from death his sting, and from hell his standard; now he seized upon the hand-writing that was against us,

Judg. 5. 21.

1 Cor. 15. 12, 23.

Job 19. 25,

-26.

Psal. 117.

us, and nayled it to his crosse, now he spoyled principalities, and powers, and carryed the keyes of death and hell at his owne girdle, now he came out of the grave as a mighty conqueror, saying as Deborah did in her song, *O my soul, thou hast troden down strength, thou hast marched valiantly.* Again, was it not to become the first-fruits of them that sleep? Christ was the first that rose againe from the grave to dye no more, and by vertue of his resurrection (as being the first-fruits) all the Elect must rise againe, *As in Adam all dye, even so in Christ shall all be made alive; but every man in his own order, Christ the first-fruits, and afterwards they that are Christs at his coming.* Some may wonder, can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? yes, as well as the death of one, five thousand six hundred years ago, is the cause of our dying; Adam and Christ were two heads, two rootes, two first-fruits, either of them in reference to his company whom they stand for. And now O my soul, thou mayst say with Job, *I know that my Redeemer liveth, and that I shall see him at the last day, not with other, but with these same eyes.* If Christ live, then must I live also, if he be risen, then though after my skin worms shall destroy this body, yet in my flesh I shall see God. Again, was it not that he might be declared to be the Son of God? was it not, that he might be exalted, and glorified? this is the maine reason of all the rest, see thou to this! O give him the glory, and praise of his resurrection; so muse, and meditate, and consider on this transaction, as to ascribe to his Name all honour, and glory, what is he risen from the dead? hath God highly exalted him, and given him a name above every name? O then let every tongue confesse, that *Jesus Christ is Lord, to the glory of God the Father.*

3. Consider of the manner of Christs resurrection; he rose as a common person, in which respect his resurrection concernes us no lesse than himselfe. We must not think that when Christ was raised, it was no more than when *Lazarus* was raised; his resurrection was the resurrection of us all, it was in the name of us all, and had in it a seed-like vertue to work the resurrection of us all. O the priviledge of this communion with Christs resurrection! if I beleve this truly, I cannot but beleve *the resurrection of my body, and the life everlasting;* why Jesus Christ hath led the dance, and though of my selfe I have no right to heaven

or

or glory, yet in Christ my head I have as good right to it as any
 heire apparent to his lands. — 2. He rose by his own pow-
 er; And so did none but Jesus Christ; from the beginning of
 the world it was never heard that any dead man raised himselfe;
 Indeed one instance we have that a dead mans corps should raise
 up another dead man, *they cast the man into the Sepulchre of Eli-*
sha, and when the man was let down and touched the bones of Elisha,
he revived and stood upon his feet; dead Elisha raised up a dead
 man from the grave, but dead Elisha could not raise up himselfe
 from the grave; only Christ arose himselfe, and at the same
 time he raised many others; and here was the argument of his
 Godhead, *I have power to lay down my life, and I have power to*
take it up againe; how should we but trust him with our life,
 who is the resurrection and the life? *he that beleeveeth in him though*
he were dead, yet shall he live. O my soul, he was able to raise
 himselfe, much more is he able to raise thee up; only beleeve,
 and live for ever. — 3. He rose with an earth-quake, O the
 power of Christ in every passage! what ayled thee O earth to
 skip like a ramme? was not the new tombe hewen out of a rock?
 and was not a great stone rolled to the doore of the Sepulchre?
 the ground wherein he lay was firme and solid, and *shall the rock*
be removed out of his place? O yes; *the Lord reigneth, and there-*
fore the earth is moved; Oh what a rocky heart is this of mine?
 how much harder is it than that rock; that moves not, melts not
 at the presence of God, at the presence of the God of Jacob?
 the Sun (they say) danced that morning at Christs resurrection;
 the earth (I am sure) then trembled; and yet my heart is no
 way affected with this newes; I feele it neither dance for joy,
 nor tremble for feare; O my soul, be serious in this meditation,
 consider, what a posture wouldst thou have been in, if thou hadst
 been with those souldiers that watched Christ; so realize
 this earth-quake, as if thou now felt it trembling under
 thee.

4. An Angel ministred to him at his resurrection; *an Angel*
came, and rolled back the stone from the doore, and sat upon it.
 Angels were the first Ministers of the Gospel, the first Preachers
 of Christs resurrection; they preached more of Christ than all
 the Prophets did; they first told the woman that Christ was
 risen; and they did the first service to Christ at his resurrection,

*in rolling the stone from the doores mouth; O my soul, that thou wert but like these blessed Angels! how is it that they are so forward in Gods service, and thou art so backward? one day thou expectest to be equal with the Angels, and art thou now so far behinde them? whar, to be equal in reward, and behinde them in service? here's a meditation able to check thy sloath, and to spur thee on to thy duty, — 5. Many of the bodies of the Saints arose out of their graves at his resurrection; as the Angels ministred, so the Saints waited on him. In this meditation trouble not thy selfe whether David, Moses, Job, Abraham, Isaac, and Jacob were some of those Saints, as some conjecture upon some grounds; it is a better consideration to look upon them as the fruit of Christs resurrection, and as an earnest of thy own; the vertue of Christs resurrection appears immediately, and it will more appeare at the general resurrection day. As sure as these Saints arose with him, and went into the holy City, and appeared to many; so sure shall thy body rise againe at the last day; and (if thou art but a Saint) it shall go with him into the heavenly *Jerusalem*, and appeare before God, and his Son Jesus Christ in glory. — 6. Christ rose againe with a true and perfect body, with an incorruptible and powerful body, with a spiritual and an agile body, with a glorious body, brighter than the Sun in his utmost glory. On these things may the soul expatiate; O it is a worthy, blessed, soul-ravishing subject to think upon: and the rather if we consider that conformity which we beleeve, *we look for a Saviour* (saith the Apostle) *the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned unto his glorious body.* O my soul, that this clay of thine should be a partaker of such glory! that this body of dust and earth should shine in heaven like those glorious spangles of the firmament, that this body that shall rot in dust, and fall more vile than a carrion, should rise, and shine like the glorious body of our Saviour on mount *Taber*; surely thou owest much to Christs resurrection. O consider of it, till thou seelest the influence, and comest to the assurance of this blessed change.*

Phil. 3. 20, 21.

4. Consider of the severall apparitions of Jesus Christ, especially of those written by the Evangelist *John*.
As. —

1. Mute on his apparition to *Mary Magdalen*, Oh the grief before he appeared ! and oh the joyes when he appeared ! —
 1. Before, she apprehended nothing, but that some or other had took away her Lord ; these were all the words she uttered before he appeared, *they have taken away my Lord, and I know not where they have layd him* ; so she told *Peter*, and *John* ; and when two Angels appeared in white, asking her, *woman, why weepest thou ?* she gives the same answer to them ; *they have taken away my Lord, and I know not where they have layd him*. A soul in desertion knows not what to do but to weep and cry, *Oh my Lord is gone ! I have lost my Lord, my God, my Jesus, my King* ; in this meditation, consider O my soul, as if thou hadst been in *Maryes* case ; was it not a sad case, when the Angels of heaven knew not how to comfort her ? suppose any son of consolation had stood by ; and had such a one perswaded, *O Mary suppress thy sadness, refresh thy heart with this blessed vision, thou didst seek but one, and thou hast found two, a dead body was thy errand, and thou hast light on two alive* ; thy weeping was for a man, and thy teares have obtained Angels : observe them narrowly, the Angels invite thee to a parley, is may be they had some happy news to tell thee of thy Lord ; Remember what they are, and where they sit, and whence they come, and to whom they speak ; they are Angels of peace, neither sent without cause, nor sent but of favour ; they sit on the tombe, to shew they are no strangers to thy losse ; they come from heaven, from whence all happy news descendeth ; they speak to thy selfe as if they had some special Embassage to deliver unto thee. No, no ; these cordials are in vaine ; neither man nor Angel can do her good, or comfort her drooping soul ; either Christ himselfe must come in presence, or the cries, miserable comforters are ye all. Alas ! small is the light, that a star can yeeld when the Sun is down ; a sorry exchange it is to go and gather crummes after the losse of the bread of life ; oh what can these Angels do ? they cannot perswade me that my Master is not lost, for my own eyes will disprove them ; they can lesse tell me where he may be found, for they themselves would waite upon him, if they knew but where ; I am apt to think they know not where he is, and therefore they are come to the place where he last was, making the tombe their heaven, and the remembrance of his presence the fewel of their joy ; alas ! what do Angels here ? I neither came to see them, nor desire to heare them ; I came

not to see Angels, but the Creator of Angels, to whom I owe more than both to men and Angels.

2. After he appeared she was filled with joy; for so it was, that when nothing else would satisfie, or comfort this poore creature, Jesus himselfe appears; at first he is unknown; she takes him for the gardiner of the place; but within a while he utters a voyce that opens both her eares, and eyes; and Jesus saith unto her, *Mary*. It was the sweetest sound that ever she heard; many a time had she been called by that name, but never heard she a voyce so effectual, powerful, inward, feeling as at this time, hereby the cloud is scattered, and the Sun of righteousness appears; this one word *Mary*, lightens her eyes, dries up her teares, cheares her heart, revives her spirits that were as good as dead. One word of Christ wrought so strange an alteration in her, as if she had been wholly made new, when she was only named. And hence it is that being ravished with his voyce, and impatient of delays; she takes his talke out of his mouth, and to his first and only word *Mary*, she answers, *Rabboni* which is to say, *Master*, q. d. *Master*, is it thou? with many a salt teare have I sought thee, and art thou unexpectedly so neare at hand! thy absence was hell, and thy presence is no lesse than heaven to me: Oh how is my heart ravished at thy sound? if the babe leaped in the womb of Elizabeth, when she but heard the salutation of *Mary*, how should my heart but leape at thy salutation? I feele I am exceedingly transported beyond my selfe. Instead of my heavy heart and troubled spirit, I feele now a sweet and delightful tranquillity of minde; thou art my solace, and souls delight; whom have I in heaven but thee? and whom desire I upon earth in comparison of thee? and yet I am not satisfied; not only fruition of thee, but union with thee is that which my soul longs after; not only thy presence, but thy embraces, or my embraces of thee can give content; come then, and give me leave, my Lord, my God, to run to the haunt of my chief delights, to fall at thy sacred feet, and to bathe them with my teares of joy; O my Jesus! I must needs deale with thee, as the Spouse dealt with thee, now I have found thee whom my soul loves dearely, I will hold thee, and I will not let thee go.

Can. 3. 4.

I know not in all the book of God a soul more depressed with sorrow, and lifted up with joy; O meditate on this! if Christ be absent,

absent, all is night, but if Christ appeare he turnes all againe into a lightsome day; there is no sorrow like that which apprehends Christs losse, and therefore in hell it is looked upon as the greatest paine; of the two (say Divines) it is a greater torment to lose God, and to lose Jesus Christ, than to endure all those flaming whips, unquenchable fires, intollerable cold, abominable stench; and on the other side, there is no joy in heaven like to that which apprehends Christs presence, *In thy presence there is fulnesse of joy, and at thy right hand there are pleasures evermore. I had rather be in hell with Christ (said one) than in heaven without Christ.* This is the very top of heavens joy, the quintessence of glory, the highest happinesse of the Saints; O my soul seek with Mary, yea seek, and weep, and weep and seek, and never rest satisfied till Christ appeare. If thou art but in the use of meanes he will appeare sooner or later; or what if thou never sawest a good day on earth, one sight of Christ in heaven will make amends. Surely if thou knewest the joy of Christs presence, thou wouldst run through death and hell to come to Christ, it was Pauls saying, *I desire to be dissolved, and to be with Christ which is far better;* Phil. 1. 23; he cared not for death so he might go to Christ, for that was better than very life it selfe.

2. Muse on his apparition to the ten Disciples, *when the doores were shut for feare of the Jews, then came Jesus, and stood in the midst, saying to them, peace be unto you.* Before his apparitions sorrow and feare had possessed all their spirits: sometime they walked abroad, and were sad; and sometimes they kept within, and shut the doores upon them as being exceedingly afraid; In this condition Jesus Christ (that knows best the times and seasons of grace and comfort) comes and stands in the midst of their assembly; he comes in, they know not how, and no sooner he is in, but he salutes them in this manner, *peace be unto you.* Joh. 20. 19;

This was the prime of all his wishes; no sooner is he risen, but he wisheth peace to all his Apostles; no sooner meets he with them, but the very opening of his lips was with these words; they are the first words, at the first meeting, on the very first day, — A sure signe that peace was in the heart of Jesus Christ; howsoever it is with us, peace, or war, there is a common-weale where Christ is King, and there is peace, and nothing but peace; come.

come, list, try; and examine; art thou, O my soul, a member of this body? a subject of this common-weale? hath the influence of Christs peace (wrought and declared at his resurrection) any force on thee? hast thou peace with God? and peace within? and peace without? dost thou feele that oymntment poured upon *Aarons* head, and running down to the skirts of his garments? dost thou feele the dew of *Hermon*, and the dew that descends upon mount *Sion*, dropping (as it were) upon thy heart? doth the Spirit assure thee, that Christ the Prince of peace hath made peace and reconciliation betwixt God and thee, betwixt the King and thee, a rebel to his crown and dignity? O how beautiful upon the mountains would the feet of him be, that should publish peace, that should bring these good tydings, that thou art a citizen of that *Jerusalem*, where God is King, and Christ the Prince of peace? where all the buildings are compact together, as a City that is at unity within it selfe?

Isa. 52. 7.

Psal. 122. 3.

3. Muse on his apparition to all the Apostles, when they were all convened, and *Thomas* with them. This apparition was occasioned by *Thomas*'s incredulity, except (said he) I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleewe. Now therefore saith Jesus to *Thomas*, come, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleewing. Methinks I see *Thomas*'s finger on Christs boared hand, and *Thomas*'s hand in Christs pierced side. Here's a strong argument to convince my soul that Christ is risen from the dead, why, see, this is the same Christ that was crucified; the same Christ that had his hands boared with nayles, and that had his heart pierced with a speare; though the wounds are healed as to sense of paine, yet the skars, and holes, and clefts, remaine as big as ever: the hole in his hand is yet so large, that *Thomas* may put his finger not only on it, but into it; and the cleft in his side is yet so large, that *Thomas* may thrust his whole hand into his side, and with his fingers touch that heart that issued out streames of blood for my salvation. In this meditation be not too curious, whether the print of the nayles were but continued till Christ had confirmed his Disciples faith; or whether he retaines them still for some further use? it is a better consideration to look upon them so as to confirme thy

Joh. 10. 25.

Ier. 27.

own

own faith; is there not too much of *Thomas's* incredulity in thy breast? dost thou not sometimes feel some doubtings of Christ's rising? or at least dost thou not question whether Christ's resurrection belongs unto thee? is not Satan busie with a temptation? is not thy conscience troubled for thy sins, and especially for thy sin of unbelief? if so, (and I know not but it may be so with thee, and the best of Saints) come then, and reach hither thy finger, and behold Christ's hands; and reach hither thy hand, and thrust it into his side; my meaning is, come with the hand of faith, and lay hold on Christ, yea hyde thy selfe in the holes of the rock; be like the dove that maketh her nest in the side of the holes moun-
Jer. 48. 29.
 the dove that would be safe from the devouring birds, or from the fowlers snare, she flies to the hole in a rock; and thus Christ invites his Spoule, *O my dove that art in the clefts of the rock, in the secret places of the sayres: let me see thy countenance, let me heare thy voyce.* In the clefts of the rock I am safe, (said *Bernard*) there I stand firmly, there I am secure from Satans prey. It is floryed of a martyr, that writing to his wife where she might finde him, when he was fled from home; *O my deare* (said he) if thou desirest to see me, seek me in the side of Christ, in the cleft of the rock, in the hollow of his wounds, for there have I made my nest, there will I dwell, there shalt thou finde me, and no where else but there. *O my soul,* that thou wouldst make this use of the wounds of Christ: are they not as the cities of refuge, whither thou mayst fly and live? nothing is more efficacious to cure the wounds of conscience, than a frequent and serious meditation of the wounds of Christ. Come, be not faithlesse, but beleevig; these monuments of Christ's resurrection are for the confirmation of thy faith; if well viewed and handled, they will quiet thy conscience, quench the fiery darts of Satan, increase thy faith, till thou comest to assurance, and sayest with *Thomas*, my Lord, and my God. I may be troubled, but I shall not be overwhelmed; because I will remember the print of the nyles, and of the speare, in the hands and side of *Jesus Christ*.
Sursum in vitam
Sancti Elzevrij
Bern. ibid.

4. Mute on his apparition to the seven Disciples at the sea of *Tiberias*. First, Christ appeares, and works a miracle; he discovers himselfe to be Lord of sea as well as land; at his word multitudes of fishes come to the net, and are caught by his Apostles; nor is this miracle without a mystery; the Kingdome of hea-
bor. Aug.
Mar. 13. 47.
ven,

ven is like a drawn net, cast into the sea, which when it is full, men draw to land; what is this divine trade of ours but a spiritual fishing? the world is a sea, souls like fishes swim at liberty in this deep, and the nets of wholesome doctrine are they that draw up some to the shore of grace, and glory. 2. Upon this miracle, the Disciple whom Jesus loved, said unto Peter, *it is the Lord*, John is more quick-eyed than all the rest, he considers the miracle, and him that wrought it; and presently he concludes, *it is the Lord*; O my soul meditate on the mystery of this discovery; if ever soul be converted and brought home to Christ, *it is the Lord*; but oh whither is Christ gone, that we have lost so long his converting presence? oh for one apparition of Jesus Christ! till then we may preach our hearts out, and never nearer; do what we can, souls will to hell, except the Lord break their careere; Ministers can do no more but tell, thus and thus men may be saved, and thus, and thus men will be damned; he that beleeveeth on the Son hath eternal life, and he that beleeveeth not the Son shall not see life; but when they have said all they can, it is only God must give the blessing: Oh what is preaching without Christs presence? one hearing what mighty feates Scanderbags sword had done, he sent for it, and when he saw it, *is this the sword* (said he) *that hath done such great exploits? what's this sword more than any other sword?* O (sayes Scanderbag) *I sent thee my sword, but not my arme that did handle it*; so Ministers may use the sword of the Spirit, the Word of God, but if the Spirits arme be not with it, they may brandish it every Sabbath to little purpose; when all is done, if ever any good be done, *it is the Lord*. No sooner John observes the miracle, that a multitude of fishes were caught and taken, but he tells Peter of a blessed discovery, *it is the Lord*.... 3. Upon this discovery, Peter throws himselfe into the sea; O the fervent love he carryes towards Christ! if he but heare of his Lord he will run through fire and water to come unto him; so true is that of the Spouse, *many waters cannot quench love, neither can the floods drown it*; if a man would give all the substance of his house for love, it would utterly be condemned. If I love Christ, I cannot but long for communion and fellowship with Christ; wheresoever thou art O blessed Saviour give me no more happinesse than to be with thee, if on the earth I would travel day and night to see thee. Aug. come unto thee, if on the sea with Peter I would swim unto thee, if

Joh. 3. 36.

Cant. 8. 7.

ubi cunque fueris o domine

Jesu. etc.

riding

riding in triumph, I would sing Hosanna to thee, but if in glory, how happy should I be to look upon thee? Christ's apparitions are ravishing sights; if he but stand on the shore, Peter throws himselfe over-board to come to Christ; why now he stands on the pinacles of heaven, waiving and beckoning with his hand, and calling on me in his Word, rise up my love, my faire one, and come away; O my soul make haste; in every duty look out for another apparition of Jesus Christ, when thou comest to heare, say, have over Lord by this Sermon, and when thou comest to pray, say, have over Lord by this prayer to a Saviour; neither fire nor water; floods, nor stormes; death, nor life; principalityes nor powers; height nor depth; nor any other creature should hinder thy passage to Christ, or separate thy soul from Christ. Consider what I say (saith Paul) and the Lord give thee understanding in all things; remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel; that Christ was raised is a Gospel truth; ay, but do thou remember it; do thou consider it, and the Lord give thee understanding in all things.

Cant. 2. 10.

2 Tim. 2. 7, 8.

SECT. 3.

Of desiring Jesus in that respect.

3. **L**et us desire after Jesus carrying on the great work of our salvation for us in his resurrection. What desire is, we have opened before, some call it *the wing of the soul, whereby it moveth, and is carried to the thing it expecteth, to feed it selfe upon it, and to be satisfied with it.*

But what is there in Christ's resurrection, that should move our souls to desire after it?

I answer. 1. Something in it selfe. 2. Something as in reference unto us.

1. There is something in it selfe, had we but a view of the glory, dignity, excellency of Christ as raised from the dead, it would put us on this heavenly motion, we should fly as the Eagle that hasteth to ease. The object of desire is good, but the more

Heb. 1. 8.

F f f f

excellent

Phil. 2. 9.

excellent and glorious any good is, the more earnest and eager should our desires be, now Christ as raised from the dead is an excellent object; the resurrection of Christ is the glorifying of Christ; yea, his glorifying took its beginning at his blessed resurrection; now it was that God highly exalted him, and gave him a name above every name, &c. and in this respect how desirable is he?

Rom. 4. 25.

2. There is something in reference unto us; As, 1. He rose again for our justification; I must needs grant, that Christs death, and not his resurrection is the meritorious cause of our justification; but on the other side Christs resurrection, and not his death is for the applying of our justification; as the stampe addes no vertue, nor matter of real value to a piece of gold, but only it makes that value which before it had actually applyable and currant unto us; so the resurrection of Christ was no part of the price or satisfaction which Christ made to God, yet is it that which applies all his merits, and makes them of force unto his members. Some I know would go further, Lucius a learned writer saith, that justification is therefore attributed to Christs resurrection, because it was the compleate, and ultimate act of Christs active obedience, and from hence inferreth that remission of sin is attributed to his passive obedience, and justification or imputation of righteousness, to his active obedience. Goodwin no way inferiour to him, saith, that justification is put upon Christs resurrection with a rather, *who is he that condemneth? it is Christ that dyed, yea rather that is risen againe*; not but that the matter of our justification is only the obedience and death of Christ, but the forme of our justification, or the act of pronouncing us righteous by that his obedience and death depends upon Christs resurrection; for then it was that Christ himselfe was justified, and then he was justified as a common person, representing us therein, so that we were then justified with him, and in him; and we are said to be risen with him, and to sit with him in heavenly places. Burges, one admirably judicious, saith, that justification is given to Christs resurrection, as a priviledge flowing from its efficient cause; Indeed Christs death is the meritorious cause of our justification, but Christs resurrection is in some sense (saith he) the efficient cause, because by his rising againe, the Spirit of God doth make us capable of justification, and then bestoweth it on us: I know there

Rom. 8. 34.

there is some difference amongst these worthies, but they all agree in this, that the resurrection of Christ was for our justification, and that by the resurrection of Christ all the merits of his death were made applyable unto us. As there was a price and ransome to be payd by Christ for the redemption of man, so it was necessary that the fruit, effect, and benefit of Christs redemption should be applyed, and conferred; now this work of application and actual collation of the fruit of Christs death, began to be *in fieri* upon the resurrection day; but it was not then finished, and perfected; for to the consummation thereof, the ascension of Christ, the mission of the holy Ghost, apostolical preaching of the Gospel to Jewes and Gentiles, the donation of heavenly grace, and Christs intercession at the right hand of God were every necessary. O the benefit of Christs resurrection as to our justification! *if Christ be not risen againe, ye are yet in your sins, and your faith is in vaine.* Remission of sin (which is a part of our justification) though purchased by Christs death, yet could not be applyed to us, or possibly be made ours without Christs resurrection; and in this respect oh how desireable is it!

1 Cor. 15. 17.

2. He rose againe for our sanctification. So the Apostle, *he bath quickened us together with Christ, and bath raised us up together with Christ.* Our first resurrection is from Christs resurrection; if you would know how you that were blind in heart, uncircumcised in spirit, utterly unacquainted with the life of God, are now light in the Lord, affecting heavenly things, walking in righteousness; it comes from this blessed resurrection of Jesus Christ; we are *quickened with Christ*; it is Christs resurrection that raised our souls being starke dead, with such a resurrection as that they shall never dye more. Whence the Apostle, *reckon your selves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* We are dead to sin, and alive unto God by the death and resurrection of Jesus Christ; we may reckon thus for our selves, that if we be in Christ, there comes a vertue from Christ, an effectual working of Christ by his Spirit into our hearts, and it is such a work as will conforme us to Christ dead, and to Christ risen; why reckon thus, saith the Apostle; go not by guesse, and say, I hope it will be better with me than it hath been; no, no; but reckon, conclude, make account, *I must live*

Eph. 2. 5, 6.

Rom. 6. 11.

Rom. 6. 4.

ro God, I must live the life of grace, for Christ is risen. To the same purpose he speaks before, like as Christ was raised up from the dead by the glory of the Father, even so we also should walke in newnesse of life. Christ rose againe to a new life, and herein his resurrection differed from the resurrection of those others raised by him, as of Lazarus, Jairus daughter, the widow of Naimson, for they were but raised to the same life, which formerly they lived, but Jesus Christ was raised up to a new life; and according to this exemplar we should now walk in newnesse of life; this is the end of Christs resurrection, that we should be new creatures, of new lives, new principles, new conversations: he rose againe for our sanctification.

1 Cor. 15. 21,

22.

3. He rose againe for our resurrection to eternal life, Christ is both the patterne, and pledge, and cause of the resurrection of our bodyes; for since by man came death, by man came also the resurrection of the dead: for as in Adam all dye, even so in Christ shall all be made alive. There is a vertue flowing from Christ to his Saints, by which they shall be raised up at the latter day; as there is a vertue flowing from the head to the members, or from the roote to the branches, so those that are Christs shall be raised up by Christ. Not but that all the wicked in the world shall be raised againe by the power of Christ as he is a Judge, for all that are in the graves shall heare his voyce, and they shall come forth, yet with this difference, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. In this respect the Saints shall have a peculiar resurrection; and therefore they are called the children of the resurrection, because they shall obtaine a better resurrection, as the Apostle calls it. And is not Christs resurrection desirable in this very respect? if we should think, these bodyes of ours being dust, must never returne from their dusts, it might discourage; but here is our hope; Christ is risen, and therefore we must rise; it is the Apostles own argument against those that held, there was no resurrection of the dead, why, saith the Apostle, if there be no resurrection of the dead, then is not Christ risen.—If the dead rise not, then is not Christ raised.—But now is Christ risen from the dead, and become the first-fruits of them that sleep: he argues plainly that Christs resurrection is the principal efficient cause of the resurrection of the iust; I am the resurrection, and the life, saith

Joh. 5. 28; 29.

Luk. 20. 36.

Heb. 11. 35.

1 Cor. 15. 14.

13; 16; 20.

Joh. 11. 25.

saith Christ, (i.) I am the authour, and worker of the resurrection to life. *As the Father raiseth up the dead, and quickeneth them,* Joh. 5. 21. *even so the Sonne quickeneth whom he will;* and hence it is that Christ is called a quickening spirit; Christ is the head and stock of all the Elect, Christ is the Authour, procurer, conveyer of life to all his off-spring, by the communication of his Spirit. *Christ is a quickening spirit,* quickening dead souls, and quickening dead bodies, the Authour both of the first and second resurrection. And is not this desireable? ---

4. He rose againe for the assurance of our justification, sanctification, and salvation. This is the reason why the Apostle useth these words to prove the resurrection of Christ, *I will give you the sure mercies of David;* none of Gods mercies had been sure to us if Christ had not risen againe from the dead. But now all is made sure; his work of redemption being fully finished, the mercy which thereupon depended was now made certaine, (and as the Apostle speaks) *sure unto all the seed.* Rom. 4. 16.

Methinks a thought of this object in respect of it selfe, and in respect of us, should put our souls into a longing frame; is it not a desireable thing to see the King in his beauty? were not the daughter of Zion glad to go forth, and to behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals? if Christ incarnate, and in humane frailty was the desire of Nations, how much more is Christ exalted, and in his glory? if it was *Augustines* great wish to have seen Christ in the flesh, how should we but wish to see Christ as risen againe from the dead? *he is altogether lovely;* or *he is altogether desireable;* desireable in the wombe, desireable in the cratch, desireable on the crosse, even when despised, and numbred with thieves; desireable in his resurrection, yea all desireable, yea above all desireable, as risen, exalted, glorified; in this consideration we cannot sad-dome the thousand, thousand part of the worth, and incomparable excellency of Iesus Christ. Or if Christs resurrection in it selfe will not stir up our lazy desires; is it not desireable as in reference unto us? what, that he should rise againe for our justification? that by vertue of his resurrection thy soul should appeare righteous before the judgement seat of God? O what a ravishing word is that, what a tryumphing challenge? *who shall*

Rom. 8. 33. 34.

lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that dyed, yea rather that is risen againe.

Oh the stings that many have, saying, what shall I do when I die, and go down to the dust? may not the Lord have something against me at the day of reckoning? why no poore soul, if thou art in Christ, it is he that dyed, yea rather that is risen againe for thy justification; by his resurrection he hath cleared all reckonings, so that now who shall condemne? not sin, Christ hath took it away; not the law, Christ hath fulfilled it for us; not Satan, for if the Judge acquit us, what can the Jaylor do? O my soul, that thy portion may be with theirs who hath right and title to this blessed resurrection of Jesus Christ; but thou sayest againe, what is it to me if I be justified in Christ, and yet my heart remaine unholy, and unsubdued to Christ? it is true, thou findest a woful, sinful nature within thee, crosse and contrary unto holinesse, and leading thee dayly into captivity; yet remember it is Christ that dyed, yea rather that is risen againe, and by vertue of his resurrection he hath given thee a new nature, another nature, which makes thee wastle against sin, and shall in time prevaile over all sin. But thou sayst againe what if I be justified, and sanctified, if after death I shall not be raised to life? why feare not O my soul, for if Christ be risen thou shalt rise, and rise to eternal life; *I am the resurrection and the life*, not only the resurrection, but life is in him originally, as water is in the fountaine, and from him it is derived to us, *because I live, ye shall live also.*

Joh. 14. 19.

But thou sayst againe, O that I were assured of this! many doubts and jealousies are upon me from day to day. Sometimes indeed I have a comfortable hope of my justification, sanctification, salvation; and sometimes againe I am forced to cry, *Lord why castest thou off my soul? why hidest thou thy face from me?* O consider of the ends of Christs resurrection; was it not to give thee the sure mercyes of David? was it not to apply the merits of Christs active, and passive obedience, and to bring them home to thy soul? was it not to confirme, and ratifie thy faith, *else were it in vaine?* O the person of Christ! and O the priviledges of Christ as being raised from the dead! O my soul, that thou wert on the wing in thy desires after Christ! O that thy motions were as swift as the Eagles that hasteth to eat! O that feelingly thou knewest him, and the power of his resurrection!

Psal. 88. 14.

1 Cor. 15. 17.

that

that thou wert resolved to give no sleep to thine eyes, nor slumber to thine eye-lids, untill thou couldst say, *Christ's resurrection is mine!* why Lord, that I should long after vanities, trifles, toyes, pleasures, profits, earthly contentments, that I should long like some women with child, for a deale of baggage, attires, coles, very lothsome foode, and yet that I should feele no painings, breathings, hungerings, thirstings after Christs resurrection, to feede upon it, and to be satisfied with it! come, here's a blessed object; here's delicious fare; O stir up thy appetite, *suck and be satisfied, drink, yea drink abundantly, O my beloved!*

SECT. 4.

Of hoping in Jesus in that respect.

4. **L**et us hope in *Jesus*, as carrying on the great work of our salvation for us in his resurrection. Only remember, I meane not a fluctuating, wavering, unsetled, unestablished hope; no, no, let us hope firmly, surely, fixedly; let us come up to that plerophory, or full assurance of hope, that we may conclude comfortably, and confidently, *Christs resurrection is ours*; and yet that our conclusion may not be rash, but upon right grounds, we may examine the firmenesse, solidnesse, substantialnesse of our hope in Christs resurrection by these following signes. As —

1. If Christs resurrection be mine, then is Christs death mine; the fruits or effects of Christs death and resurrection cannot be severed; if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his resurrection. *Rom. 6. 5.* Mortification, and vivification are twins of one and the same spirit; depart from evil and do good. — Cease to do evil, learne to do well. *Psal. 34. 14. Isa. 1. 16, 17.* Many may think they have their part in the first resurrection, but can they prove their death unto sin? as there cannot be a resurrection before a man-dye, so there cannot be a resurrection to a new life, but there must be a separation of the soul from the body of sin, what, shall a man cleave to sin, be wedded to sin? yea

yea shall a man like it, love it, live in it, and yet say or imagine that Christs resurrection is his? O be not deceived, God is not mocked! come, search, try, examine, hast thou any share in Christs passion? knowest thou the fellowship of his sufferings? art thou made conformable to his death, that as he dyed for sin, so thou dyest to sin? if herein thou art at a stand, peruse those characters layd down in his sufferings and death, the truth and growth of our mortification, or of our death unto sin is discovered before.

2. If Christs resurrection be mine, then is Christs Spirit mine, yea then am I quickened by the Spirit of Christ. *If any man have not the Spirit of Christ, he is none of his:-- But if the Spirit of him that raised up Jesus from the dead dwell in you, then he that raised up Christ from the dead shall also quicken your mortal bodies (and I may adde your immortal souls) by his Spirit that dwelleth in you.* Christs Spirit (if Christs resurrection be ours) will have the same operation and effect in our souls that it had in his body; as it raised up the one, so it will raise up the other; as it quickened the one, so it will quicken the other. But the question here will run on, how shall we know whether we have received this quickening Spirit? many pretend to the Spirit, never more than at this day, but how may we be assured that the Spirit is ours? I answer--

1. The Spirit is a Spirit of illumination; here is the beginning of his work, he begins in light; as in the first creation, the first-borne of Gods works, was light, *God said, let there be light, and there was light;* so in this new creation, the first work is light, *God who commanded the light to shine out of darknesse hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Hence the state of nature is called darknesse, and the state of grace is called light; *ye were sometimes darknesse, but now ye are light in the Lord.* And he hath called you out of darknesse into his marvellous light. There is a light in the minde, and a light in the heart, of those who have the Spirit of Christ; there is a speculative and an effective knowledge, not only to know the truth, but to love it, beleve it, embrace it. O my soul, wouldst thou know whether Christs Spirit be thine? consider, and see then whether any of this new light of Jesus Christ hath shined into thy heart; take heede, deceive not thy selfe,

Gen. 1. 3.

2 Cor. 4. 6.

Eph. 5. 8.

1 Pet. 2. 9.

selfe, thou mayst have a great deale of wit, and knowledge, and understanding, and yet go to hell; this light is a light shining into thy heart, this light is a Christ discovering light; this light is a sin-discovering light; this light will cause thee to finde out thy hypocrisie, deadnesse, dulnesse in spiritual duties; if thou halt not this light, thou art neare to eternal burnings; darknesse is one of the properties of hell, and without this light, inward darknesse will to utter darknesse, where is nothing but weeping, and wailing, and gnashing of teeth.

2. This quickening spirit, is a spirit of faith; as it reveales Christ, so it enclines mens hearts to close with Christ upon those Gospel-terms, as he is offered. I know there are degrees and measures of faith, but the least measure of faith is a desiring, panting, breathing, after the Lord Jesus; and no sooner hath the soul received that new light from the Spirit of Christ, but it is presently, at the same instant, exceedingly affected with Jesus Christ; O it desires Christ above all desires. I know not a more undeceiving signe than this; reade over the whole Bible, and where ever there was any soul-saving discoveries, there ever followed inward desires, soul-longings after Jesus Christ; when Paul preached of the resurrection of Christ, some there were that mocked, jeered, and slighted that doctrine, but others (whose hearts the Lord stirred) they were exceedingly taken with it, saying, *we will heare thee againe of this matter*; yes, and this very Sermon so wrought on some, that, *they beleeved, among whom was Dionysius the Areopagite, & a woman named Damaris, and others* wish them; and when he preached another Sermon on the same subject at Antioch, the Jewes were much offended, but the Gentiles were so exceedingly taken with it, that *they besought Paul, that these words* (the very same resurrection-Sermon) *might be preached to them the next Sabbath day.* Their very hearts did so long after Christ whom Paul had preached, that when the congregation was broken up, many of the Jews and religious profelises followed Paul and Barnabas; and the next Sabbath day, came almost the whole City together to heare the same Sermon. O my soul, dost thou heare these Sermons of Christs resurrection? dost thou heare sweet Gospel-preaching? dost thou heare the sweet pouders and offers of Christ; with all his glory and excellency to poore sinners, to vile, lost, undone souls? and art thou now white

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taken

taken with them? canst thou sleep away such Sermons as these? hast thou no heart-risings, no stirrings, workings, longings, desires in thy soul? Oh take heed! this is a dangerous case: but on the contrary, if thou sayst in thy heart, *Oh that I could heare this Sermon againe!* O the sweet and vertue of Christs resurrection! I had not thought such honey could have dropped out of this rock; O the blessed beginnings and springings of grace which I felt in my soul on such a meditation! Oh the desire, the delight! O the longings! O the comforts of Christs resurrection! O the drawings of the Spirit, enclining my heart to receive Jesus Christ, to close with him, and to rest on him, and to give up my selfe to him! why this Spirit of faith doth argue thy title and interest to the quickening Spirit of Christ.

Rom.1.4.

2 Cor. 5.17.

Rom 7.12, 25.
Rom. 8. 2.

3. Thy quickening Spirit, is a Spirit of sanctification: such was the Spirit whereby Christ was raised, *he was declared mightily to be the Son of God, according to the Spirit of sanctification, by the resurrection from the dead.* That same Spirit which raised up Jesus Christ, was that same divine Spirit which sanctified his humane nature wherein it dwelt; and such is this quickening Spirit to all in whom it dwelleth; it is a Spirit of holinesse, and it works holinesse, changing the heart, and turning the bent of it from sin to holinesse. *If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.* q. d. When once the beleever is by an act of faith passed over unto Christ, there goes immediately from the Spirit of Christ into his soul an effectual power, which alters and changes the frame of the whole man; now he is not the same that he was; he is changed in his company in his discourse, in his practise; he is changed in his nature; judgement, will, affections; he is sanctified throughout in soul, body, and spirit; O my soul try thy selfe by this signe, dost thou finde such an inward change wrought in thy soul? dost thou finde the law of God, a law of holinesse written on thy heart? dost thou finde a law within thee contrary to the law of sin, commanding with authority that which is holy and good? so that thou canst lay with the Apostle, *I delight in the law of God after the inward man;* and with my minde I my selfe serve the law of God? if so, surely this is no other, but the law of the Spirit of life in Jesus Christ; or the law of this.

this quickening Spirit, communicated from Christ, unto thy soul.

3. If Christs resurrection be mine, then am I *planted together in the likeness of Christs resurrection*, then do I resemble, and am made conformable to Christ in his resurrection; now if we would know wherein that resemblance is, the Apostle tells us, *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life.* Our mortification is a resemblance of Christs death, and our vivification is a resemblance of Christs resurrection. In this ground of our hope concerning our interest in the resurrection of Christ, I shall propound these questions. —

1. Whether indeed and in truth our souls are vivified?

2. Whether we encrease and grow in our vivification?

For the first, the truth and certainty of our vivification will appear by these rules. —

1. True vivification is general, both in respect of us, and in respect of grace.

1. In respect of us, it is diffused throughout the whole man; *the very God of peace sanctifie you wholly (saith the Apostle) and I pray God that your whole spirit, soul, and body may be preserved blamelesse unto the coming of our Lord Jesus Christ.* And, 2. In respect of grace, it is in every grace; I know it is a question, whether all graces are so connexed and chained together, that possibly they cannot be severed? but I suppose it is truly answered, that in respect of habit they cannot be severed, though in respect of the act or exercise they may be severed; some graces are more radical than others, as faith and love, and therefore they first appear; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first; so it is in graces; experience tells us that some Christians are eminent in some graces, and some in other graces; some have more love, and some more knowledge, and some more patience, and some more selfe denial; but all that are true Christians have each of these graces in some measure or other; or at least they have them in habit, though not in the act; if vivification be true, there is a whole work of grace both in heart and

G g g g g 2 life;

life; as the light in the ayre runs through the whole hemisphere, so the whole work of grace runs through, and is diffused through the whole man, soul, body, and spirit. O my soul, this may put thee to thy study, because of the several constitutions or tempers of graces; thou mayst finde this or that grace; this or that image of Christ clearly stamp't on thy heart; but thou canst not finde such and such graces; in this case, feare not, for if in truth and sincerity thou hast but one grace, thou hast the whole chaine of graces. But to speak to some graces in particular.

Gal. 2. 20.

2. True vivification is a new life acting upon a new principle of faith. *The life which I now live in the flesh, I live by the faith of the Son of God.* They are the words of a man pursued by the law unto Christ; Paul seeing he was dead by the law, he speaks for a better husband; the law findes him dead, and leaves him dead, *neverthelesse I live* (saith Paul) what meanes he? a natural life? why so he lived before now; no, no; it is a better life than a natural life; such a life is no contentment to a soul pursued by the law; very heathens and infidels have such a life; and in that respect are as happy as the best of Saints; Pauls life is a spiritual life, and the spring of his life is the Son of God; Jesus Christ is essentially, radically, fundamentally life it selfe; and by his incarnation, passion, resurrection, he is life for his Saints; they live by him; and in him, and for him, and through him; he is the heart and liver of their spiritual life. But as from the heart and liver there must be arteries, and veines for maintenance of life and conveyance of blood through all the body, so from Christ there must be a conveyance to bring this life unto us; and this is by faith; *I live by the faith of the Son of God.* O my soul, dost thou live this life of faith on the Son of God? canst thou make use of Christ in every state, and in every condition? As for instance; in thy particular calling, dost thou look to Christ for wisdom, successe, blessing, ability? dost thou say, *if I have ill successe, I will yet go to Christ; it is he that set me here, and it is he will enable me*? in case of provision, dost thou run to Christ, and dost thou hang upon him for all things needfull? dost thou say, *if I want means, God will create means, he commands all means, and he can suddenly do whatsoever he will*? In case of protection, dost thou look unto Jesus to be thy shield and Protectour? dost thou minde

*Just Paul
shows from
his mighty
life of
faith*

minde the Word of God to *Abraham, feare not Abraham, for I am God alſufficient, thy buckler, and thy exceeding great reward?* Gen. 15.1.
In caſe of thy children; goeſt thou to Chriſt, ſaying, are not my children thy children, and wilt thou not provide for thy own? it is true, thou muſt do what thou canſt, but for the reſt, deſpaire not, caſt thy burthen upon him, who hath commanded thee in nothing to be careful, but in all things to make thy ſinns known with prayer and ſupplication; when my Father, and Mother forſake me, God will take me up, ſaith David. Phil. 4.6. *He is a Father to the fatherleſſe, he provided for them in the wombe, he provided breſts for them ere they ſaw the ſun, and therefore how ſhould he but have care, and compaſſion over thy children? in caſe of proſperity, doſt thou ſee Chriſts love in that ſtate? doſt thou ſet him in the firſt place, receiving all, and joyning in all as coming from him? is this it that makes thy proſperity ſweet, becauſe thou knoweſt and beleeveſt that thy ſins are pardoned? otherwiſe what is thy ſilver, and gold ſo long as thy pardon is not ſealed in the blood of Jeſus Chriſt? if a priſoner condemned to dye ſhould abound in all outward plenty, what comfort could he have, ſo long as his pardon were not ſealed? it is the life of faith that ſweetens proſperity: who are better Chriſtians than they, who know they enjoy theſe things with Gods favour and bleſſing? faith ſees Gods love in all, and ſo is abundantly thankful; faith makes a man to eat, and drink, and ſleep, and to do all in Chriſt, as it coſt Chriſt deare to purchaſe our liberty to the creatures, ſo faith ever ſets Chriſt in the firſt place; it receives all as coming from him, it returns all as to the glory of him; in caſe of diſgrace, doſt thou commit thy credit to Jeſus Chriſt? doſt thou look up to Jeſus? and deſireſt no more good name, repute, or honour, then Chriſt will afford thee? or in caſe of death, doſt thou like Stephen reſigne up thy ſoul to Chriſt? doſt thou ſee death conquered in the reſurrection of Chriſt? doſt thou look beyond death? doſt thou over-eye all things betwixt thee and glory? O the ſweet of this life of faith on the Sonne of God! if thou knoweſt what this meanes, then mayſt thou aſſure thy ſelfe of thy vivification.* Pal. 127.10.

3. True vivification is a new life acting upon a new principle of hope of glory, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us* 1 Pt. 1. 3, 4.

G G G G G 3

again

Joh. 17. 22.

again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you. By Christs resurrection we have a lively hope for our resurrection unto glory; is not Christ our head? and if he be risen to glory, shall not his members follow after him? certainly there is but one life, one Spirit, one glory of Christ and his members; *The glory which thou gavest me, I have given unto them*, said Christ. The soul that is vivified hath a lively hope of glory on several grounds, As, 1. Because of the promises of glory set down in the Word; now on these promises hope fastens her anchor, if Christ hath promised, how should I but maintaine a lively hope? 2. Because of the first-fruits of the Spirit; there are sometimes fore-tastes of the glory, drops of heaven poured into a soul, whence it comfortably concludes, if I have the earnest and first-fruits, surely in his time Jesus Christ will give the harvest. 3. Because of Christs resurrection unto glory; now he rose as a common person, and he went up into heaven as a common person, whence hope is lively, saying, why should I doubt, or despaire, seeing, *I am quickned together with Christ, and raised up together with Christ, and am made to sit together with Christ in heavenly places*? Try, O my soul, by this signe: art thou lively in thy hope of glory? doth thy heart leape and rejoyce within at a thought of thy inheritance in heaven? in a lively fountaine the waters thereof will leape and sparkle, so if thy hope be lively, thou wilt have living joyes, living speeches, living delights; amidst all thy afflictions thou wilt say, these will not endure for ever; I my selfe shall away ere long, glory will come at last. O the sweet of this life of hope! if thou feelest these stirrings, it is an argument of thy vivification.

Eph. 2. 5, 6.

4. True vivification acts all its duties upon a new principle of love to Christ; men not enlivened by Jesus Christ may do much, and go far in outward service, yea they may come to sufferings; and yet without love to Christ all is lost, all comes to nothing. *Though I speak with the tongues of men and Angels, --- though I have the gift of prophesie, and understand all mysteries, and all knowledge, --- though I bestow all my goods to feed the poore; and though I give my body to be burnt, and have not love, it profiteth me nothing. All the rest may be from the flesh, and for the flesh, and fleshly ends;*

1 Cor. 13. 1.

ver. 2. 3.

ends; but a true Gospel-love is from Christ, and tends to the glory of Christ, for love is of God; and every one that loveth is borne of God, and knoweth God. But how may we know that all our actings are out of love to Jesus Christ? I answer. —

1. If we act by the rule of Christ. *If you love me keep my commandments. — He that hath my commandments and keepeth them, he it is that loveth me. — If any man love me he will keep my commandments. He that loves Christ, he will look upon every act, every service, every performance, whether it be according to the rule of Christ, and then on he goes with it.* Joh. 14. 15, 23.
23, 24.

2. If we act to the honour of Christ; we may pray, and heare, and preach, and act selfe more then the honour of Jesus Christ; whiles Christ shewed miracles, and fed his followers to the full; they cryed up Jesus, and none like Jesus; but when Christ was plaine with them, *ye seek me, not because ye saw the miracles, but because ye did eate of the loaves, and were filled;* Joh. 6. 26. when he pressed sincerity upon them, and preparation for sufferings, *from that time many of his Disciples went back, and walked no more with him.* ver. 66; Its no news for men to fall off when their ends faile; only they that love Christ look not at these outward things in respect of the honour of Jesus Christ; and hence it is that in all their actings they will carry on the designe of the Father in advancing the honour of the Son, whatever it cost them. O my soul apply this to thy selfe! if thou livest the life of love, if in all thy actings, duties, services thou art carryed on with a principle of love to Jesus Christ, it is a sure signe of thy vivification.

For the second question, whether we encrease and grow in our vivification? we may discover it thus. —

1. We grow when we are led on to the exercise of new graces; this the Apostle calls adding of one grace unto another, *add to your faith vertue, and to vertue knowledge, and to knowledge temperance; and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnesse charity.* 1 Pet. 1. 5, 6, 7; At first a Christian doth not exercise all graces; though habitually all graces may be planted in him, yet the exercise of them is not all at once, but by degrees. Thus the Church tells Christ, *at our gates are all manner of pleasant fruits, new and old, which I have* Cant. 7. 13;

have laid up for thee, O my beloved; she had all manner of fruits which she had reserved for Christ; new and old: she had young converts, and more settled professours, as some; or she had new and old graces, as others; she added grace to grace, she was led on from the exercise of one grace, unto another new grace; As wicked men are led on from one sin to another, and so grow worse and worse, so godly men are led from one grace to another and so they increase, knowing that tribulation worketh patience, and patience experience, and experience hope.

Rom. 5. 3, 4.

2. We grow when we finde new degrees of the same grace added; as when love grows more fervent, when knowledge abounds, and hath a larger apprehension of spiritual things; when faith goes on from a mans casting himselfe on Christ, to finde sweetnesse in Christ, and so to plerophory, or full assurance of faith: when godly sorrow proceeds from mourning for sin, as contrary to Gods holinesse, to mourne for it as contrary to him who loves us; which usually follows after assurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. *I know thy works* (said Christ to the Church of Thyatira) *I know thy works and the last to be more than the first.*

Rev. 2. 19.

3. We grow when the fruits and duties we performe grow more ripe, more spiritual, and more to the honour of Christ; it may be we pray not more, nor longer than sometimes we used; it may be our prayers have not more wit, or memory, than sometimes they had; yet they are more savoury, more spiritual, and more to Christs honour than sometimes they were; Now we must know that one short prayer put up in faith, with a broken heart, and ayming at the honour of Christ, argues more of growth in grace, than prayers of a day long, and never so eloquent, without the like qualifications. In every duty we should look at their ends, and aymes; for if we debase our selves in the sense of our own vilenesse, and emptinesse, and inability, and if we ayme at Gods honour, and power, and praise, and glory, it is a good signe of growth; we call this the spiritual part of duty, when it is from God, and through God, and to God.

4. We grow when we are more rooted in Christ; so the Apostle describes it, *a growing up unto him in all things.* This is Scripture

Eph. 4. 15.

prure phrase; growth of grace is usually expressed by growing into Christ, *but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* As if to grow in grace without him, were nothing, as indeed it is not. Philosophers, moral men, and others may grow in vertues, but not in Christ. Come then, search, and try whether we are more rooted in Christ: when a young plant is new set, the roots are a small depth in the earth, one may pull them up with his hand; but as the tree shooteth up in height, so it strikes the roote deeper and deeper downward, that no force can move it; so it is with us, we have not for degree so firme and neare a conjunction with Christ, at our first union; but the more we live in him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more we come to roote downwards by a more firme faith, and firme confidence. Our union is answerable to that which uniteth us; now at the first, faith is but weak, like a smoaking wicke, or a poore bruised reede, but whiles faith is drawing the Spirit from Christ, the more it exerciseth, the more it is strengthened; even as in babes, their powers every day, at first are feeble, but the more they feed and exercise, by so much the more they put forth their strength in all their operations: time was, that *Peters* faith was so weak, that at the voyce of a Damosel, *Peter* was shaken, but by walking a while in Christ he was so rooted, that neither threatnings, whippings, imprisonment, conventings before great powers, nor any other thing could shake him: you may object, if we are not at first rooted in Christ, a weak faith may be quite overthrown, we may then fall away; true, if we be not rooted in any manner; but this we are at our first setting into Christ by faith; only this I speak of is an higher degree of rooting, which doth not only shut out falling away, but very shaking, and tottering, in a good measure; surely this is not the state of every beleever; no, no, it is only the condition of such, who have long walked in Christ, and are grown in grace, holinesse, vivification.

O my soul, try now the growth of thy vivification, by these few signes; art thou led on to the exercise of new graces, adding grace to grace? dost thou finde new degrees of the selfe-same grace? is thy love more hot, thy faith more firme? all thy boughs more laden and filled with the fruits of righteousness?

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are all thy duties more spiritual? are thy ends more raised to
 ayntie at God, to sanctifie him, and to debase thy selfe? are thou
 more rooted in Christ? in all thy duties, graces and gracious
 actions, hast thou learn't habitually to say, *I live, yet not I, but*
Christ liveth in me? dost thou interest Christ more and more in
 all thou dost? dost thou know and affect Christ more and more?
 Oh when would an ambitious courtier be weary of being graced
 by his Prince? when would a worldling be weary of having the
 world come in upon him? why shouldst thou O my soul be
 weary of iniquitating thy selfe by faith and affection into Christ?
 come search, try; it may be little winds have formerly shaken
 thee, but so it is, that insensibly, and thou knowest not how, thy
 root is struck lower and lower into Christ, and now thou art
 not so soon shaken with every winde; surely thy hope is well-
 grounded; thou hast a part in Christs resurrection; it is thine,
 even thine.

S E C T. 5.

Of believing in Jesus in that respect.

5. **L**et us beleeve in Jesus as carrying on the great work of
 our salvation for us in his resurrection. This is one
 maine article of our faith, *the third day he rose againe from the dead*,
 and this now I propound as the object of our faith; O let us
 beleeve it, let us beleeve our part and interest in it. And to that
 purpose let us look on Jesus as a common person; whatever con-
 sideration he passed under, it was in our stead, and in that respect
 we are to reckon our selves as sharers with him. Scrupulous souls
 may object, *Is it possible that Christ should rise, and that I should*
rise with him, and in him? is it possible that Christ should dye as a
 common person for my sins? and that Christ should rise, and by his
 resurrection should be justified as a common person in my roome? O
 the mystery of this redemption! without contraversion great is the
 mystery of godlinesse, which is God manifested in the flesh, justified
 in the Spirit: it is a mystery beyond my fathoming, that Christ, who
 is God in the flesh, should be justified in the Spirit for my justification;

that Christ should dye in my stead as a condemned man, and when he had finished his work, that he should rise againe in my stead as a righteous person. These passages are past fathoming, and beyond beleeving; O what shall I do? I finde it hard, very hard to beleeve this point.

Scrupulous souls! throw not away your confidence; ought not Christ to have suffered these things, and to enter into his glory? was not satisfaction, and justification, payment of debt, and discharge of bonds required of him, and of necessity for us? O beleeve! and that I may perfwade to purpose, I shall lay down, 1. Some directions, and, 2. Some encouragements of faith.

1. For directions of faith in reference to Christs resurrection, observe these particulars. —

1. Faith must directly go to Christ.
2. Faith must go to Christ, as God in the flesh.
3. Faith must go to Christ, as God in the flesh, made under the law.
4. Faith must go to Christ, not only as made under the directive part of the law by his life, but under the penal part by his death, of all these before.

5. Faith must go to Christ as God in the flesh, made under the directive and penal part of the law, and as quickned by the Spirit. He was put to death in the flesh (saith Peter) but quickned by the Spirit. And accordingly must be the method, and order of our faith; after we have looked on Christ as dead in the flesh, we must go on to see him as quickned by the Spirit; if Christ was not raised, or quickned; (saith the Apostle) your faith were in vaine, q. d. to beleeve in Christ as only in respect of his birth, life, death, and to go no further, were but a vaine faith; and therefore shote up your faith to this pitch, that Christ who dyed, is risen from the dead; to this purpose all the Sermons of the Apostles represented Christ, not only as crucified, but as raised; In that first Sermon after the mission of the holy Ghost, ye have crucified Christ (saith Peter to the Jewes) and then it follows, whom God hath raised up, having loosed the paines, or chaines of death, because it was not possible that he should be holden of it. In that next Sermon Peter tells them againe, ye have killed the Prince of life; and then it follows, whom God hath raised from the dead, wherof

we are witnesses. In the next Sermon after this, *he is known to you all* (said Peter) *and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead, — is this man whole.* And in the next Sermon after this, the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. And as thus he preached to the Jewes, so in this first Sermon to the Gentiles, he tells them, *we are witnesses of all things which Jesus did, both in the land of the Jewes, and in Jerusalem, whom they slew, and hanged on a tree; him God raised up the third day, and shewed him openly.* And as thus Peter preached, so in that first Sermon of Paul at Antioch, he tells them of the Jewes crucifying Jesus, and then it follows, *but God raised him from the dead. — And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you the sure mercies of David, and thou shalt not suffer thine holy one to seea corruption.* And after this, Paul, as his manner was, went into the Synagogue at Thessalonica, and three Sabbath dayes reasoned with them out of the Scriptures, opening and alledging that Christ must needs suffer and rise from the dead. This was the way of the Apostles preaching; they told them an history (I speak it with reverence) of one Jesus Christ, *that was the Word of God, and that was become man, and how he was crucified at Jerusalem, and how he was raised from the dead; and all this in a plaine simple spiritual way and manner; and while they were telling those blessed truths; the Spirit fell upon the people, and they beleeved, and had faith wrought in them.* Faith is not wrought so much in a way of ratiocination, as by the Spirit of God, coming upon the souls of people by the relation or representation of Jesus Christ to the soul. And this our Lord himselfe hints, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever beleeueth in him should not perish, but have everlasting life. When the people were stung, God so ordered, that the very beholding of the brazen serpent should bring help (though we know not how) to those that were wounded and stung by those fiery serpents, so God hath ordained in his blessed wisdom that the discovery of Jesus Christ, as crucified and raised, as humbled and exalted, should be a meanes of faith; come then; set we before us Christ raised; not only Christ crucified, but Christ raised is the object of faith; and in that respect we must look up to Jesus.

6. Faith

6. Faith in going to Christ as raised from the dead, or as quickened by the Spirit, it is principally and mainly to look to the end, purpose, intent, and designe of Christ in his resurrection; very devils may beleve the history of Christs resurrection, *they beleve and tremble*; but the Saints and people of God are to look at the meaning of Christ why he rose from the dead; now the ends are either supreme, or subordinate. 1. The supreme end was Gods glory, and that was the meaning of Christs prayer, *Father, the* *hour is come, glorifie thy Son, that thy Son also may glorifie thee*; with which agrees the Apostle, *he rose againe from the dead to the* *glory of the Father*. 2. The subordinate ends were many; As, 1. That he might tread on the serpents head. 2. That he might destroy the works of the devil. 3. That he might be the first-fruits of them that sleep. 4. That he might assure our faith that he is the Lord, and that he is able to keep that which we have committed to him against that day. 5. That he might be justified in the Spirit; as he was begotten in the womb, by the Spirit, led up and down in the Spirit, offered up by the eternal Spirit, so he was raised from the dead by the Spirit, and justified in the Spirit at his resurrection. Christ was under the greatest attainder that ever man was, he stood publickly charged with the guilt of a world of sins, and if he had not been justified by the Spirit, he had still lye under the blame of all, and had been lyable to the execution of all; and therefore he was raised up from the power of death, that he might be declared as a righteous person. 6. That he might justify us in his justification; when he was justified, all the Elect were virtually and really justified in him; that act of God which past on him, was drawn up in the name of all his Saints: as whatever benefit or priviledge God meant for us, he first of all bestowed it on Christ; thus God meaning to sanctifie us, he sanctified Christ first, and God meaning to justify us, he justifies Christ first; so, whatever benefit or priviledge he bestowed on Christ, he bestowed it not on him for himselfe, but as he was a common person, and one representing us, thus Christ was sanctified instead of us, *for their sakes I sanctifie my selfe, that they also may be sanctified through thy truth*; and thus Christ was justified instead of us, *for as by the offence of one, judgement came upon all for condemnation, even so by the righteousness of one, the free gift came on all men unto justification*.

H h h h h 3.

7. That.

1 Pet. 1. 3.

Rom. 6. 4.

ver. 11.

Eph. 2. 5.

Col. 2. 12.

Rom. 6. 13.

Col. 3. 1, 2.

Eph. 2. 5, 6.

7. That he might regenerate us, and beget us a new by his resurrection; blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us againe — by the resurrection of Jesus Christ from the dead. And this he doth two wayes. 1. As our patterne, platforme, Idea, or exemplar; like as Christ was raised from the dead — even so we also should walke in newnesse of life: and likewise reckon ye also your selves to be alive unto God through Jesus Christ our Lord. 2. As the efficient thereof, for when we were dead in sin, he hath quickened us together with Christ; and ye are risen with him through the faith of the operation of God, who hath raised him from the dead. O the power of Christs resurrection in this respect: if we saw a man raised from the dead, how should we admire at such a wondrous power? but the raising of one dead soul is a greater work than to raise a Church-yard of dead bodies.

8. That he might sanctifie us, which immediately follows after the other, *but* ~~burgeled~~ *burgeled* your selves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. In our regeneration we are risen with Christ, and it is the Apostles argument, *if ye then be risen with Christ, seek those things which are above, and set your affections on things above, and not on things on the earth.* We usually reckon two parts of sanctification, viz. mortification, and vivification; now as the death of Christ hath the special influence upon our mortification, so the resurrection of Christ hath the special influence on our vivification; he hath quickened us together with Christ, and hath raised us up together with Christ.

O my soul, look to this maine designe of Christ, in his rising againe; and if thou hast any faith, O set thy faith on work to draw this down into thy soul. But here is the question, how should I manage my faith? or how should I set my faith to draw down the vertue of Christs resurrection for my vivification? I answer,

1. Go to the well head, look into the resurrection of Jesus Christ. This one act containes in it these particulars; As, 1. That I must go out of my selfe to something else; this is that check that lyes upon the work of grace, to keep out pride; that faith sees the whole good of the soul in a principle extraneous, even the springs of Jesus Christ. Alas! if this vivification were

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in me, or in my power, what swellings and extrescencies of pride should I quickly nourish? God therefore hath placed it in another, that I may be kept low; and that I may go out of my selfe to seek it where it is. 2. That I must attribute wholly, freely, joyfully, all that I am to Jesus Christ; and to the effectual working of his grace. *I live, yet not I, but Christ liveth in me.* And by the grace of God I am what I am; and I laboured more abundantly than they all; yet not I, but the grace of God which was with me. The life of grace springs only from the life and resurrection of Jesus Christ, and therefore as I must deny my selfe, so I must attribute all to him from whom it comes. 3. I must lye at his feet with an humble expectation of, and dependency upon him, and him alone for the supplies of grace; this was the Apostles practise, *O that I may be found in him! O that I may know him, and the power of his resurrection!* — *O that by any meanes I might attaine unto the resurrection of the dead!* he lay at Christs feet with an humble expectation to seele the power of Christs resurrection, in raising him first from the death of sinne to the life of grace, and after from death of nature to the life of glory.

2. Lay to these springs thy mouth of faith; it is not enough to have all the treasures of grace, all the actings of Christ for thee, layd before thee, but thou must ad thy faith upon that object; O then go to Christs resurrection and beleve, make a particular application of those glorious effects of Christs resurrection upon thy soul. Say, *Lord thou dyedst that I might dye to sin, and thou wast raised from the death that I might be raised to newnesse of life.* Come Lord, and quicken my dying sparkes; give me to lay hold on Christs resurrection, give me to adhere to it, and to rest upon it, and to close with it; I see without faith I am nere a whit better for Christs resurrection; and thy commands are upon me, open thy mouth wide, and I will fill it: why Lord, I beleve, help thou my unbelief. This faith is necessary to our vivification as well as Christ. Christ is the fountaine of life, but faith is the meanes of life; the power and original of life is intirely reserved to Jesus Christ, but faith is the radical band on our part whereby we are tyed unto Christ, and live in Christ; and thus saith Christ himselfe, *I am the resurrection and the life, is that all?* no; *he that beleeueth in me, though he were dead, yet he shall live.* And *I am the bread of life, is that all?* no; *he that cometh to me shall never*

Gal. 2. 20.

1 Cor. 15. 10.

Psal. 81. 10.

Mark 9. 24.

Joh. 11. 25.

Joh 6. 35.

never hunger, and he that beleeveth on me shall never thirst.

Ila. 66. 11

3. *Suck and be satisfied, milke out and be delighted.* Christs resurrection is a brest of consolation; there is in it abundance of life and glory, and therefore we should not beleeve a little, but much; the word *sucke*, is as much as to exact on Christ; draw hard from Christ; the more we exercise faith, the more we have of Jesus Christ and of vivification; there is a depth in Christs resurrection that can never be fadomed; when the soul hath as much as its narrow hand can graspe; whole Christ is too big to be inclosed in mortal armes; only the longer our arme of faith is, the more we shall graspe of him; and therefore suck, and pull, and draw hard, and to this purpose. —

1. Pray for an increase of faith, complaine to Christ of the shortnesse of thy arme, tell him thou canst not beleeve as thou wouldst, thou canst not get in so much of Christ into thy soul as thou desirest, thy vivification is very poore and small; oh when Christ heares a soul complaine of dwarfishnesse in faith and grace, then is he ready to let out of his fulnesse, even grace for grace.

2. Act thy faith vigourously on Christs resurrection for a further degree of quickening, activity, and lively ability of grace. Christ is an ever-flowing fountaine, and he would have beleevers to partake abundantly of what is in him; he cannot abide that any should content themselves with a present stock of grace; Christ is not as a streame that failes, or as a channell that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountaine of life, he is the chief ordinance of life that ever God set up. I know there are other meanes of Christs appoyntment, but if thou wilt live at the spring, and drink in there, yea drink abundantly according to the overflowings of this fountaine, O the life, and growth of life that would come in! Oh the vertue of Christs resurrection that (Christs Spirit meeting and assisting) would flow into thy soul for thy vivification.

Thus for directions; now for the encouragements of our faith to beleeve in Christs resurrection.

1. Consider of the excellency of this object. A sight of Christ
in

in his beauty and glory, would ravish souls, and draw them to run after him: the wise Merchant would not buy the pearle, till he knew it to be of excellent price; great things are eagerly sought for; Christ raised, Christ glorified, is an excellent object; O who would not sell all to buy this pearle? who would not beleeve?

2. Consider of the power, vertue, and influence of this object into all that golden chaine of priviledges; *if Christ be not raised, you are yet in your sins; then they also which are fallen asleep in Christ are perished.* From the resurrection of Christ flowes all those priviledges, even from justification to salvation. The first is cleare, and therefore all the rest. 1 Cor. 15. 17, 18.

3. Consider that Christs resurrection and the effects of it are nothing unto us, if we do not beleeve; it is faith that brings down the particular sweetnesse and comforts of Christs resurrection unto our souls: it is faith that puts us in the actual possession of Christs resurrection; whatsoever Christ is to us before faith, yet really we have no benefit by it untill we beleeve; it is faith that takes hold of all that Christ hath done for us, and gives us the actual enjoyment of it, oh let not the work stick in us! what, is Christ risen from the dead? and shall we not eye this Christ, and take him home to our selves by faith? the Apostle tells us that *he that beleeveith not, hath made God a lyer, because he beleeveith not the record that God hath given of his Son,* Unbelief belyes God in all that he hath done for us. O take heed of this, without faith what are we better for Christs resurrection? 1 Joh. 5. 10.

4. Consider of the tenders, offers, apparitions that Christ raised makes of himselfe to our souls; when first he rose (to confirme the faith of his Disciples) he offers himselfe, and appears to *Mary Magdalen*, to the other women, to *Peter, Thomas*, and all the rest; and all those apparitions were on this account that they might beleeve, *these things are written that ye might beleeve.* In like manner Christ at this day offers himselfe in the Gospel of grace; and by his Spirit he appears to souls. Methinks we should not heare a Sermon of Christs resurrection, but we should imagine as if we saw him, *whose head and haire are white like woll, as white as snow, whose eyes are as a flame of fire, whose feet are like unto fine brasse, as if they burned in a furnace; whose voyce is* Joh. 20. 31. Rev. 1. 14, 15.

ver. 17, 18.

as the sound of many waters: or if we are dazzled with his glory, methinks at least we should heare his voyce, as if he said, *fear not, I am the first and the last, I am he that liveth, and was dead; and behold I am alive for evermore. Amen. q. d. Come, cast your souls on me; it is I that have conquered sin, death, and hell for you; it is I that have broke the serpents head, that have took away the sting of death, that have cancelled the bond of the hand-writing against you, that have in my hands a general acquittance and pardon of your sins; come, take it, take me, and take all with me; see your names written in the acquittance, that I tender; take out the copy of it in your own hearts; only beleve in him who is risen againe for your justification. — O my soul what sayst thou to this still sweet voyce of Christ? shall he who is the Saviour of men, and glory of Angels desire thee to beleve, and wilt thou not say Amen to it? Oh how should I blame thee for thy unbelief? what aspersions doth it cast on Christ? he hath done all things well, he hath satisfied wrath, fulfilled the law, and God hath acquitted him, pronounced him just, saith he is contented, he can desire no more, but thou sayst by unbelief that Christ hath done nothing at all, unbelief professeth Christ is not dead, or at least not risen from the dead; unbelief professeth that justice is not satisfied, that no justification is procured, that the wrath of God is now as open to destroy us as ever it was. Oh that Christ should be crucified againe in our hearts by our unbelief; come, take Christ upon his tenders and offers, embrace him with both armes.*

*remember underneath
What you read*

SECT. 6.

Of loving Jesus in that respect.

6. **L**et us love Jesus, as carrying on the great work of our salvation for us in his resurrection; surely if we hope in Christ, and beleve in Christ, we cannot but love Christ; if Christs resurrection be our justification, and so the ground both of our hope and faith, how should we but love him, who hath done

done such great things for us? she that had much forgiven her, loved much, and if by vertue of Christs resurrection we are justified from all our sinnes, how should we but love him much? but that I may let down some coards of love, whereby to draw our loves to Christ in this respect, let us consider thus. —

Love is a motion of the appetite, by which the minde unites it selfe to that which seems good to it. You may object that Christ is absent, how then should our souls be united to him? but if we consider that objects, though absent, may be united to the powers by their species and images, as well as by their true beings, we may then be said truly to love Christ as raised, though he be absent from us; come then, stirre up thy appetite, bring into thy imagination the Idea of Christ as in his resurrection; present him to thy affection of love, in that very forme wherein he appeared to his Disciples; as gazing upon the dusty beauty of flesh kindleth the fire of carnal love, so this gazing on Christ, and on the passages of Christ in his resurrection will kindle this spiritual love in thy soul: Draw neare then, and behold him; *is he not white and ruddy, the chiefeest among ten thousands? is not his head as the most fine gold? are not his locks bushy, and black as a raven? are not his eyes as the eyes of doves by the rivers of water, washed with milke, and fitly set? are not his cheekes as a bed of spices, as sweet flowers?* thus I might go on from top to toe; but that thou mayst not only see his glory and beauty wherein he arose, but that thou mayst heare his voyce; doth he not call on thee, as sometimes he did on *Mary, on Thomas, on Peter, or on the twelve?* As the Angel said to the woman, *remember how he spake, when he was yet in Galilee;* so say I to thee, remember how he spake while he was yet on earth; surely *his lips like lillyes dropped sweet smelling myrrhe.* As thus. —

1. In his apparition to *Mary*, Jesus saith unto her, *woman, why weepest thou? whom seekest thou?* were not these kinde words? and hast not thou had the like apparition? hast not thou heard the like sweet words from Jesus Christ? how often hath thy heart sobbed and sighed out complaints, *O where is he whom my soul loveth?* I charge you O daughters of *Jerusalem*, if you finde my beloved, that ye tell him I am sick of love? and then was not Christ seen in the mount? was not thy extremity his opportunity to do thee good? did not he bespeak thy comforts with these

words, sweet soul, why weepest thou? whom seekest thou? what wouldst thou have that I can give thee? and what dost thou want that I cannot give thee? if any thing in heaven or earth will make thee happy, it is all thine own; wouldst thou have pardon? thou shalt have it; I freely forgive thee all the debt; wouldst thou have my selfe? why, behold I am thine, thy friend, thy Lord, thy husband, thy head, thy God. Were not these thy Lords reviving words? were not these the melting, healing, ravishing, quickning passages of Christ his love?

Joh. 20. 19

2. In his apparition to the ten, *Jesus stood in the midst, and saith unto them, peace be unto you.* Lo here more words of love: in midst of their trouble Christ stands in the midst, speaking peace to their souls; and hath not Christ done the like to thee? hast thou not many and many a time been lapt in troubles, that thou knewest not which way to turne thee? hast thou not felt the contradictions of men, raylings of *Rabsheka's*? and hast thou not sometimes shut thy dores upon thee for feare of such Jewes? and then, even then, hath not Christ come to thy spirit with an olive branch of peace; saying to thy restlesse soul *peace and be still*? hath he not wrought wonders in the sea of thy restlesse thoughts? hath he not made a calme? and more then so, hath he not filled thee with joy and peace in beleeving? hath he not sent thee away from thy prayers and complaints with a piece of heaven in thy soul? so that thou was forced to conclude, surely this is the peace of God which passeth all understanding?

Joh. 20. 27

3. In his apparition to the eleven, *Jesus saith to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithlesse, but beleeving.* O sweet condescending words! how far? how low would Jesus stoop to take up souls? and O my soul, are not these the very dealings of Christ towards thee? he that called *Thomas* to come neare, hark how he calls on thee, come neare poore, trembling, wavering, wandring soul; come, view the Lord thy Saviour, and be not faithlesse, but beleeving; peace be unto thee, feare not, it is I. He that called on them who passed by to behold his sorrow in the day of his humiliation, doth now call on thee to behold his glory in the day of his exaltation; look well upon him, dost thou not know him? why his hands were pierced, his head was pierced, his side was

was pierced, his heart was pierced, with the stings of thy sins, and these marks he retains even after his resurrection, that by these marks thou mightest alwayes know him: is not the passage to his heart yet standing open? if thou knowest him not by the face, the voyce, the hands; if thou knowest him not by the teares, and bloody sweat, yet look nearer, thou mayst know him by the heart, that broken healed heart is his; that dead revived heart is his; that soul-pitiful melting heart is his, doubtles it can be none but his, love and compassion are its certaine signatures. And is not here yet felow enough for love to feed upon? doth not this heart of Christ even snatch thy heart, and almost draw it forth of thy brest? canst thou reade the history of love any further at once? doth not thy throbbing heart here stop to ease it selfe? if not, go on, for the field of love is large.

4. In this apparition to the seven, *Jesus saith to Simon Peter, son of Jonas, lovest thou me more than these?* — And he said to him the second time, *Simon, son of Jonas lovest thou me?* — he said to him the third time, *Simon, son of Jonas lovest thou me?* Oh the loves of Christ in drawing out mans love unto himselfe! how often O my soul hath Christ come to thy doore, and knocked there for entrance? how often hath he sued for love, and begged love, and asked thee againe and againe, *Ab soul, dost thou love me more than these? come, tell me dost thou love me, love me, love me? come, wilt thou take me for thy Lord? wilt thou delight in me as thy treasure, thy happinesse, thy all?* Oh fye! shall Christ raised, a glorious Christ thus wooe, and sue, and call, and wilt not thou answer as Peter did, *yea Lord, thou knowest that I love thee.* — *Yea Lord thou knowest all things, thou knowest that I love thee?* nay, art thou not grieved that Christ should ask the third time for thy love? art thou not ashamed out of thy stupidity, and forc't to say, O my blessed Lord, I have been too proud, too peevish, but thy free grace, and undeserved love, hath beaten me out of all my pride, so that now I fall down at thy foot-stoole, and lay my selfe flat before thee; at first I wondered to heare Preachers talke so much of Christ, and I was bold to ask thy friends, what was their beloved more than another beloved? but now I wonder that I could be so long without thee, truly Lord, I am thine, only thine, ever thine, all that I am is at thy command, and all I have is at thy disposing, be pleased to command both it, and me?

I might thus go on to consider other passages in other apparitions, but are not these enow to draw thy love? oh what love was this! oh what humility was this! that Christ after his resurrection should converse with men during the space of forty dayes? worthy he was after so many sorrows, sufferings, reproaches, after so cruel, ignominious, and bitter a death immediately to have rid his triumph to glory; And for the confirmation of his Disciples faith, he might have commanded the Angels to have preached his resurrection; oh no, he himselfe would stay in person, he himselfe would make it out by many infallible proofes that he was risen againe; he himselfe would by his own example learne us a lesson of love, of meeknesse, of patience, in waiting after sufferings for the reward.

Colos. 3. 1, 2. Methinks a few of these passages should set all our hearts on a flame of love; we love earth, and earthly things; we dig into the veines of the earth for thick clay, but if Christ be risen set your affections on things above, and not on things on the earth. Oh if the love of Christ were but in us, as the love of the world is in base worldlings, it would make us wholly to despise this world, it would make us to forget it, as worldly love makes a man to forget his God; nay, it would be so strong and ardent, and rooted in our souls, that we should not be able voluntarily and freely to think on any thing else but Jesus Christ; we should not then feare contempt, or care for disgrace, or the reproaches of men; we should not then feare death, or the grave, or hell, or devils; but we should sing in triumph *O death, where is thy sting? O grave, where is thy victory?* — now thanks be to God which giveth us victory through Jesus Christ our Lord.

1 Cor. 15. 55.
57.

SECT. 7.

Of joying in Jesus in that respect.

7. **L**et us joy in Jesus, as carrying on the great work of our salvation for us in his resurrection. This is the great Gospel duty, we should *rejoyce in the Lord, and againe rejoyce;*
 Phil. 4. 4. yes,

yea, rejoyce ever more. A Christian estate should be a joyful and comfortable estate, none have such cause of joy as the children of Zion, *sing O daughter of Zion, shout O Jerusalem, be glad and rejoyce with all the heart: O daughter of Jerusalem.* And why so? a thousand reasons might be rendred; but here is one, a prime one, *Christ is risen from the dead, and become the first-fruits of them that sleep.* A commemoration of Christs resurrection hath ever been a meanes of rejoycing in God. 1 Thes. 5. 16. Zach. 3. 14. 1 Cor. 15. 10.

Some may object, what is Christs resurrection to me? indeed if thou hast no part in Christ, the resurrection of Christ is nothing at all to thee; but if Christ be thine, then art thou risen with him, and in him; then all he did was in thy name, and for thy sake.

Others may object, supposing Christs resurrection mine, what am I better? how? do not all the priviledges of Christ flow from the power and vertue of his resurrection, as well as death? tell me what is thy state? what possibly can be the condition of thy soul, wherein thou mayst not draw sweet from Christs resurrection? As. —

1. Is thy conscience in trouble for sinne? the Apostle tells thee, *the answer of a good conscience towards God, is by the resurrection of Jesus Christ from the dead.* 1 Pet. 3. 21.

2. Art thou afraid of condemnation? the Apostle tells thee, *he was delivered for our offences, and he was raised againe for our justification.* Rom. 4. 25.

3. Dost thou question thy regeneration? the Apostle tells thee *he hath begotten us againe by the resurrection of Jesus Christ from the dead.* 1 Pet. 1. 3.

4. Art thou distressed, persecuted, tronbled on every side? the Apostle tells thee wherein now consists thy confidence, comfort, courage; to wit, in the life of Christ, in the resurrection of Christ. *We alwayes beare about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body; for we which live are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.* And thus Beza interprets those following words, *knowing that he which raised up the Lord Jesus shall raise us up also by Jesus; (i.) unto a civil resurrection from our troubles; Paul was imprisoned, and in part martyred, but by the vertue of Christs resurrection* 2 Cor. 4. 10, 11. 14.

on he foresaw his enlargement. And this interpretation *Beza* grounds on the words following, and foregoing, wherein *Paul* compares his persecutions to a death, and his preservation from them to a life; as he had done before also, *chap. 1. v. 9, 10.*

Ila. 55. 3. 5. Art thou afraid of falling off, or of falling away? why, remember, that the immutable force and perpetuities of the new covenant is secured by the resurrection of *Jesus Christ*. *I will make an everlasting covenant with you, even the sure mercies of David;* this the Apostle applies to the resurrection of *Christ*, as the bottoming of that sure covenant, and as concerning that he raised him up from the dead, he said on this wise, *I will give you the sure mercies of David.*

Act. 13. 34. 6. Art thou afraid of death, hell and the power of the grave? why, now remember that *Christ* is risen from the dead, and by his resurrection death is swallowed up in victory; so that now thou mayst sing, *O death where is thy sting? O grave where is thy victory?* now thanks be to God which hath given us victory through our Lord *Jesus Christ*. It is the voice of *Christ*, thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead, *David* was so lifted up with this resurrection, that he cries it out, therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. But especially *Job* was so exceedingly transported with this, that he breaks out into these extasies, *O that my words were*

Job 29. 23, 24, 25, 26, 27. now written, *O that they were printed in a book! that they were graven with an iron pen and leade in the rock for ever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin wormes shall destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reins be consumed within me.* No man ever since *Christ* did speak more clearly of *Christ*s resurrection and his own, than *Job* did here before *Christ*. Observe in it, O my soul, *Job*s wish, and the matter wished: his wish was, that certaine words which had been cordial to him, might remain to memory; and this wish hath three wishes in one. 1. That they might be written, 2. That they might be registered

registred in a book, enrolled upon record, as publick instruments, judicial proceedings, or whatsoever is most authentical. 3. That they might be engraven in stone, and in the hardest stone, the rock; records might last long, yet time might injure them, and these words he would have last for ever; O that they were graven in the rock for ever! *Moses* and *Job* are said to have lived at one time, now *Moses* writ the Law in stone, and considering that these words were Gospel, there was no reason the Law should be in tables of stone, and the Gospel in sheets of paper; no, no; it were fit that this should be as firme and durable as that; Oh that my words were written, oh that they were printed in a book, &c.

2. The matter wished, or the words he would have written, are these, *I know that my Redeemer liveth, and that I shall live againe.* Here's first his Redeemer and his rising. 2. His own rising and his seeing God. O this was the matter of his joy, his Redeemer must rise againe; and he must rise too, and see his Redeemer; it was a poynt that exceedingly ravished and revived *Job*, and therefore he iterates the samething over and over, *I shall see God, and I shall see him for my selfe, and I shall see him with my eyes, and not with others.* As Christ said of Abraham, *Your father Abraham rejoiced to see my day, and he saw it and was glad.* So it appears of his servant *Job*, he saw Christs day; both his first day, and his latter day, and he rejoiced and was glad.

Away, away all scrupulous, doubtful dumpish thoughts! consider what joyes were of old, at the foresight of Christs resurrection; but especially what joy was all the world over when he rose againe from the dead; then came the Angels from heaven, and appeared in white; then the Sun danced for joy, (so it is storyed) or shone sooner, and brighter than ever it did before, then I am sure the Disciples were exceeding glad, when they saw the Lord; yea so glad that they beleaved not for joy; it is worthy our observing to see how all the primitive Saints were affected with this news, and because of it, with the very day on which Christ rose; some call it the first day of joy and gladnesse, and because of the joy occasioned on this day, the Apostles (say they) devoted the first day of the weeke to the honour and service of *Jesus Christ*. Augustine applyes the words of the Psalme unto this day, this is the

Greg. hom in
pas. ca. Job.
20. 20.
Luk. 24. 41.
Apostoli die do-
minico exhibe-
rati non solum
ipsum festi-
vissimam esse
voluerunt ve-
rum etiam per
omnes heb do-
mas frequen-
tandum esse
duxerunt. Juno.
cent. 1. Epist.
ad Decent 11. 4

day which the Lord hath made, let us be glad; and rejoyce in it, Psal. 118. 24. Ignatius who lived in the Apostles age, and was Johns Disciple, calls it the Queen, the Princeesse, the Lady paramount among the other weekly dayes. Chrysostome calls it a royal day, and Gregory Nazianzenus or at. 42. saith it is higher than the highest, and with admiration wonderful above other dayes. Certainly the Lords day was in high esteeme with the antient Church, and the principal motive was because of Christs resurrection from the dead. O that on these dayes we could rejoyce in the Lord, and againe rejoyce; it is observed that many Christians look upon broken heartednesse, and much grieving and weeping for sin; as if it were the great thing that God delighteth in, and requireth of them; and therefore they bend all their endeavours that way, they are still striving with their hearts to break them more, and they think no Sermon, no prayer, no meditation, speeds so well with them, as that which can help them to grieve, or weep; but O Christians understand; and consider (saith my Authour) that all your sorrows are but preparatives for your joyes; and that it is an higher and sweeter work that God calls you to, and would have you spend your time and strength in. Delight thy selfe in the Lord, and he shall give thee the desires of thine heart. Never take your hearts to be right, till they be delighting themselves in their God: when you kneele down in prayer, labour so to conceive of God, and bespeak him, that he may be your delight: do so in hearing, and reading and meditating, and in your feasting on the flesh and blood of Jesus Christ at his Supper. Especially improve the happy opportunity of the Lords day, wherein you may wholly devote your selves unto this work, O spend more of this day in spiritual rejoycing, especially in commemoration of Christs resurrection (yea and of the whole work of redemption) or else you will not answer the institution of the Lord.

Haunter method
for a sealed peace

Real. 37. 4.

Read this
SECT. 8.
Of calling on Jesus in that respect.

3. **L**et us call on Jesus; that is to say —

1. Let us pray that Christs resurrection may be ours,
and

and that we may be more and more assured of it. Let us say with the Apostle, *O that I may know him and the power of his resurrection*; *O that I may finde the working of that power in my soul which was shewed in the resurrection of Christ from the dead*; *O that the Spirit of holinesse which quickened Christ from the dead, would by the same glorious power beget holinesse, and faith, and love, and all other graces in my poore soul*; *O that Christ would by his resurrection apply his active and passive obedience to me*; *O that he would be to me the Lord of the living, and the Prince of life, that he would overcome in me the death of sin, and that he would regenerate, quicken, renew, and fashion me by the power of godlinesse to become like himselfe*. *O that all the vertue, power, priviledges, and influences of Christs resurrection might be conferred on me, and that I might feele them working in me every day more and more.* Phil. 3. 10.

2. Let us praise God for Christs resurrection, and for all the priviledges flowing from Christs resurrection into our souls. *Blessed be the God and Father of our Lord Jesus Christ who hath begotten us againe by the resurrection of Jesus Christ from the dead*. Christ is risen, and by his resurrection he hath justified, sanctified, quickened, saved our souls, and therefore *blessed be the God and Father of our Lord Jesus Christ*; surely God requires a thousand thousand Hallelujah's, and that we should blesse him upon a thousand-stringed instrument: here is fewel enough, the Lord kindle a great fire in every one of our hearts to burne out all our lusts, and to enflame all our hearts with a love to Jesus Christ. Can we ever too much praise him for all his actings in our behalfe? are not all Gods creatures called upon to rejoyce with us, and to blesse God for his redeeming of us? *sing O ye heavens, for the Lord hath done it; shout ye lower parts of the earth, break forth into singing ye mountaines, O forrest and every tree therein, for the Lord hath redeemed Jacob, and glorified himselfe in Israel*. This is the duty we shall do in heaven, and I beleeve we are never more in heaven (whiles on earth) than when we are in this exercise of praising God, and blessing God for Jesus Christ. Come, let us praise God for Christ, and especially on this day, called therefore *the Lords day*, because of the resurrection of Jesus Christ: it is the designe of God to glorifie Christ redeeming us, as much, or more than he glorified himselfe creating us; and therefore he purposely

1 Pet. 1. 3.

Isa. 44. 23.

Baxter method
of peace and
comfort.

posely unhinged the Sabbath from the last day to the first day of the week, that it might be spent as a weekly day of praise and thanksgiving for the more glorious work of our redemption; that love might not only be equally admired with power, but even go before it. It is the advise of a godly Divine, that we should improve the happy opportunity of the Lords day wholly to devote our selves to his work. And he adviseth Ministers and others, that they spend more of those dayes in praise and thanksgiving, and be briefer in their confessions and lamentations; — that they would make it the maine businesse of their solemn assemblies on those dayes to sound forth the high praises of their Redeemer, and to begin here the praises of God and the Lamb, which they must perfect in heaven for ever. — That they would spend a greater part of those dayes in Psalmes and solemn praises to their Redeemer: — and that some hymes and Psalmes might be invented as fit for the state of the Gospel-Church and worship to laud the Redeemer, come in the flesh, as expressly as the work of grace is now expressed. O that these directions were but in practise! O that our Churches and families would make our streets to resound with the eccho's of our praises! O that this were the burthen of each duty on these dayes, now blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

SECT. 9.

Of conforming to Jesus in that respect.

9. **L**et us conforme to Jesus in respect of his resurrection. — In this particular I shall examine these quere's. 1. Wherein we must conforme? 2. How this conformity is wrought? 3. What are the meanes of this conformitie as on our parts?

For the first wherein we must conforme? I answer in a word, in our vivification. There is a resemblance of our vivification to Christs resurrection; and if we would know wherein the Analogy or resemblance of our vivification to Christs resurrection

tion doth more especially consist; the Apostles answer is very expresse, like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newnesse of life. Christs resurrection was to newnesse of life; it was a new life, a life different from that which he lived before, and so is our vivification a new life; it is a life of a new principle; of new actings, of a new state, of a new relation, of a new in-come, and of a new kind, or manner.

1. It is a life of a new principle, before vivification our principle was the flesh, or world, or devil; *In time past ye walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience*; but now we have a new principle, a Spirit of holiness, or sanctification, the Spirit of God; even the same Spirit which dwelt in the humane nature of Christ, and raised him; *if the Spirit of him that raised up Jesus from the dead dwell in you*; it is an in-dwelling Spirit; even as the soul dwells in the body, so doth the holy Ghost dwell in the soul of a regenerate person, animating, and actuating, and enlivening it. This is the new principle that God puts in us after vivification. Rom. 6. 4. Eph. 1. 2. Rom. 8. 11.

2. It is a life of new actings. According to our principle, so be our actings; *they that are after the flesh do minde the things of the flesh, but they that are of the Spirit, the things of the Spirit*. If some men heare of a good bargaine they minde it; they finde their souls going on with much activity, there is something in them proportionable to that which is propounded; but if they heare of divine love, and of the riches of grace, they finde their souls flat, unmoveable, and dead, they minde no such things; now on the other side, they that are vivified, according to their principle they put forth their power more or lesse; if they heare of the glorious things of the Gospel, they finde inward workings (unless it be under a temptation) they finde their souls drawn out to close with the goodnesse of the thing propounded: *they minde the things of the Spirit*, (1.) they muse and meditate, and think on these things; they affect them, and love them, and like them, they care for them, and seek after them with might and maine; *they live in the Spirit, they walk in the Spirit, they are led by the Spirit, they serve in newnesse of the Spirit*. How might we try our vivification even by these actings of our principle. Rom. 8. 5. Gal. 5. 22. Rom. 8. 1, 14. Rom. 7 6.

Ua. 58. 13.

Psal. 43. 4.

1 Cor. 6. 11.

within? what? do we minde the things of the Spirit? do we finde things heavenly and spiritually to be sweet, and savoury, and best pleasing to us? is the Sabbath our delight? do we long for it before it come? do we rejoyce in it when it is come? do we consecrate it as *glorious to the Lord*? do we come to the exercises of religion whether publike or private with much delight, and with cheerfulness, as to a feast? what is this but the life of God? but if these things be harsh and unpleasant, if the Sabbath be a burthen, if holy exercises be irksome and tedious, if in attending on the Word we are heavy and drouzy, and we finde no relish, no sweet, no savour in the oymments of Christ, no goings out of the soul with an activity to the things propounded, O then deceive not our selves, we have no good evidence of our vivification.

3. It is a life of a new state; before vivification we are in an unjustified estate; sinnes are unpardoned, we are unreconciled; *And such were some of you* (said the Apostle to his Corinthians) *but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* This justification denotes a state, and is universal and unalterable. I know Arminians deny such a state, for as by their doctrine no man can be absolutely elected till he dye, so neither absolutely justified; for (say they) he may fall into such sins, as that though formerly justified, yet now he may be condemned; yea, to day he may be justified, and to morrow thrown out of that estate. But against this we hold, that those that are once justified, are never againe cast out of Gods favour. As Christ once dyed, but rose againe never to dye more, death hath no more power over him; so a justified man once allyed to God through Jesus Christ doth from that time forward as necessarily live, as Christ himselfe by whom he doth live; there is an immortal and indissoluble union betwixt Christ the head, and every beleever; our justification depends not on our own strength, but it is built on Christ himselfe, who is the same yester-day, and to day, and for ever, and hence it is that a justified man can no more cease to live in this state of justification, than Christ can cease to live in heaven.

4. It is a life of new relations; this immediately follows our state: if once we are justified, then we are related to God, and Christ,

Christ, and to the covenant of grace. 1. To God. Before we were vivified, God and we stood at a distance, God was our enemy, and we were his enemies; *at that time* (saith the Apostle) *ye were without God in the world, but now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ.* Eph. 2. 13. God that was a stranger, stands now in neare relation, he is a friend, a Father, a God sufficient to us. 2. We are related to Christ; before vivification we were a Christlesse people, *at that time ye were without Christ*; but now we are united to Christ, and (which is more) now we make use of Christ with the Father, O the comfort of this relation! A troubled spirit looks on his sins, and they thrust him away from God; *what communion hath light with darknesse?* but then comes the Lord Jesus, and takes him by the hand, and leades him to the Father, and saies; *come soul, come along with me, and I will carry thee to the Father, wilt thou make use of me?* it is the Apostles saying, *that through him we have an access by one spirit unto the Father*; we have a leading by the hand; *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* By nature we are severed from God, and if he manifest himselfe, he is dreadful to us, *your iniquities have separated between you and your God, and your sins have hid his face from you that he will not heare*; but in Christ we approach boldly before him, because Christ hath took away our sins which are the mountaines of separation; *in Christ we have boldnesse and access with confidence by the faith of him.* Eph. 3. 12. Here is the difference betwixt a man related to Christ; and a meere stranger, the stranger knows not how to go to God; God stands as a Judge, he is as a malefactor, the law an accuser, sin his indictment, and what is the issue? *every mouth is stopped, and all the world is guilty before God.* Rom. 3. 19. But he that is related to Christ, Christ takes him by the hand, and so he goes with boldnesse and confidence, and pleades his righteousness before the Father; *who shall lay any thing to the charge of Gods Elect, it is God that justifieth, who is he that condemneth? it is Christ that dyeth, yea rather that is risen againe?* Rom. 8. 34. In the very matter and cause of justification, wherein no man can stand, or dare to appeare, or shew his face; a Christian coming with Christ his advocate, he dares to appeare, and to pleade his case, and to stand upon interrogatories with God himselfe, yea and to ask God himselfe (humbly and with reverence) what he hath

hath to lay to his charge? what more he will, or can in justice require for satisfaction, than his surety hath done for him? —

Eph. 2. 12.

3. We are related to the covenant of grace. Before vivification we had no such relation; *at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise.* But now the covenant is ours, that fountain, or bundle of promises is ours, God is our God, and we are his people. O the blessednesse of this priviledge! *happy is the people that he in such a case, yea happy is the people whose God is the Lord.* The covenant is reckoned all happinesse; it contains in its bowells all benefits in heaven, or under heaven; as a man may say of any thing he hath in possession, *this is mine*, so may they who are in covenant with God, *say he is mine, I have God himselfe in my possession.* How might we try our vivification even by this communion we have with God, and Christ, and the covenant of grace? Christians! look into your own hearts, have you not felt in your approaches to God some raisings or workings of the Spirit of the Lord, concluding the pardon of your sins? hath not Christ taken you by the hand, and led you to the Father? it may be your own guilt made you afraid, but the discovery of Jesus your righteousness made you bold to go to God; you felt boldnesse coming in on this ground, because all your approaches, or drawings neare to God were bottomed on Jesus; hath not God marryed you to himselfe? hath he not conveyed himselfe (through his holy Spirit) into your own hearts by way of covenant? hath he not sometimes whispered to your souls, *thou art mine*? and have not your souls ecchoed back again to the Lord, *thou art mine*? much of the truth of all this would appeare, if Christians would but dayly observe the movings of their own hearts; for as he that hath the spirit of Satan shall ever finde him putting on and provoking to evil, so he that hath the Spirit of God shall most what (or at least frequently) finde and feele it active, and stirring in the heart, to the reforming of the whole man; the holy Spirit is not idle, but he rules and governes, and maintaines his monarchy in us, and over us, in spite of the power of Satan, and privy conspiracy of a mans own flesh.

Psal. 144. 15.

5. It is a life of a new in-come; I meane of a saving in-come, as of grace, power, light, &c. Before vivification there was no such

such in-come; A man before his conversion might heare, and pray, and do all duties; but alas! he feeles no sweet, no power, no vertue, no communion with Christ. If I might appeale unto such, I beseech you tell me, you have been often at prayer, what have you gotten there? what in-come hath appeared? if you answer truly, you cannot but say, *I went to prayer, and I was satisfied that I had prayed; I never observed, whether I had got any power, or strength, any thing of mortification, or sanctification; I never found any lively work of God on my soul, either in prayer or after prayer; or you have been often at this ordinance of bearing the Word, what have you gotten there? what in-come hath appeared? why truly nothing at all; it may be a little more knowledge, but nothing that I can say was a saving work of God; some one that sate with me in the same seate found much stirrings of God; Oh what meltings, chearings, warmings of the Spirit had such a one; and such a one? the Word was to them as honey, and as the honey-combe, but to me it was as dry bread; I found no sweet, I got no good at all. Or you have been often tossing the Bible, and you have observed this or that promise; but O what in-come hath appeared? surely nothing at all; I wonder at Saints that tell of so much sweetnesse, and comfort, and ravishing of heart, that wish joy they should draw water out of these wells of salvation, whereas I finde therein no joy, no refreshing at all, ah poore soul, thou art in a sad case, thou art not yet vivified, thou hast not the life of God in thee. After vivification thou wilt in the use of ordinances (at least sometimes, if not frequently) feele the saving in-comes of God. In prayer thou wilt feele the Spirit breathing in, and carrying up thy soul above it selfe, plainly declaring there is another power than thy own, which makes thee not only to exceed others, but thy selfe also; in hearing of the Word thou wilt see the windows of heaven set wide open, and all manner of spiritual comforts shrowded down upon thee; thou wilt heare the rich treasury of everlasting glory and immortality unlocked and opened, so that thou mayst tumble thy selfe amidst the mountaines of heavenly pearles, and golden pleasures, joyes that no heart can comprehend but that which is weaned from all worldly pleasures, as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad-tydings of good things? in meditation of the promises, or of divine love, thou wilt finde meltings,*

Rom. 10. 15.

quicknings, encouragements, filling thy heart with gladness, and glorying, and thy mouth with praises and songs of rejoicings; Oh what fountains of life are the promises to a living man, to a soul that is vivified? what food? what strength? what life is a thought of Christ, of heaven, and of Gods love to a spiritual man? whereas all these glorious things of the Gospel are to the natural man but as a withered flower, a sealed book, a dry and empty cisterne; he hath no use of them.

6. It is a life of another kinde, or manner. Before vivification our life was but death, because we our selves were but dead in sin even whilst alive. *She that liveth in pleasure is dead while she liveth*, and you were dead in your sins, and the uncircumcision of your flesh. But after vivification we live, how live? a spiritual life, I live by the faith of the Son of God; an heavenly life, for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; an immortal life, Christ being raised from the dead dyeth no more, death hath no more dominion over him; — *likewise reckon your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* You know the meaning of Christ, *whoever loveth, and believeth in me, shall never dye*, he shall never dye a spiritual death, never come under the dominion of sin, never totally fall away from grace; that incorruptible seed by which he is regenerate shall abide in him for ever. If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness; the body indeed is subject to corporal death, through the remainders of sin, but the Spirit is life, even that little sparke of grace, through the most perfect righteousness of Christ imputed, is life here, and shall be life hereafter, even for ever. And herein is our vivification answerable to Christs resurrection; *like as Christ was raised up from the dead by the glory of the Father, raised up to a new life, even so we also should walke in newnesse of life.*

For the second question how is this conformity or vivification wrought? I shall answer only to the state, and so our vivification is usually wrought in us in this manner. As first, in the understanding. Secondly in the will.

First, the understanding lets in the verity and truth of what the Gospel hath recorded. *In him was life, and the life was the light of men.* — *I am the bread of life, he that cometh to me shall never hunger,*

2 Tim. 4. 6.
Col. 2. 13.

Gal. 2. 20.
Phil. 3. 20.

Rom. 6. 9. 11.

Joh. 11. 26.

Rom. 8. 10.

Rom. 8. 4.

Joh. 1. 4.
Joh. 6. 35.

hunger, and he that beleeueth on me shall never thirst. — I am the resurrection and the life, he that beleeueth in me, though he were dead, yet shall he live. I am the way the truth and the life. — And this is the record that God hath given to us, eternal life, and this life is in his Son, he that hath the Son, hath life, and he that hath not the Son, hath not life. Joh. 11. 25.
Joh. 14. 6.
Joh. 5. 11, 12.

2. This light let in, the understanding thence inferreth as to a mans own selfe, that by the assistance of the Spirit of holinesse who raised up Jesus from the dead, it's possible for him to attaine this life; others have attained it, and why not he? you hath he quickned who were dead in trespasses and sins; here's a president for a sin sick soul; in time past ye walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience; this was the state of the Ephesians, but were they all? no; no; ye, and we also, among whom also we had all our conversation in times past. — But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ, — that in ages to come he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus. Christs dealings with some are as flags and patternes of mercy hung forth to tell, and to bring others in: whence the understanding infers, its possible for a dead soul, yea for my dead soul to live; others have lived, and why may not I? I discover in those Scriptures, even in these presidents a dore of hope to my selfe; why Lord, if thou wilt, thou canst make me cleane; — yea if I may but touch thy garment, I shall be whole; if thou wouldst but say, O ye dry bones heare the Word of the Lord, then breath would enter into me, and I should live, surely if Christ be risen againe from the dead, there's no impossibility but I may rise, if others have been raised by the vertue of Christs resurrection, why may not I? however this may seem to be little or nothing, yet considering the soul in a mourning, dark, disconsolate frame, under deep apprehensions of sin, guilt, and wrath; full of confusions, distractions, despondencies, staggering and sinking terrours; it will finde it something, yea it will look on it as a glorious work to discover but the morning star through so much darknesse, any thing of life, in such a valley and shadow of death. Eph. 2. 1.
2. 3.
4. 5.
6. 7.
Mat. 8. 1.
— 9. 21.
Ezek. 37. 4, 5.

3. The understanding hath yet some brighter beleeving

Mat. 11. 28.

Eph. 5. 14.

beames; it confidently closeth with this truth, that it is the will of the Lord that he should come, and live, and beleve, and lay hold on Christ; it apprehends the particular designes of mercy to him, and doth really principle the soul with this, that God doth particularly call, invite, and bid him come to Christ the fountaine of life, for life. Now the understanding takes in general Gospel calls in particular to himselfe. *Is as my poore languishing soul which the Lord speaks to, when he sayes, come to me all ye that are weary, and I will give you rest. — Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Surely this is a great work when set home by the Lord, that the soul acts in it's addresses to Christ in the strength of a particular call from God.

2. And now the answer to this call is wrought up in the renewed will; as thus. —

Hos. 14. 3.

1. The will summons all its confidences, and calls them off from every other bottome, to bestow them wholly upon Christ; and this consists in our voluntary renouncing of all other helps, excepting Jesus Christ alone; now the soul sayes to Idols, *get ye hence, Afour shall not save us, we will not ride upon horses; neither will we say any more to the works of our hands, ye are our gods. Afour shall not save us.* Not only cannot, but shall not save us; now as the soul is dissatisfied in judgement, as to the resting on any thing but Christ alone, so the heart and will is disaffected to all other helps but Christ alone; now it renounceth its own righteousness, and worthinesse, not only because of their inability to save, but mainly because their glory is swallowed up in that unmatchable excellency, which appears in the way of life and salvation by Jesus Christ. It calls home dependance from every other object.

Joh. 1. 12.

2. Hereupon there is a willing and cheareful receiving of Christ, and resignation of our selves to his actual dispose, to quicken us, and save us in his own way. A great part of the answer of faith to the call of Christ lyes in this; for as faith sees life and salvation in the hands of Christ; so it considers it to be given forth in the methods of Christ; and so beleevving lyes not only in assent, but consent of heart, that Christ shall save us in his own way; this is called a receiving of Christ; as many as received him to them he gave power to become the Sonnes of God.
Many

Many a soul would be saved by Christ, that sticks and boggles at his methods; they will not passe to happinesse by holinesse; nor set him up as a King and Lord, whom they could consent to set up as a Saviour: oh but now Christ that stood at the doore, and knocked, is received in; consent hath made up the match, and the doore is opened that never shall be shut again. Rev. 3. 10.

3. Upon this follows the souls resting, and relying; the souls confidence and dependance upon Jesus Christ for life and for salvation; this closeth up the whole businesse of beleeving unto righteousness; those various expressions used in Scripture of committing our way, and selves to God; of casting our care upon God; of rolling our selves upon him, of trusting in him, of hoping in his mercy, &c. wrap up faith in this affiance, dependance, not without some mixture of confidence, and resolved resting upon Jesus Christ: a cleare beholding of God in Christ, and of Christ in the promises doth present such variety and fulnesse of arguments to beare up hope and affiance, that the heart is resolved; and so resolved that we commit our selves, and give our souls in charge to Christ, *I know whom I have beleevd, and I am perswaded he is able to keep that which I have committed unto him against that day.* 1 Pet. 4. 19. 2 Tim. 1. 12.

4. The upshot of all is this, that the same close which the soul makes in beleeving with Jesus Christ as to justification and righteousness, is not fruitlesse to this effect of conveying life and vertue from Jesus Christ as to grace and holinesse; for that union which then and thereby comes to be enjoyed with Christ is such an union as is fruitful in begeting a quickning power and principle in the heart; and this is that which we ordinarily intend by saying, *saving faith to be operative*; that faith which brings forth nothing of holinesse, what is it but a dead faith? *as the body without the spirit is dead, so faith without works is dead also.* Jam. 2. 16. Justification and sanctification are twins of a birth; and hence it is, that vivification (which is one part of sanctification) is wrought in the soul after the selfe same manner; As first, the understanding is illightned. 2. The will is changed. 3. All the affections are renewed. 4. The internals being quickned, there ensueth the renewing of the body with the outward actions, life, and conversation. And now is fulfilled that saying of Christ in a spiritual sense, *the hour is coming, and now is when the*

Joh. 5. 25.

dead shall heare the voyce of the son of God, and they that heare shall live. Now is the soul vivified, now it begins to live the life of God, now it feels the power of Christs resurrection, and is made conformable to it; And immediately upon this, joy is made in heaven by the Angels, God himselfe applauding it, *for this my son was dead, and is alive, he was lost and is found.*

Luk. 15. 24.

Thus is the state of vivification wrought. I know it is not in all men after one manner for every circumstance; the methods of God are exceeding various; and we cannot limit the holy one of Israel. I have sometimes concerning this desired the communications of others thoughts, whom I looked upon as such, who had more than ordinary communion with Christs Spirit; and from one of such I received this answer, *I must professe to you, I have in all my speculations in divinity found dissatisfaction in the writings of men in nothing more, than in the work of cleare and distinct conceptions concerning regeneration; which yet is of such a cardinal importance, as that the great doores of heaven move upon the hinges of it, the Lord enlighten us more, for we see but in part, and prophesie but in part.*

For the third question, what are the meanes of this conformity, or vivification which we must use on our parts? I shall answer herein both to the state, and growth of our vivification. As—

Ezek. 37. 4.

1. Waite and attend upon God in the ministry of the Word, this is a meanes whereby Christ ordinarily effecteth this vivification. By this meanes it was that those dead bones were quickned in *Ezekiels* prophesie, viz. by the Prophets prophesying upon them. *And he said unto me, son of man, — prophesie upon these bones, and say unto them, O ye dry bones heare the Word of the Lord;* And by this meanes it is that dead souls are quickned; the ministry of the Word is the trumpet of Jesus Christ, when that sounds, who knows but he may quicken the dead? harken therefore to this Word of God.

Luk. 7. 47.

2. Aft faith upon the Lord Jesus as to justification. As is the clearenesse and fixednesse of our souls in bottoming our selves on Christ for righteousness, so will be our quicknesse, and succesfull progresse in the work of holinesse; because *Many sins which were many were forgiven her, therefore she loved much; but to whom little is forgiven, the same loveth little.* Many a soul loveth much

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of vivification, for want of clearness in its justification, or for want of settledness, and stronger measure of acting faith. Oh what life would be raised as to holiness? what working, binding, filling the laws of love, retribution, thankfulness would there be, when we see ourselves clearly reconciled with God; and wrap up in the foldings of everlasting love? *1 John 1:3* Trace every ordinance, and every duty for the appeasings of the Son of God. Be much in prayer, hearing, reading, fellowship with the Saints, living in the fulness of Sacraments; be much in secret conversings with God, in meditation, expostulation, enquiries, searchings; and (which is a precious work) be much in diligent watching of, and harkening and listening to the movings, workings, hints, intimations of the Spirit of God; be much in observing the methods, and interpreting the meanings and language of God in all his secret dispensations with the soul. Certainly there will be abundance of the life of God conveyed to him that walks in these paths. *Blessed are they that dwell in thy house, might David well say; and one reason is pertinent to this case, because in our Fathers house is bread enough, and to spare; Luk. 15:17.* While the prodigal that goes out from it shall feed upon husks, and with Ephraim swallow up the last wind. Oh for a spirit of prayer, meditation, &c. Oh for a spirit even swallowed up in communion with God! *show meest him that worketh righteousness, and those that remember thee in thy ways. Isa 64:5.*

4. Look much at Christ raised, Christ glorified; Christs resurrection was the beginning of his glory, and therein is comprehended both the glory that draws desires towards Christ, and the grace and power that establisheth faith in its dependancy; *they looked unto him, and were lightened — unto thee lift I up mine eyes, O thou that dwellest in the heavens; behold as the eyes of the servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God. It is said of Moses, that he endured affliction, as seeing him who is invisible; Oh could we keep our hearts in a more constant view, and believing meditation of the glory of Christ, our faces would certainly bring some beames of divinity with them from the mount; we all wish open face beholding as in a glasse the glory of the Lord; are changed into the same image from glory to glory. The very beholding of Christ hath a mighty conforming and* *Pls. 34:5. Pls. 123:1,2. Heb. 11:27. 2 Cor. 3:18.*

and assimilating vertue to leave the impressions of glory upon our spirits.

5. See our own personal vivification linked unseparably unto, and bottomed unremovably upon the resurrection of Christ: when we can by faith get a sight of this, it is not to speak how courageously and successfully the soul will grapple in the controversies of the Lord against the devil, and our own deceitful hearts; with what strength could *Josiah, Gideon, &c.* go on, when backed with a promise, and their spirits settled in the persuasion of it? and what use will the promises be in this kinde? and (more than all) the life, and resurrection of Jesus Christ, when we can clearly and steadfastly rest upon this, that there is an inseparable connexion betwixt the resurrection of Christ and our personal holiness, and perseverance to the end? Oh that I could act my faith more frequently on Christs resurrection, so that at last I could see it by the light of God to be a destined principle of my vivification in particular! what a blessed meanes would this be?

6. Walk as we have Christ Jesus for an example. This example of Christ, though it be not ours, as it is the *Sociinians totum Christi*, yet certainly it yeelds much to our vivification; who can deny but that acting with the patterne ever in ones eye is very advantageous? come then, and if we would live the life of God, let us live as Christ lived after his resurrection. But how is that? I answer.——

1. See that we returne to the grave no more; take heed of ever returning to our former state; you may say, what needs this caveat? hath not Christ said, *he that liveth and beleeveth in me shall never dye?* or never fall away? I answer, it is true, they shall never totally and finally fall away, yet they may fall fowly and fearfully; they may lose that strength and vigour, that sense and feeling which sometimes they had; they may draw so nigh to the grave, as that both by themselves and others they may be accounted amongst them that go down to the pit, *free among the dead*, as *Heman* saith of himself. The Apostle saith something that might even startle Christians; he tells of some *who have been once enlightened (by the Word) and have tasted of the heavenly gift (some flashes of inward joy and peace) and were made partakers of the holy Ghost (the common gifts and graces of the*

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Phil 88.5.

Heb.6 4,5,6

the Spirit:) and have tasted the good Word of God (have found some relish in the sweet and saving promises of the Gospel) and the powers of the world to come (have had some ravishing apprehensions of the joyes and glory in heaven); and yet fall away (by a total apostacy) Christians! how far goes this? I know it is said only of such who have a name to live, and no more; but surely it gives a warning to us all that we come not nigh the verge, the brinke of the grave againe; let us not give way to any one sinne, so as to live in it, or to continue in it.

2. Let us evidence our resurrection; Christ being raised, he shewed himselfe alive by many infallible proofes; so let us evidence our vivification by many infallible proofes; (i.) let us yeeld up our selves unto God; as those that are alive from the dead; let us walk as men of another world. If ye be risen with Christ seek the things which are above, where Christ sitteth on the right hand of God; let us serve God in holinesse and righteousnesse all the dayes of our life; surely this is the end for which we are delivered out of the hands of our enemies, sin, death, and hell. Ye were sometimes darknesse (during your abode in the grave of sin) but now (being risen) ye are light in the Lord, walk therefore as children of light. Walk] (i.) bestir your selves in the works of God; Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. When God doth let the Sun of righteousnesse arise, it is fit we should be about the businesse of our souls. We see that the night is dedicated to rest, and therefore God that doth order all things sweetly, he draws a curtaine of darknesse about us, as which is friendly to rest; like a nurse, that when she will have her little one sleep, she casts a cloath over the face; and hides the light every way; But when this natural sun ariseth, then men go out to their work: so must we, though in the darknesse of the night we snorted in sin, yet now we must bestir our selves, seeing the Sun of the spiritual world is risen over us.

And yet when all is done, let us not think that our vivification in this life will be wholly perfect: as it is with our mortification, in the best it is but an imperfect work; so it is with our vivification; it is only gradual, and never perfected till grace be swallowed up of glory. Only let us ever be in the use of the means,

2 Pet. 1. 5. 6.
Rom 7. 1.

and let us endeavour a further renovation of the new man, adding one grace to another, to faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godlinesse, &c. till we perfect holinesse in the feare of God, till we shine with those Saints in glory at perfect day.

Thus far we have *looked on Jesus* as our *Jesus* in his resurrection, and during the time of his abode on earth. Our next work is to *look on Jesus* carrying on the great work of our salvation in his ascension into heaven, and in his session at Gods right-hand; and in his mission of the holy Spirit.

LOOK

LOOKING UNTO JESUS

In his Ascension, Session, and Mission
of his Spirit.

The fourth Book.

The Fifth Part.

M m m m m 2

Mark. 16. 19.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Heb. 4. 14.

Seeing then that we have a great high Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb. 8. 1, 2.

Now of the things which we have spoken this is the summe; We have such an high Priest, who is set on the right hand of the throne of the majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Ephes. 4. 8. Psal. 68. 18.

When he ascended up on high, he led captivity captive, and gave gifts unto men, — that the Lord God might dwell among them.

Act. 2. 1, 2, 3, 4.

And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

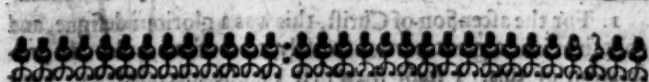
Heb. 12. 2.

Looking unto Jesus, the beginner and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God.

2 Cor. 3. 18.

We all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

LOOK-



LOOKING UNTO JESUS

In his Ascension, Session, and Mission
of his Spirit.

Book IV. Part V.

CHAP. I. Sect. 1.

Heb. 12.2. *Looking unto Jesus---who is set down
at the right hand of the throne of God.*

Of Christs ascension, and of the manner how.



Hus far we have traced Jesus in his actings for us,
untill the day in which he was taken up. That A&1.2. d48
which immediately follows, is his Ascension, Ses-
sion at Gods right hand, and Mission of his holy
Spirit; in prosecution of which as in the former,
I shall first lay down the object, and secondly di-

rect you how to look upon it.

The object is threefold. 1. He ascended into heaven.
2. He sate down at Gods right hand. 3. He sent down the holy
Ghost.

1. For the ascension of Christ, this was a glorious designe, and contains in it a great part of the salvation of our souls. In prosecution of this, I shall shew first that he ascended. 2. How he ascended. 3. Whither he ascended. 4. Why he ascended.

Ezek. 44. 2, 3.

1. That he ascended. 1. The types prefigure it, then said the Lord to me, this gate shall be shut, it shall not be opened; — it is for the Prince, the Prince he shall sit in it to eat bread before the Lord, he shall enter by way of the porch of that gate, and shall go out by the way of the same. As the gate of the holy of holies was shut against every man but the high Priest, so was that gate of heaven shut against all, so that none could enter in by their own vertue and efficacy but only our Prince and great high Priest, the Lord Jesus Christ, indeed he hath opened it for us, and entred into it in our place and stead; whither the fore-runner is for us entred, even Jesus made an high Priest for ever after the order of Melchisedech.

Heb. 6. 20.

Dan. 7. 13, 14.

2. The Prophets foresaw it, I saw in the night visions, and behold one like the son of man came with the clouds of heaven, and came to the ancient of dayes, and they brought him neare before him, and there was given him dominion, and glory, and a Kingdome. 3. The Evangelists relate it, he was received up into heaven. — He was carryed up into heaven. 4. The Church witnesseth it, for while they beheld he was taken up, and a cloud received him out of their sight.

Mark. 16. 19.

Luk. 24. 51.

Act. 1. 9.

Act. 1. 10, 11.

5. The holy Angels speak it, for while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven. 6. The blessed Apostles in their several Epistles, ratifie and confirme it, when he ascended up on high, he led captivity captive, and gave gifts unto men, — he that descended is the same also that ascended up far above all heavens. — Who is gone into heaven, and is on the right hand of God, Angels and authorities, and powers being made subject unto him.

Eph. 4. 8, 10.

1 Pet. 3. 22.

Luk. 24. 51.

2. How he ascended. The manner of his ascension is discovered in these particulars. — 1. He ascended, blessing his Apostles, while he blessed them, he was parted from them, and carryed up into heaven. It is some comfort to Christs Ministers, that though the world hate them, Christ doth blesse them; yea he parted with

with them in a way of blessing; As *Jacob* leaving the world, blessed his sons; so *Christ* leaving the world blessed his Apostles, and all the faithful Ministers of *Christ*, unto the end of the world. Some adde that in these Apostles, not only Ministers, but all the Elect to the end of the world are blessed; The Apostles were then considered as common persons receiving this blessing for all us, and so those words uttered at the same time are usually interpreted, *In, I am with you alway even to the end of the world.* This was the last thing that *Christ* did on earth, to shew that by his death he had redeemed us from the curse of the law, and that now going to heaven he is able to bless us with all spiritual blessings in heavenly places.

Mat. 28. 20.

Eph. 1. 3.

2. He ascended visibly in the view of the Apostles, while they beheld he was taken up; he was not suddenly snatched from them, as *Elijah* was, nor secretly and privily taken away, as *Enoch* was; but in the presence of them all, both his Apostles and Disciples, he ascended up into heaven: but why not in the view of all the Jewes, that so they might know that he was risen againe, and gone to heaven? surely this was the meaning; God would rather that the maine poynts of faith should be learned by hearing, than by seeing; however *Christ*s own Disciples were taught the same by sight, that they might better teach others which should not see, yet the ordinary meanes to come by faith is hearing; how shall they believe in him of whom they have not heard?—so when faith cometh by hearing; and hearing by the Word of God. And as for the Jewes (saith the Apostle) have they not heard? yes verily, their sound went into all the earth, and their words unto the end of the world.

Act. 1. 19.

Rom. 10. 14, 17, 18.

3. He ascended principally by the mighty power of his God-head; thus never any ascended up into heaven but *Jesus Christ*; for though *Enoch* and *Elijah* were assumed into heaven, yet not by their own power, nor by themselves, it was Gods power by which they ascended, and it was by the help and Ministry of Angels, there appeared a chariot of fire, and horses of fire; and *Elijah* went up by a whirl-wind into heavens.

2 King. 2. 11.

4. He ascended in a cloude, while they beheld, he was taken up, and a clond received him out of their sight. Hereby he shewes that he is Lord of all the creatures; he had already trampled upon the earth, walked upon the sea, vanquished hell or the grave, and

now

now the clouds received him, and the heavens are opened to make way for this King of glory to enter in. When Christ shall come againe, it is said that he shall come in the clouds of heaven with power and great glory. — Hereafter shall ye see the son of man sitting at the right hand of power, and coming in the clouds of heaven. Which verifies that saying of the Angel, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. He went up in clouds, and he shall come againe in clouds.

Mat. 14. 30.

Mar. 16. 24.

Act. 1. 11.

Psal. 47. 5.

5. He ascended in the sound of a trumpet, not on earth, sounding Hosanna, but in heaven, crying Hallelujah. So the Psalmist, God is gone up with a shout, the Lord with the sound of a trumpet. Certainly great joy was in heaven at Christs ascending thither: the very Angels struck up their harpes, and welcomed him thither with hymnes and praises.

Psal. 68. 18.

Eph. 4. 8.

6. He ascended in triumph, as a Roman victor ascended to the capitol, or as David ascended after his conquest up to Zion. Now we reade of two triumphal acts in Christs ascension, whereof the first was his leading of his captives, and the second was the dispersing of his gifts: the Apostle and the Psalmist joyne both together, when he ascended up on high he led captivity captive, and gave gifts unto men. 1. He led them captive who had captivated us, death was led captive without a sting, hell was led captive as one that had lost her victory, the law was led captive, being rent and fastened to his crosse (as it were) ensigne-wise, the serpents head being bruised was led before him in triumph, as was Goliaths head by David, returning from the victory, and this was the first act of his triumph. 2. He gave gifts unto men: this was as the running of conduits with wine, or as the casting abroad of new coyne, or as the shutting up of Christs triumph in his ascension up to heaven: what these gifts were we shall speak in his mission of the holy Ghost; only thus much for the present.

SECT.

SECT. 2.

Of the place whither he ascended.

3. **W**Hither he ascended, the Gospel tells us *into heaven*; only Paul saith, that he ascended *far above all heavens*. But the meaning is, he went above all these visible heavens into those heavenly mansions, where the Angels, and the Spirits of the just have their abode. Or if the highest heavens be included, I see no absurdity in it; the highest heaven, we usually call *the Kingdom of heaven*; which is either heaven material, or heaven spiritual, and first for the material heaven, in some sense he may be said to ascend above that, both in respect of his body, because the body of Christ is more glorious than any material heaven. And in respect of his soul, because the soul of Christ is more blessed than all things else whatsoever. And, 2. For the spiritual heaven (i.) all angelical or heavenly perfections, he is said to ascend above them all, both in respect of his humiliation, because he hath viliſied himſelf below all things, and therefore he is worthily exalted above all things; and in respect of his perfection, because the humane nature of Christ is more excellent than any creature, it being joyned to the Godhead by an hypostatical union. Some there are that understand this place of *Christs ascending far above all heavens*, not so much by a local motion, as by a spiritual mutation and exaltation of his person; as earth heightned unto a flame changeth not its place only, but forme and figure, so the person of our Saviour was raised to a greatnesse and glory vastly differing from, and surmounting any image of things visible or invisible in this creation: so it is fitly expressed, *he was made higher than the heavens*, he was heightened to a splendour, enlarged to a capacity and compasse above the brightest, and beyond the widest heavens: he transcended all in the spirituality of his ascension: but I shall not much insist on that.

Eph. 4. 10.

Heb. 7. 16.

S.E.C.T. 3.

Of the reasons why he ascended.

Luk. 14.26.

Psal. 68.18.

Zach. 14.4.

Heb. 4.14.

Eph. 4.8.

Col. 2.15.

4. **W**hy he ascended, the reasons are: 1. On Christ's part, that through his passion he might passe to glory. Ought not Christ to have suffered these things, and so to enter into his glory? I shall not insist on that controversie, whether Christ merited for himselfe, this is without contraversie; that by his passion (I will not say he properly merited; but) he obtained glory, because he humbled himselfe so low, God exalted him above the grave in his resurrection, above the earth in his ascension, and above the heavens in placing him at his right hand. And he ascended that all those propheties which were foretold of Christ might be accomplished, *Thou hast ascended on high. And his feet shall stand in that day upon the mount of olives, which is before Jerusalem on the East.* The types of this were *Enoch's* translation, *Elijah's* ascension, *Samson's* transportation of the gates of *Gaza* into an high mountaine, the high Priests going into the holy of holies, seeing that we have a great high Priest, that is passed into the heavens, *Jesus* the Son of God. Why all these propheties, types, figures must needs be accomplished, and therefore on his part it was necessary that Christ must ascend, and go into heaven.

2. The reasons on our part are. —

1. That in our stead he might tryumph over sin, death, and hell. In his resurrection he conquered, but in his ascension he tryumphed; now it was that he led sin, death, and devil in tryumph at his chariot wheelles. And this is the meaning of the Psalmist, and of the Apostle, *when he ascended up on high, he led captivity captive*: he vanquished and tryumphed over all our enemies; he overcame the world, he bound the devil, he spoyled hell, he weakned sin, he destroyed death, and now he makes a publike tryumphal shew of them in his own person; he led the captives bound to his chariot-wheelles as the manner of the *Romane* tryumphs was, when the conquerour went up to the capitol. It is to the same purpose that the Apostle speaks elsewhere, *having spoyled Principalities and powers, he made a shew of them openly*

openly triumphing over them in himselfe; it is a manifest allusion to the manner of triumphs after victories amongst the Romans; first, they spoiled the enemy upon the place, ere they stirred off the field; and this was done by Christ on the crosse; and then they made a publike triumphall shew, they rid through the streets in the greatest state, and had all their spoyles carryed before them; and the Kings and Nobles whom they had taken, they tyed to their charretts, and led them as captives; and this did Christ at his ascension: then he openly triumphed *in himselfe*, (i. e.) in his own power and strength; other conquerours do not thus; they conquer not in themselves, and by themselves, but Jesus Christ conquered *in himselfe*, and therefore he triumphed *in himselfe*. And yet though he triumphed in himselfe, and by himselfe, it was not for himselfe only, but for us; which made the Apostle to triumph in his triumph, *O death where is thy sting, O grave where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us victory through our Lord Jesus Christ.* If I may speak out, what I think was this victory of Christ; I beleieve it was that honour given to him after his resurrection by the conversion of enemies, by the amazements of the world, by the admiration of Angels, and especially by his sitting down at the right hand of Majesty on high, for therein is contained both his exaltation, and his triumph over all his enemies to the utmost.

1 Cor. 15:57.
16:57.

2. That he might lead us the way, and open to us the doores of glory. It is a question whether ever those doores of heaven were opened to any before Christs ascension? Christ tells us, *in my Fathers house are many mansions, if it were not so, I would have told you, but I go to prepare a place for you; and if I go and prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, ye may be also.* Some infer hence, as if there should be many outer courts, and many different places or states in glory; and yet that there is one place whither the Saints should arrive at last, which was not then ready for them, and was not to be entred into, untill the entrance of our Lord had made the preparation. Again, the Apostle tells us, *that the Fathers received not the promises, God having provided some better thing for us, that they without us should not be made perfect.* Whence some infer that their conditions after death was a state of imperfection; and that they were placed in an outer

Joh. 14:2,3.

Heb. 11:40.

court on this side heaven, called *paradise*, or *Abrahams bosome*; and thither also Christ went when he dyed, and was attended with the blessed thiefe. For my part I shall not joyne with such who think all souls of Saints shall go to Paradise, where they must remaine till the day of judgement, and then, and not till then must enter into that heaven, called *the third heaven*; or *the Kingdome of heaven*. Indeed some of the antients make heaven, and the immediate receptacles of souls to be distinct places, both blessed, but hugely differing in degrees; And a moderne writer is very confident, *that no soul could enter into glory before our Lord entred; by whom we hope to have ascesse*; And to that purpose he cites those texts, *John 14. 2, 3. Heb. 11. 40.* But I see no ground, why the souls of Saints should be excluded heaven, either before, or after Christ. As for that text of *John 14. 2.* Christ saith, *in my Fathers house are many mansions*, not many outer courts; nor many different states; and as for the Fathers mentioned, *Heb. 11. 40.* surely they without us shall not be made perfect, and we without them shall not be made perfect in some sense, untill the day of judgement. But our perfection is not in respect of a more glorious place, but in respect of that perfection whereof all the faithful shall be made partakers as well in body as in soul, at the resurrection of the just. Thus far I grant, that no soul ever entred into heaven but by the vertue and power of Christs ascension; and that no soul and body joyntly ever ascended (except Christs types) before Christ himselfe opened those doores, and lead the way; and in this respect he is called *the forerunner of his people*.

3. That he might assure us that now he had run through all those offices which he was to performe here on earth for our redemption. *He that hath entred into his rest, hath also ceased from his own works, as God did from his.* He was first to execute his office, and then to enter into his rest; though he were a Son, and so the inheritance were his own, yet he was to learn obedience, by the things which he suffered, before he was made perfect, and so to become the authour of eternal salvation unto all them that obey him. This was the argument which Christ used when he prayed to be glorified againe with his Father, *I have glorified thee on the earth, I have finished the work which thou gavest me to do: and now O Father glorifie thou me with thy own selfe, with the glory which I had*

Dr. Tayl. great Exemplar.

Multas dicit non varias aut dispares, sed quae pluribus sufficiant; ac si diceret non sibi uni, sed omnibus etiam discipulis locum illuc esse.

Calvin. in loc.

Heb. 6. 20.

H. b. 4. 10.

Heb. 5. 8, 9.

Joh. 17. 4, 5.

had with them before the world was. This was the order of the dispensation of Christs offices; his first work was a work of ministry, and service in the office of obedience and suffering for his Church; and his next work was the work of power and majesty in the protection and exaltation of his Church. And there was a necessity in this order. 1. In respect of Gods decree who had so fore-appointing it, *Act. 2. 23, 24.* 2. In respect of Gods justice, which must first be satisfied by obedience before any entrance into glory, *Luk. 24. 26.* 3. In respect of Christs infinite person, which being equal with God could not possibly be exalted without some preceding descent and humiliation; *that he ascended* (saith the Apostle) *what is it but that he descended first into the lower parts of the earth?* 4. In respect of our evidence and assurance; this is the signe that Christ hath finished the work of our redemption upon the earth, first he was to act as our surety, and then he was to ascend as our Head, our Advocate, as the first-fruits, the captaine, the Prince of life, the authour of salvation, the forerunner of his people.

Eph. 4.9.

4. That he might thoroughly convince the world of beleevers of their perfect righteousness, *the Spirit when he comes* (saith Christ) *shall convince the world of sin, and of righteousness, and of judgement.* — of sin, because they beleeve not on me, — of righteousness, because I go to my Father, and ye see me no more. If Christ had not fulfilled all righteousness there had been no going to heaven for him, nor remaining there; certainly God would have sent him down againe to have done the rest, and the Disciples should have seen him with shame sent back againe; but his ascension to heaven proclaimes openly. 1. That he hath completely finished the work he had to do for us here, that no more was to be done in this world for us, that the satisfactory work to justice was in it selfe finished. 2. That God was well pleased with Jesus Christ, and with what he had done and suffered for us; yea, God was so infinitely taken with him, and his oblation after his sufferings, as that he thinks it not fit to let him stay above forty dayes longer in this world; he cannot be without him in heaven, but he takes him up into glory, and gives him a name above every name. 3. That we have our share in heaven with him; he went not up as a single person, but virtually, or

myſtically he carried up all the Elect with him into glory: or otherwise how ſhould the Spirit convince the world by his aſcenſion of their righteouſneſſe? or otherwise how ſhould the Son of God convince his Father by his aſcenſion of his righteouſneſſe? I look upon Jeſus Chriſt going into heaven, as a confident debtor after payment going into a court, and ſaying, *who hath any thing to lay to his charge? all is payd, let the law take his courſe*; when Chriſt entred into heaven, he ſeemed thus to challenge juſtice, *make room here for me and mine, who ſhould binder? hath the law any thing to lay to theſe poore ſouls for whom I payd? if any in heaven can make objection, here I am to answer in their behalfe*. Methinks I imagine a ſilence in heaven (as John ſpeaks) at this ſpeech; only mercy ſmiles, juſtice gives in the acquittance, and God ſets Chriſt down at his right hand. 4. That he hath a new deſigne to be acted in heaven for us: he is taken up into glory that he may act gloriously the ſecond part of our righteouſneſſe, I meane that he might apply it, and ſend down his Spirit to convince us of it. He acted one part in the fleſh, in the habit of a beggar, cloathed with rags; but now he is gone to act the perſon of a Prince in robes of glory, and all this to mannage our ſalvation in the richeſt way that may be. Three great things Chriſt acts for us now in glory. Firſt, he is in place of an Advocate for us: *he liveth to intercede for us*. He is alwaies begging of favour and love for us, he lyes there to ſtop what ever plea may be brought in againſt us by the devil, or law; yea, he is there to get out freſh pardons for new ſins. Secondly, he is the great provider and caterer for us; he is laying in a great ſtock and ſtore of glory for us againſt we come there; *in my Fathers houſe are many manſions*. — *I go to prepare a place for you*. Jeſus Chriſt went before to take up Gods heart for us, and now he is drawing out the riches of love from God his Father, and laying them in bank for us, which made the Apoſtle ſay, *my God ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus*. Thirdly, he ſends down his Spirit to convince us that Chriſts righteouſneſſe is ours: indeed the meanes of procuring this was the life and death of Chriſt, but the meanes of applying this righteouſneſſe are thoſe following acts of Chriſts reſurrection, aſcenſion, ſeſſion, interceſſion, &c. By his death he obtained righteouſneſſe for us, but by his aſcenſion he applies righteouſneſſe to us, now it is that

Rev. 8. 1.

Heb. 7. 25.

Joh. 14. 2.

Phil. 4. 19.

that in especial manner he convinceth us of righteousness, because he is gone to his Father; and we shall see him no more.

5. That he might receive his Kingdome over us in the place appoynted for it; look as Kings are crowned in the chief cities of their Kingdomes and keep their residence in their Palaces neare unto them, so it was decent that our Saviour should be crowned in heaven, and there sit down at Gods right hand; which immediately follows after his ascension to which we now come.

SECT. 4.

Of Gods right hand, and of Christs session there.

2. **F**OR the session of Christ at Gods right hand, which is a consequent following after his ascension into heaven, I shall examine. 1. What is Gods right hand? 2. What is it to sit there? 3. According to what nature doth Christ sit there? 4. Why is it that he sits at the right hand of God his Father in glory?

1. What is this right hand of God? I answer, 1. Negatively, it is not any corporal right hand of God; if we speak properly God hath neither right hand; nor left hand; for God is not a body, but a Spirit or a spiritual substance. 2. Positively, the right hand of God is the majesty, dignitie, dominion, power, and glory of God. *The right hand of the Lord is exalted, the right hand of the Lord doth valiantly. — Thy right hand O Lord is become glorious in power, thy right hand O Lord hath dashed in pieces the enemy. Thou hast a mighty arme, strong is thy hand, and high is thy right hand. — Mine hand hath laid the foundations of the earth, and my right hand hath spanned the heavens. I know some of our Divines make this right hand of God something inferiour to Gods own power, but others speak of it as every way equal, and I know no absurditie to follow on it.*

2. What it is to sit at the right hand of God? I answer, it is not any corporal session at Gods right hand, as some picture him with

Psal. 118. 15.
Exod. 15. 6.
Psal 89. 13.
Ila. 48. 13.

with a crown of gold on his head sitting on a throne, as if he had no other gesture in heaven but *sitting still*; which Stephen contradicts, saying, *I see the heavens opened, and the Son of man standing on the right hand of God.* The words *sitting* or *standing* are both metaphorical, and borrowed from the custome of Kings, who place those they honour, and to whom they commit the power of government at their right hand; more particularly, this *sitting at Gods right hand* implies two things. 1. His glorious exaltation. 2. The actual administration of his Kingdom.

A. A. 7. 56.

Phil. 2. 9.

1. Christ is exalted, *wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee shall bow*; this session is the supream dignity and glory given by the Father unto Christ after his ascension; this session is the peerelesse exaltation of the Mediatour in his Kingdom of glory. But how was Christ exalted? I answer, 1. In regard of his divine nature; not really, or in it selfe. Impossible it was that the divine nature should receive any intrinsecal improvement, or glory, because all fulnesse of glory essentially belonged unto it; but declaratorily, or by way of manifestation; so it was that his divinity during the time of his humiliation lay hidden and over-shadowed, as the light of a candle is hidden in a darke and close lanterne; but now in his session that divinitie and glory which he had alwayes with his Father was shewed forth and declared, *he was declared to be the Son of God with power*, both at his resurrection and at his session. 2. In regard of his humane nature; and yet that must be understood soberly, for I cannot think that Christs humane nature was at all exalted in regard of the grace of personal union, or in regard of the habitual perfections of his humane soul, because he possessed all these from the begining; but in regard of those interceptions of the beames of the Godhead, and divine glory; and in respect of the restraints of that sense and sweetnesse, and feeling operations of the beatifical vision during his humiliation; in these respects Christ was exalted in his humane nature, and had all the glory from the Deitie communicated to it which possibly in any way it was capable of. There was a time, when the office which Christ undertook for us made him a man of sorrows, but when he had finished that dispensation, then he was filled with unmatchable glory

Rom. 1. 4.

glory, which before his session he enjoyed not; there was a time when the natural consequence and flowings of Christs glory from that personal union was stayed and hindered, by special dispensation, for the working of our salvation; but when that miraculous stay was once removed, and the work of our redemption fully finished, then he was exalted beyond the capacity, or comprehension of all the Angels of heaven: *to which of the Angels said he at any time, sit at my right hand?* In this respect it is said that God highly exalted him; exalted he was in his resurrection, ascension, but never so high as at his session; in his resurrection he was exalted with *Jonah* from the lower parts to the upper parts of the earth; in his ascension he was exalted with *Elijah* above the clouds, above the stars, above the heavens; but in his session he is exalted to the highest place in heaven even to the right hand of God, *far above all heavens that he might fill all things.*

Heb. 1. 13.

Eph. 4. 10.

2. Christ reignes, or actually administers his glorious Kingdome; and this is the principal part of Christs sitting at Gods right hand. So the Psalmist, *the Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy foot-stool; the Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies.* The Apostle is yet more large, *God set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.* Some describe this session at Gods right hand to be all one with his reigning in equal power and glory with the Father; but the Son hath alwayes so reigned, and the holy Ghost hath alwayes so reigned, who yet is not said in Scripture to sit at the right hand of the Father; I beleieve therefore there is something in this session or reign of Christ which doth difference it from that reigning power and glory of the Father, and of the Son as only God, and of the holy Ghost; and if we would know what that is, I would call it an actual administration of his Kingdome, or an immediate executing of his power and glory over every creature as Mediatour. There is a natural, and a dispensatory Kingdome of Jesus Christ; for the first, the Father

Psalm 110. 1, 2.

Eph. 1. 20, 21, 22, 23.

re gas immediately by the Son, but by the holy Ghost the Father doth not reign immediately, but through the Son; the same order is to be kept in their power, which is in the persons; the Father reignes not by himselfe, but of himselfe, because he is of none; the Son reigneth by himselfe, not of himselfe, because he is begotten of the Father; the holy Ghost reigneth by himselfe, but from the Father and the Son, from whom he doth proceed. And as in the natural, so in the dispensatory Kingdome, the Father reignes immediately by the Son as Mediatour; and hence it is that the Son as Mediatour is only said to sit at Gods right hand, because the right of actual administration, or immediate execution of the soveraign power is appropriate and peculiar to the Son, as Mediatour betwixt God and man. And this made Christ to say, *the Father judgeth no man, but hath committed all judgement unto the Son*, as Mediatour. You may object, Christ was Mediatour immediately after his incarnation, but he did not actually administer his Kingdome then. I answer, it is true; Christ for a time did by a voluntary dispensation empty himselfe, and layd aside the right of actual administration of his Kingdome; but immediately after his ascension, the Father by voluntary dispensation resigned it to the Son againe; *come now saith the Father, and take thou power over every creature; till the time that all things shall be subdued under thee*. This right the one relinquished in the time of that humiliation of himselfe; and this right the other conferred at the time of the exaltation of his Sonne.

Joh. 5. 22.



SECT. 5.

Of the two natures wherein Christ sits at Gods right hand.

3. **A**CCORDING to what nature is Christ said to sit at the right hand of God? I answer; according to both natures; first he sits at Gods right hand as God; hereby his divinity was declared, and his Kingdome is such, that none that is a pure creature can possibly execute; *the Lord said to my Lord, saith David, sit thou at my right hand, the Lord said to my Lord* (i.) God said

Psal. 110. 1.

to

to Christ: now Christ was not *David's* Lord meereley as man, but as God. And, 2. He sits at Gods right hand as man too; hereby his humanity was exalted, and a power is given to Christ as man, *he hath given him power to execute judgement, in as much as he is the Son of man.* In the administration of his Kingdome the manhood of Christ doth concur, as an instrument working with his Godhead. Hence this session at Gods right hand is truly and properly attributed to Christ, as *David's*; and not only to the one nature of Christ, whether divine or humane. Or it is attributed to Christ as Mediatour; in which respect he is called an high Priest, *we have such an high Priest, who is set on the right hand of the throne of the Majestie in the heavens.* — And in which respect he is called a Prince, *him hath God exalted with his right hand, to be a Prince and a Saviour.* Now Christ is not a Priest and a Prince meereley according to one nature, whether divine or humane. I deny not but Christ had a natural Kingdome with his Father as God, before the foundation of the world; but this Kingdome as God-man Christ had not before his ascension into heaven. So then Christ sitteth at the right hand of God by a mediatory action, which he executeth according to both natures, the Word working what pertaineth to the Word, and the flesh what appertaineth to the flesh; Christ is Mediatour as God and man, and glory hath redounded unto him as God and man, and living in this glory he ruleth and governeth his Church as God and man; he ascended indeed into heaven in his humanity only, but he sitteth at the right hand of God as Mediatour in respect of both natures. The *Lutherans* attribute this session at Gods right hand only to the humane nature of Christ; they say this session is nothing else but the elevating of his humane nature to the full and free use of some of the divine properties, as of omnipotency, omniscience, omnipresence; the ground of this errour is, that they suppose upon the union of the two natures in Christ, a real communication of the divine properties to follow; so that the humane nature is made truly omnipotent, omniscient, omnipresent, not by any confusion of properties, nor yet by any bare communion and concurrence of it to the same effect, each nature working that which belongeth to it with communion of the other, (for this we grant) but by a real donation, by which the divine properties so become the properties of the humane nature,

Joh. 5. 27.

Heb. 8. 1.

Act. 5. 31.

ture, that the humane nature may work with them no lesse than the divine nature it selfe, for the perfecting of it selfe. Against this opinion we have these reasons; 1. The union cannot cause the humane nature to partake more in the properties of the divine, than it causeth the divine to partake in the properties of the humane. 2. If a true and real communication did follow of the divine attributes, it must needs be of all the attributes, as of eternity, and infiniteness, seeing these are the divine essence, which can no way be divided. 3. Infinite perfections cannot perfect finite natures, no more than reasonable perfections can make perfect unreasonable creatures. 4. To what end should created gifts serve, which Christ hath received above measure, if now more noble properties should enter and be conferred on Jesus Christ? other reasons are given in, but I willingly decline all contraversial poynts.

SECT. 6.

Of the reasons why Christ doth sit on Gods right hand.

4. **W**Hy doth Christ sit at the right hand of God his Father in glory? I answer, 1. On Christs part, that he might receive power and dominion over all the creatures: *all power is given unto me in heaven and in earth*; he speaks of it as done, because it was immediately to be performed; Christ at his session received a power imperial over every creature; that he hath power over the Angels is plaine, both by the reverence they do him, and by their obedience towards him, *at the name of Jesus every knee must bow*; good Angels, and evil Angels must yeeld signes of subjection to Jesus Christ; if the Saints shall judge the Angels, how much more shall Christ? oh what power hath Christ himselfe this way? and as for the excellencies on earth, they all receive their power from Christ, and are at his dispose; it is Jesus Christ that is *crowned with glory and honour, and all things are put under his feet*. And hence it is that when the Apostle speaks of Christ session at the right hand of God, he tells us that he is *far above all principalities, and powers on earth,*

and

March. 28. 18.

Heb. 27. 8.

Eph. 1. 21.

and might, and dominions in heaven: yea, that Angels and authorities, and powers are made subject unto him.

1 Pet. 3. 22.

2. On our part many reasons may be given. As. —

1. That he might be the head of his Church, I meane not head in a large sense, for one who is in any kind before another, for so Christ is the head of Angels, and God is the head of Christ, and to this we have spoken before. But in a strict sense for one that is in a neare and communicative sort conjoynd with another, as the head is conjoynd with the body and members, and so is Christ the head of his Church. Look as the King hath a more intimate and amiable superiority over the Queen than over any other of his subjects, so is it herein Christ our King, he is more amiably tempered, and more nearely affected to his Spouse and Queen, the Church of God, than to any other whomsoever. And to this purpose he sits at Gods right hand, that having now fulnesse of grace and glory in himselfe, he might be ready to communicate the same to his Church who are as the members of his body, that he might give them grace here, and glory hereafter, when he shall deliver up his Kingdome to his Father, and be all in all.

2. That he might be the object of divine adoration, then especially it was laid and accomplished, *let all the Angels of God worship him: and let all men honour the Son, as they honour the Father.* After Christs session, Stephen looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and then he worshipped, and called upon God saying, *Lord Jesus receive my spirit.* It is true that the ground of this divine adoration is the union of the two natures of Christ, and therefore the *Magi* worshipped him at his birth, and as soon as ever he came into the world the Angels of God worshipped him; but because by his session at Gods right hand the divine nature was manifested, and the humane nature was exalted to that dignity and glory which it never had before, therefore now especially and from this time was the honour and dignity of worship communicated to him as God and man. And hence Divines usually make this one ingredient of Christs sitting at the right hand of God, viz. that Christ God and man is the object of divine adoration.

Heb. 1. 6.
Joh 1. 13.

Act. 7. 59.

Heb. 1. 6.

O it is a great thing, and admirable, and full of wonder, that the Chry. Hom 5. in man Christ should sit above at Gods right hand, and be adored of Heb,



Angels and Archangels. Before this was the grace of union conferred on Jesus, and so he was adored before he suffered, but after he had humbled himself, and was made obedient unto death, even to the death of the crosse, then (yea and therefore) God highly exalted him, and gave him a name, which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confesse that Jesus is Lord to the glory of God the Father. He was Lord before, in that he is the Son of God, but now he is Lord againe by virtue of his humiliation, and session at Gods right hand. Trouble not your selves with their objection who say, that if adoration be due to Christ as God and man, that then the humane nature is to be adored: the person adored is man, but the humanity it selfe is not the proper object of that worship. There is a difference betwixt the concrete and the abstract, though the man Christ be God, yet his manhood is not God, and by consequence not to be worshipped with that worship which is properly and essentially divine. Certainly if adoration agree to the humanity of Christ, then may his humanity help and save us, but the humanity of Christ cannot help and save us, because *omnis actio est suppositi*, whereas the humane nature of Christ is not *suppositum*, a subsistence or personal being at all.

3. That he might intercede for his Saints. *Now of the things which we have spoken, this is the summa; we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens, and a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not men: he is set on the right hand of God as an high Priest, or Minister to intercede for us. For as Christ is now entered into the holy place made with hands, which are the figures of the true, but into heaven it selfe now to appeare in the presence of God for us. This appearing is an expression borrowed from the custome of humane courts, for as in them when the Plaintiff or Defendant is called, their Attorney appeareth in their names, so when we are summoned by the justice of God to answer the complaints which it preferreth against us, we have an Advocate with the Father Jesus Christ the righteous, and he standeth up, and appeareth for us: or it may be this appearing hath a respect to the manner of high Priests in the time of the law, for as they used*

Phil. 2. 8, 9,
10, 11.

Heb. 8. 1, 2.

H. b. 9. 24.

Joh. 2. 1.

Exod. 28. 9, 10,
11, 12.

used to go into the most holy place with the names of the children of Israel written in precious stones, for a remembrance of them, that they might remember them to God in their prayers; so Jesus Christ being gone up to heaven, he there presents to his Father the names of all his chosen; and he remembers them to his Father in his intercessions. Certainly Christ is not gone to heaven, and advanced to the right hand of God, only to live in eternal joy himself, but also to procure happiness for his Saints: it is to excellent purpose, and to the great good of his Church that he sits at the right hand of his Father, for thereby he governes and protects his people, and he continually executes the office of his Priesthood, presenting himself, and the sacrifice of himself, and the infinite merit of that sacrifice before the eyes of his Father in their behalfe.

4. That true believers may assuredly hope by virtue of Christs session to sit themselves in the Kingdome of glory. It is true that Christ, and only Christ hath his seat at the right hand of God; to which of the Saints, or of the Angels did he ever say, *Hab. 1. 5. sit thou at my right hand?* it is a prerogative above all creatures; and yet there is something neare it given to the Saints, for him that overcometh, *I will grant to sit with me in my throne, even as I also am set down with my Father in his throne.* *Rev. 3. 21.* There is a proportion, though with an inequality; we must sit on Christs throne, as he sits on his Fathers throne; Christ only sits at the right hand of God, but the Saints are to sit at the right hand of Christ, and so the Psalmist speaks, *upon thy right hand did stand the Queen in gold of Ophir.* *Psal. 45. 9.* It is enough to greaten the spirits of Saints; how should they tread on earth, and contemne the world, when they consider that one day they shall judge the world? *do ye not know that the Saints shall judge the world?* *1 Cor. 6. 2.* nay, when they consider that one day they shall reigne with Christ? *if ye suffer with him, ye shall reigne with him.* *2 Tim. 2. 12.* Christ sitting in heaven is a very figure of us; Christs person is the great model and first draught of all that shall be done to his body the Saints; therefore he is said to be the captaine of our salvation that leads us on, he is said to be our forerunner into glory; he breaks the clouds first, he appeares first before God, he sits down first, and is glorified first, and then we follow; Christ weares the crown in heaven as our King, and he is united and married to God as our proxy.

And

Ephes.2.6.

And yet there is another ground of hope, not only shall we sit with Christ in glory, but even now do we sit with him in glory. Christ is not only gone to heaven to prepare a place for us, but he sits in heaven in our room, and God looks on him as the great picture of all that body whereof he is Head, and he delights himself in seeing them all glorified as in his Son. To this purpose the Saints are said to sit down with Christ at very present, *he hath made us sit together with him in heavenly places in Christ Jesus.* Christ in our nature is now exalted; this is that admirable thing which carryed up *Chrystome* into an extasie, that the same nature of which God said, *dust thou art, and so dust thou shalt returne,* should now sit in heaven at Gods right hand: but not only the humane nature, but Christ in person sits there, as a common person in our stead; he is in his throne, and we sit with him in supercelestial places. O what structures and pillars of hope are raised up here?

Psal.204.5.

Psal.137.7.
1 Cor.15.25.

5. That he might defend the Church against her enemies; and at last destroy all the enemyes of the Church. Such is the power of Christs session that by it he holds up his Saints in midst of their enemies, so that the gates of hell shall not prevaile against them; true indeed that many times they are used as lambes amongst wolves, but so Christ orders that the blood of Martyres should be the seed of the Church; hereby his Church like a tree settles the faster, and like a torch shines the brighter for the shaking. And as for the enemies of his Church, there is a day of reckoning for them, *he that sitteth in the heavens shall laugh, the Lord shall have them in derision.* The day is a coming that he will speak unto them in his wrath, and vex them in his sore displeasure. In the meane while Christ is galling and tormenting them by the Scepter of his Word, and at last he will put them all under his feet. *The Lord said to my Lord, sit thou at my right hand untill I make thine enemies thy foot-stool.* — For he must reigne till he hath put all his enemies under his feet: that the enemies of Christ must be made his foot-stool notes the extreame shame and confusion which they shall everlastingly suffer: in victories amongst men the party conquered goes many times off upon some honourable termes, or at worst if they are led captive they go like men; but to be made a stool for the conquerour to insult over, this is extremity of shame; and as shame, so it notes

the

the burthen which the wicked must beare, the foot-stoole beares the weight of the body, so must the enemies of Christ beare the weight of his heavy and everlasting wrath; such a weight shall they beare that they would gladly exchange it for the weight of rocks and mountaines, rather would they live under the weight of the heaviest creature in the world, than under the fury of him that sitteth upon the throne. And withall it notes an equal and just recompence to the wicked, the Lord useth often to his punishments to the quality and measure of the sins committed; he that on earth denyed a crumme of bread, was in hell denyed a drop of water; and thus will Christ deale with his enemies at the last day, here they trample upon Christ in his Word, in his wayes, in his members, *they make the Saints bow down for them to go over, yea, they have layd their bodies as the ground, and as the ffeet to them that went over; they tread under foot the Son of God, the blood of the covenant, they tread down the sanctuary, and put Christ to shame: and therefore their own measure shall be returned into their own bosome, they shall be constrained to confesse with Adoni-bezek, as I have done, so God hath requited me; yea,* *Isa. 11. 13. Heb. 10. 29. Isa. 63. 18. Heb. 6. 6.* this shall they suffer from the meanest of Christs members whom they here insult over; the Saints shall be as witnesses, and as it were co-assessors with Christ, to judge the wicked, both men and Angels, and tread them under their feet, *they shall take them captives whose captives they were, and shall rule over their oppressors, all they that despised them shall bow themselves at the soles of their feet.* *Judg. 1. 7. Isa. 14. 3.*

6. That he might send down the holy Ghost, to this purpose Christ told his Disciples whiles he was yet on earth, that he must ascend into heaven, and reigne there; *it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him to you.* *Joh. 16. 7.* Christ is now in heaven, and sits at Gods right hand, that he may send us his spirit, by whose forcible working we seek after heaven, and heavenly things, where now Christ sits. But on this I shall insist larger, it being our next subject.

SECT. 7.

Of the time when the holy Ghost was sent.

FOR the mission of his Spirit: no sooner was Christ set down at Gods right hand, but he sends down the holy Ghost. It was an ale amongst the ancients in days of great joy and solemnity to give gifts, and to send presents unto men; thus after the wall of Jerusalem was built, it is said that *the people did eat, and drink, and send portions: and at the feast of Purim they made them dayes of feasting, and joy, and of sending portions one to another, and gifts to the poor.* Thus Christ in the day of his Majesty and inauguration, in that great and solemn triumph, when he ascended up on high, he led captivity captive, and did winhal give gifts unto men.

Nehem. 8. 12.

Eph. 2. 21.

Eph. 4. 8.

Concerning this mission of the Spirit, or these gifts of Christ to his Church, I shall discover the accomplishment, as it appears in these texts: *And when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with abun. utterance as the spirit gave them utterance.* Out of these words I shall observe these particulars: the time when: the persons to whom: the manner how: the measure what, and the reasons why the holy Ghost was sent.

A. 2. 1. 3. 4.

1. For the time when the holy Ghost was sent, it is said *when the day of Pentecost was fully come*; this was a feast of the Jewes called *Pentecost*, from fifty dayes: because it was ever kept on the fiftieth day after the second of the Passover. We finde in Scriptureundry memorable things reckoned by the number of fifty. As fifty dayes from Israels coming out of Egypt unto the giving of the law. And the fiftieth year was that great feast of the Jubilee, which was the time of forgiving of debts, and of restoring men to their first estates; And fifty dayes were in truth the appoynted time of the Jewes harvest; their harvest being bounded as it were with two remarkable dayes, the

one

one being the begin-^{ing} the other the end thereof, the begin-
 ning was *Shewit* ^{Levitic. 23. 10.} the second of the Pascheover; the
 end was *Shewit* ^{Levitic. 23. 17.} the fiftieth day after, called the Pentecost:
 upon the *Shewit* they offered a sheaf of the first-fruits of their
 harvest: upon the Pentecost they offered two wave-loaves: the
 sheaf being offered, all the after-fruits throughout the land were
 launched; and the two loaves being offered it was a signe of the
 harvest finished and ended; and now we finde that as there were
 fifty dayes betwixt *Shewit* and the Pentecost, so there were fifty
 dayes betwixt Christs resurrection and the coming down of the
 holy Ghost. What was the meaning of this but to hold har-
 mony, and to keep correspondency with those memorable things;
 as on the day of Pentecost (fifty dayes after the feast of the Pas-
 cheover) the Israelites came to mount *Sinay*, and there received they
 the law; a memorable day with them, and therefore called the
 feast of the law; so the very same day is accomplished that pro-
 phesie, *out of Zion shall go forth the law, and the Word of the Lord* ^{Isa. 2. 3.}
from Jerusalem; now was the promulgation of the Gospel called
 by *James the royal law*, as given by Christ our King, and written ^{Jam. 2. 8.}
 in the hearts of his servants by the holy Ghost; it seems to sha-
 dow out the great difference betwixt the law and Gospel, the
 law was given with terrour, in lightning and thunder; it disco-
 vers sin, declares Gods wrath, frights the conscience; but the
 Gospel is given without terrour, there was no lightning and
 thunder now, so, no; the holy Ghost slides down from heaven
 with grace, and gifts; and with great joy sits on the heads, and
 in the hearts of his Saints. 2. On the Jubilee, or fiftieth yeare,
 was a great feast; whence some observe that the Latines made
 their word *Jubilo*, to take up a merry song; though the word be
 deriyed from the Hebrew *Jobel*, which signifies a Rams horne:
 for then they blew with Rams hornes, as when they gathered
 the people to the congregation they blew with silver trumpets.
 There were many uses of this feast; 1. For the general release
 of servants. 2. For the restoring of lands unto their first owners
 who had sold them. 3. For the keeping of a right chronology,
 and reckoning of times, for as the Greeks did reckon by their
 Olimpiads, and the Latines by their Lustra, so did the Hebrewes
 by their Jubilees; this falls fit with the proclaiming of the Go-
 spel, which is an act or tender of Gods most gracious general fre:

A&. 1. 5.

Math. 18. 22.
Luk. 23. 17, 20.

A&. 1. 41.

pardon of all sins, and of all the sinners in the world; now was the sound of the Gospel made known unto all, *out of every nation under heaven*; now was that spiritual Jubilee which Christians enjoy under Christ; now was the remission published which exceeded the remission of the Jubilee, as far as the Jubilee exceeded the remission of the seventh year (i.) not only seven times, but *seventy times seven times*. 3. On the day of Pentecost they offered the two wave-leaves called the bread of the first-fruits unto the Lord. In like sort this very day (the Lord of the harvest so disposing it) the Apostles by the assistance and effectual working of the Spirit offered the first-fruits of their harvest unto the Lord; for the same day there were added unto them about three thousand souls. We see the circumstance of time hath its due weight, and is very considerable; when the day of Pentecost was fully come, then came the holy Ghost.

SECT. 8.

Of the persons to whom the holy Ghost was sent.

A&. 1. 1.

A&. 1. 3, 14.

A&. 1. 4.

Job. 15. 26.
Luk. 24. 49.

2. **F**OR the persons to whom the holy Ghost was sent; it is said, *to all that were with one accord in one place*; who they were it is not here exprest; yet from the former chapter we may conjecture, they were the twelve Apostles, together with Joseph called Barsabas, and the women, and Mary the mother of Jesus, and his brethren; these all continued with one accord in one place, for so was Christs command, *that they should not depart from Jerusalem, but waite for the promise of the Father, which, saith he, ye have heard of me*. This promise we read of in the Evangelists, *when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he will testify of me*. — And behold I send the promise of the Father upon you, but tarry ye in the city of Jerusalem, untill you be indued with power from on high. It was the great promise of the Old Testament that Christ should partake of our humane nature; and it was the great promise of the New Testament, that we should partake of his divine nature; he was clothed with our flesh according

cording to the former, and we are invested with his Spirit according to the latter promise. For this promise the Apostles and others had long waited, and for the accomplishment they were now fitted and disposed. 1. They had waited for it from the ascension day, till the feast of Pentecost; he told them at the very instant of his ascension, that he would send the holy Ghost, and therefore bade them stay together till that houre; upon which command they waited, and continued waiting untill the day of Pentecost was fully come. *He that loveth his brother shall not make haste, saith Isaiah; surely waiting is a Christian duty, for the vision is yet for an appointed time, but at the end it shall speak and shall not lye, though it tarry, waite for it, because it will surely come, it will not tarry.* Well may we waite, and waite for him; if we consider how God and Christ have waited for us and our conversion, and especially if we consider that the Comfortor will come, and when he comes, that he will abide with us for ever. But *Joh. 14. 16.*

2. As they waited for the Spirit, so they were rightly disposed to receive the Spirit, for they were all with one accord in one place. Marke here the qualifications of these persons; they were all with one accord, &c. To those that accord is the Spirit given; where is nothing but discord, jars, divisions, factions, there is no Spirit of God; for the Spirit is the Author of concord, peace, unity, and amity; he is the very essential unity, love, and love-knot of the two persons, the Father and the Son: even of God with God: and he was sent to be the union, love, and love-knot of the two natures united in Christ, even of God with man; and can we imagine that essential unity will enter but where there is unity? can the Spirit of unity come or remaine but where there is unity of spirit? verily there is not, there cannot be a more proper and peculiar, a more true and certaine disposition to make us meete for the Spirit, than that quality in us that is likest to his nature and essence; and that is unity, love, concord: do we marvelle that the Spirit doth scarcely pant in us? alas we are not all of one accord, the very first poynt is wanting to make us meete for the coming of the holy Ghost upon us. We see the persons to whom the holy Ghost was sent: they were they that were together with one accord in one place.

SACT.

Of the manner how the holy Ghost was sent.

T On the manner how he was sent, or how he came to these Apostles, we may observe these particulars.

1. He came *suddenly*; which either shews the majesty of the miracle that was gloriously done, which is suddenly done; or the truth of the miracle, there could be no imposture or fraud in it; when the motion of it was so sudden; or the purpose of the miracle, which was to awake and affect them to whom it came; usually sudden things startle us, and make us look up. We may learn to receive those holy motions of the Spirit, which sometimes come suddenly, and we know not how. I am persuaded the man breaths not amongst us Christians, that sometimes feels not the stirrings, movings, breathings of the Spirit of God; Oh that men would take heed of despising present motions; Oh that men would take the wind while it blows, and the water while the Angel moves it; as not knowing when it will, or whether ever it will blow againe.

2. He came *from heaven*; the place seems here to commend the gift; as from earth earthly things arise, so from heaven heavenly, spiritual, eternal things. And this is one signe to distinguish the spirits; *Belov'd, beleeve not every spirit, but try the spirits whether they are of God.* If our motions come from heaven, if we fetch our grounds thence, from heaven, from Religion, from the sanctuary, it is the Spirit of God; or if it carry us heavenward, if it make us heavenly minded if it weane us from the world; and if it elevate and set our affections on heavenly things, if it forme and frame our conversations towards heaven, we may then conclude the motions are not from below, but from above. O that Christians would be much in observation of, and in listening to the movings, workings, hints, and intimations of that Spirit that comes from heaven. Certainly that Spirit is of God that comes down from heaven, and that lifts up our souls towards heaven.

3. He comes down from heaven like a winde; The comparison

soul is most apt; of all bodily things the wind is least bodily; it
 is invincible, and comes nearest to the nature of a spirit: it is quick
 and active as the spirit is. But more especially the holy Ghost
 is compared to a wind in respect of its irresistible workings; as
 nothing can resist the wind; it goes and blows which way so
 ever it will; so nothing can resist the spirit of God, wherefore
 it hath a purpose to work efficaciously, I will not say but the
 heart of a man may resist and reject the work of the Spirit in
 some measure, and in some degrees; *Stephen* told the Jews, *they*
had always resisted the holy Ghost; and the Apostle tells of *Strong* A^c 7. 51.
holds, and of every high thing that exalts itself against God; so 2 Cor. 10. 5.
 there is a natural contrariety, a constant enmity, and active
 resisting of Gods Spirit by our spirits; we must therefore distin-
 guish between a prevalent, and a gradual resisting; the Spirit in
 conversion so works, that he takes away the prevalent, but not
 the gradual resisting; A man before he be converted is forward,
 and full of evils and prejudices, he is unwilling to be saved, he
 cannot abide the truth, he doth what he can to misse all good
 motions; yet if he belong to the election of grace, God will at
 last over-matter his heart, and make him of unwilling willing;
 he will omnipotently bow and change the will, and work on his
 soul by his mighty power efficaciously, insuperably, and irresist-
 ibly. Again the holy Ghost is compared to wind, in respect
 of its free actings; *the wind bloweth where it listeth* (saith Christ) Joh. 3. 8.
 and so the Spirit bloweth where it listeth; who can give any
 reason why the Spirit breathes so sweetly on *Isaac*, and not on
Esau; on *Peter*, and not on *Paul*? is it not the free grace and
 good pleasure of God? springs it not from the meere freedome
 and pure arbitrariness of his own only workings? to you it is
given to know the mysteries of the Kingdom of heaven (saith Christ) Matth. 13. 35.
but to them it is not given. And I think thee O Father Lord of
 heaven and earth, because thou hast hid these things from the wise Mat. 11. 25, 26.
 and prudent; and hast revealed them unto babes; even so Father,
 so it seemed good in thy sight. These and the like texts are as so
 many hammers to beate in pieces all those doctrines of free-will,
 and of the power of man to supernatural things, grace makes no
 place of mans work; free-will may indeed move and run, but if
 it be to good, it must be moved, and driven, and breathed upon
 by Gods free grace. The Spirit blows where it listeth.

4. He came like a *rushing mighty wind*: as the winde is sometimes of that strength that it rends and rives in sunder mountaines and rocks, it pulls up trees, it blows down buildings, so are the operations of the holy Spirit, it takes down all before it, it brings into captivity many an exalting thought, it made a conquest of the world, beginning at *Jerusalem*, and spreading it selfe over all the earth; it is mighty in operation, able to shake the stoutest and the proudest man, and to break in pieces the very stonyest heart: indeed our words without this Spirit are but weake winde, we may spend our selves, and never waken soules, but if the Spirit blow, he will amaze the consciences of the stoutest peeres, and drive away our sins, as the winde drove away the grasshoppers and locusts that over-spread the land of *Egypt*. Some analogy there is betwixt this vehement winde, and the Spirit's workings; the Spirit first comes as a Spirit of bondage, and then as a Spirit of adoption; the Spirit of bondage is as a vehement winde that terrifies, to shew that we are not fit to receive the grace of God, unlesse the doore be first opened by feare and humiliation; others say that the vehement rushing of this winde shewed how irresistibly the Apostles should proceede in preaching the Gospel of *Jesus Christ*; they had a commission to go into all the world, and to teach all nations, and they had a promise that though many might oppose, yet the gates of hell should not prevaile against the Church; the Spirit should go along with them, and be in them, and they in him, should prevaile mightily like a rushing mighty winde.

5. He filled all the house where they were sitting; there were none there that were not filled with the holy Ghost: this roome contained a congregation of none but Saints. All the men and women (an hundred and twenty as some think) in this roome were visited from on high; for the holy Ghost came upon them, and dwelt in them; well might *David* say, *blessed are they that dwell in thy house*, — *I had rather be a doore-keeper in the house of my God, than so dwell in the tents of wickednesse*. They that abode in this house were under a promise that the Spirit should come, and now was the promise accomplished, for it filled all the house where they were sitting. I say where they were sitting, to signifie, that all the other houses in *Jerusalem* selfe none of this mighty rushing winde: there was no assembly of Saints in any part of the

Act. 1. 15.

Psa. 84. 4. 10.

the City, her walls in this house. As when our assembly might be, the Spirit blow upon us, which where these men were not, that, and only that house is filled, where they were sitting. And this might of blowing upon the faithful place is a property very suitable to the Spirit of God: *the winds bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.* The Spirit blows where it will, and upon whom it will, and they shall plainly feel it; and in them about whom men are yet have we not sometimes the experience of this assembly congregations: one sound is heard, one breath doth blow, and it may be one or two, and no more bears the sound; or feels the breath inwardly, savingly; it may be one here, and another there shall feel the Spirit, shall be affected and touched with it sensibly; but twenty on this side them, and twenty on that side them is all becalmed, and go their way no more moved, than when they came into Gods presence. Oh that this Spirit of the Lord would come daily, and constantly into our congregations! Oh that it would blow through them, and through them! O that it would fill every soul in the assembly with the breath of heaven! *come holy Spirit, awake O North-wind, and come thou South-wind, and blow upon our gardens, that the spices thereof may flow out.*

5. He came down in the forme of tongues. As one saith well, *this wind brought tongues, even a whole flower of tongues.* The Apostles were not only inspired for their own benefit; but they had gifts bestowed on them to impart the benefit to more than themselves. But why did the holy Ghost appeare like tongues? I answer, 1. The tongue is a simbole of the holy Ghosts proceeding from the Word of the Father; as the tongue hath the nearest affinity with the Word, and is moved by the word of the heart, to expresse the same, by the sound of the voyce; so the holy Ghost hath the nearest affinity that may be with the Word of God, and is the expressor of his voyce, and the speaker of his will. 2. The tongue is the sole instrument of knowledge which conveys the same from man to man; though the soul be the fountain from whence all wisdom springs, yet the tongue is the channel and the conduit-pipe whereby this wisdom and knowledge is communicated and transferred from man to man:

It is like a mother and a holy Ghost, is the sole teacher and Teacher
of all truth, though Christ be the witness of God, yet all
holy Ghost is the Teacher of all witness to man. And
know in that the holy Ghost appeared to him, Father of
all things made known to God, brought all at sight and view

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Ad 2: 37°

3. Their cloven fiery tongues fair open each of them, to signify

Lord came in the winds; and after the winds and earth-quakes, but the Lord was not in their earthquake; and after the earth-quakes a fire, but the Lord was not in the fire; and after the fire a still small voice; and then Elijah was poured out; and in his name, as knowing the Lord's presence near them: the Spirit came not of old, save in a vision, or dreame, or in a still small voice; but now the Spirit came in a rushing mighty wind, in fiery tongues in earth-quakes, in so much that the place was shaken where they were assembled, and they were all filled with the holy Ghost: the Spirit now made choyce to come in such apparitions, as should have in them a self-discovering property, which would not be hidden; and here is one difference.

Ad. 4. 31.

2. Another difference is in respect of the subjects unto whom he was sent; before now he came only upon the chosen garden of the Jewes; but after the ascension of Christ, the Spirit was poured upon all flesh; now every believer is the Temple of God, every Christian is a Temple of the holy Ghost; now we receive the Spirit too, or else it is wrong with us, for if any man have not the Spirit of Christ, he is none of his; At Peter's Sermon to Cornelius, it is said that the holy Ghost fell on all them which heard his Word; and they of the circumcision which believed were affirmed, because that on the Gentiles also was poured out the gift of the holy Ghost. It was some wonder at first, even to the Apostles themselves, but in this Sermon Peter acknowledges, of a truth I perceive that God is no respecter of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted with him. Mark. in every Nation; upon all flesh, I will pour out my Spirit. Here is another difference.

Rom. 8. 9.
Ad. 10. 44, 45.
10. 21. 22.

Ad. 10. 34, 35.

3. One difference more is in the measure of his mission. At first he was sent only in drops and dew, but now he was poured out in showers and abundance; the holy Ghost (saith Paul) was shed on us abundantly through Jesus our Saviour. As there are degrees in the winds, *auris, ventus, procella*, a breath, a blast, a stiff gale, so we cannot deny degrees in the Spirit; the Apostles at Christ's resurrection received the Spirit; but now they were filled with the Spirit; then it was but a breath, but now it was a mighty wind. And indeed never was the like measure of the Spirit given to men as at this time; the Fathers before this, and we and our Fathers since this have but (as it were) a hin of the Spirit to their Ephraim;

Tit. 3. 6.

such a Pentecost as this, never was but this, never the like before or since: it was Christ's Consecration-day, the day of placing him in his throne, when he gave these gifts unto man, and therefore that day was all magnificence, shined above all other days: Thus for the measure of the Spirit now given to the Church of Christ.

Of the reasons why the holy Ghost was first

For the reasons why the holy Ghost was first: they are several.

That all the prophecies concerning the million might be accomplished, on *Isaiah* speaks of a time when the Spirit should be poured upon us from on high, and the wilderness should be a fruitful field. And *Isaiah* prophesies that in the day I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication. And *Joel* prophesies yet more expressly, it shall come to pass, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the hand-maiden in those days I will pour out my Spirit, and they shall prophesy. This holy prophesy was fulfilled by Peter in his first Sermon after the Spirit's mission.

Act. 2. 17, 18. in which we read of two pourings of the Spirit, one upon their senses, and the other upon the servants of the former concerned only the Jews, they should have prophets, vision, and dreamers, the old way of the Jewish baruch like condescendence: we are not of their senses, but of the servants, to whom vision, and dreamers are left quite out, and therefore if any now pretend to those vision and dreamers, we say with *Jeremy*, the Prophet that hath a dream, let him tell it, because, but he that hath my Word, let him speak my Word faithfully, what is the chaff in the sheaf? but of all the prophecies concerning the million of the holy Ghost, our Saviour gives the clearest and the most particular, two great prophecies we find in the Bible, the one is

Isa. 32. 15.

Zech. 12. 10.

Joel 2. 28, 29.

Jer. 23. 18.

ver. 11.

20. 11. 11. 11.

20. 11. 11. 11.

20. 11. 11. 11.

20. 11. 11. 11.

1 Cor. 6. 19.

AQ. 1. 4.

2. 1. 2A

AQ. 6. 3.

AQ. 7. 15.

AQ. 11. 24.

Joh 7. 38. 39.

and worthy sustentation speeches: now such as these the Spirit gave them to utter: *magnalia Dei* (as in the cleventh verse), the wonderful works of God, they spake of: those singular benefits God offered to the world by the death of his Son: they spake of the work of our redemption, of the merits of Christ, of the glory and riches of his grace: of the praises due to his Name for all his mercies: others add that they spake of those admirable works of the Trinity, as of our creation, redemption, and sanctification; and of whatsoever generally concerned the salvation of mankind: their speeches were not cadences of their own brain, trivial, base, or vulgar stuff; but *magnalia*: great and high poems, Apocryphes or Oracles, as the Spirit gave them utterance: but those reasons are remote as to us.

3. That he might fill the hearts of all the Saints, and make them Temples and receptacles for the holy Ghost. *Know ye that your body is the Temple of the holy Ghost, which is in you, which ye have of God, and ye are not your own?* It is said here, that *after the mighty rushing wind, and cloven fiery tongues, they were all filled with the holy Ghost: and began to speak with other tongues.* First, they were filled with the holy Ghost, and then they spake with other tongues: the holy Ghost begins inward, and works outward; it first alters the minde, before it change the speech; it first works on the Spirit before on the phrase or utterance: this was the first work of the Spirit, *is filled with him.* And thus for the dayly ministrations, such must be appointed as were full of the holy Ghost; and *Seraphim* is said to be full of the holy Ghost: and *Baruch* is called a good man, and full of the holy Ghost. The holy Ghost is usually said to fill the Saints, only whether it be the person of the holy Ghost, or the impressions of the holy Ghost, is a very great question; for my part I am apt to incline to their minde who say not only the impressions of the Spirit, the qualities of holiness, the gifts and graces of the holy Ghost, or as some think habitual grace in special manner, but that the holy Ghost himself doth fill, and dwell, and reign in the hearts of all regenerate men. And this seems cleare to me. 1. By

Scriptures. 2. By arguments. 1. The Scriptures are such as these, *he that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive.*

receptive, for the holy Ghost was not yet given, because that Jesus was not yet glorified: for those words, out of his belly shall flow rivers of living water, by living water, is meant grace, by rivers of living water, is meant the manifold graces of the Spirit, by the flowing of these rivers, is meant the abounding and communicating of those graces from one to another, and by the belly out of which those rivers should flow, is meant the heart indured or filled with the holy Ghost: now the Spring and rivers, the fountaine and streames are diverse things, and to be distinguished: the one is the cause, and the other the effect, the one is the tree, and the other the fruit; it is the holy Ghost filling the hearts of beleevers that is the Spring and fountaine whence all those rivers of living waters flow, and therefore saith the Evangelist expressly, this spake he of the Spirit, which they that beleeve should receive, of what Spirit? even of the holy Ghost, which in full measure was not yet given, because that Christ was not yet glorified; it is the same Spirit which beleevers receive, whence all these rivers of living waters flow; but those rivers flow not from habitual grace, nor from any of the graces of the holy Ghost, but from the holy Ghost himself.

Againe, when the Spirit of truth is come, he will guide you into all truth, — and he will shew you things to come. Now the habits of grace cannot guide or teach, or shew a man things to come; the habits of grace cannot speak, and heare, as it is there written, he shall not speak of himselfe, but whatsoever he shall heare, that shall he speak. This can be no other than the Spirit in his own person, this is the Comforter, that heares, and speaks, and guides into all truth, and shewes us things to come. Joh. 16. 13.

Againe, the love of God is shed abroad in our hearts by the holy Ghost which is given unto us. Besides, the grace of the Spirit, which is the love of God, the holy Ghost, or the Spirit it self is said to be given unto us. Rom. 5. 5.

And ye are not in the flesh, but in the Spirit. If so be that the Spirit of God dwell in you. Here's a plaine distinction betwixt the new man, our being in the Spirit, and the Spirit dwelling in us, now if any man have not the Spirit of Christ, (i.) the same holy Spirit which dwelleth in our head and Saviour Jesus Christ, he is none of his. — But if the Spirit of him that raised Jesus from the dead

Rrrr

v. 11. dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. This Spirit cannot be meant of habitual grace, for habitual grace did not raise up Jesus from the dead: no, no, it was the same Spirit that dwelt in Christ, and that dwells in us.

1 Cor. 3. 16. Again, know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? — And know ye not that your body is the Temple of the holy Ghost, which is in you? now gifts and graces are not properly said to dwell in Temples, this belongs rather to persons than qualities; and therefore it is meant of the holy Ghost himselfe; ye are the Temple of the living God; surely graces are not the living God; but ye are the Temples of the living God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people.

2. The arguments to confirme this, are such as these;

Joh. 16. 8. 13. 1. Actions are ascribed to the holy Ghost as given unto us, or dwelling in us, when the Spirit is come, he will reprove the world of sin. — And when the Spirit of truth is come, he will guide you into all truth. — And ye have received the Spirit of adoption whereby ye cry Abba Father: — and this Spirit beareth witness with our spirits that we are the children of God. These actions are usually given to the holy Ghost, I meane to that holy Ghost which we receive, and dwelleth in us; it reprove, it guides, it helps, it satisfies, it witnesseth: now *actiones sunt suppositorum*, actions are of persons, and not of qualities; habitual grace cannot reprove, or guide, or teach, or help our infirmities: these are the actions of the Spirit himselfe, in his own person.

Joh. 6. 16. 2. The Spirit it selfe is the bond of our mystical union with Jesus Christ, and therefore it is the Spirit it selfe that dwelleth in us. Look as it is in our body, there is head and members, yet all are but one natural body, because they are animated and quickened by one and the selfe-same soul; so it is in the mystical body, Christ is our head, and we are his members, and yet both of us are but one mystical body, by reason of the selfe same Spirit dwelling in both. And hence it is said, that Christ dwelleth in us by his Spirit, know ye not that Christ Jesus is in you except ye be repro- bates? — he that eateth my flesh, and drinketh my blood dwelleth in

me and I in him. — And I live (saith Paul) yet not I, but Christ Gal. 2. 20.
 I live in me. How in me? not corporally, for in that sense
 the heavens must receive him untill the time of the resurrection of all A.D. 3. 2.
 things; but spiritually according to the testimony of the Apostle,
 because ye are sons, God hath sent forth the Spirit of his Son into your Gal. 4. 6.
 hearts. This is the mystery that should be known among the
 Gentiles, the glorious mystery, yea the rich and glorious mystery;
 the Apostle gives it all these Epitheses, the riches of the glory of this
 mystery, which is, Christ in you the hope of glory.

Col. 1. 27.

3. As Satan keeps his residence in wicked men, working
 them unto all manner of sinne, and holding them captive to do
 his will; so the Spirit of God coming and thrusting him out of
 possession dwelleth in us, leading us into all truth, replenishing us
 with all grace, and enclining us to all holy obedience. There is
 little question but whilst men remaine in the state of infidelity
 the strong man Satan keeps possession, and dwelleth in them,
 though not after a grosse and sensible manner, as in Demoniacks,
 yet invisibly and spiritually, ruling and reigning in them, and
 making them his slaves to do his will; and therefore by the same
 reason when a stronger than he cometh, even the good Spirit of
 God, he casts him out, and takes possession, and dwells, and
 reignes, and rules in our souls and bodies.

4. If the Spirit it selfe dwell not in us, then how would there
 be three that beare witness? the Apostle tells us, there are three 1 Joh. 5. 8.
 that beare witness in earth (or in our hearts) the Spirit, the water,
 and blood; now by water is meant sanctification, it is our san-
 ctification that beares witness with us that we are the children
 of God; and this sanctification consists either in the habit of
 grace, or in the actings of grace; if therefore the Spirit of Christ
 in a beleever were nothing else but grace, then it were all one with
 the testimony of water; but there are three that beare witness,
 there's the testimony of the Spirit, of blood, and of water; not only
 justification, and sanctification which are but two witnesses, but
 the Spirit is superadded, and that also beares witness in our con-
 sciences, that we are the children of God, and that Jesus Christ
 is the Son of God. — Christians I think me not tedious in these
 proofs; these are not speculative notional paynts, that tend
 not to edification, but are exceeding profitable. Only concerning
 the manner of the indwelling of this Spirit in us, it is most difficult

*In Christo ut
lux in sole, in
nobis ut lumen
in aere.*

Ezek. 36. 17.

---37. 14.

Joh. 14. 17.

to conceive. Certainly it dwells not in us as in Christ, viz. bodily, Col. 2. 9. unmeasurably, Joh. 3. 34. originally, 2 Cor. 3. 17. the Spirit is in Christ, as light in the sun, but the Spirit is in us as light in the ayre: neither dare I affirm, that the Spirit is in us more essentially than in any other men or creatures, for the essence thereof is indivisible and omnipresent: But this I say, that the Spirit is in the faithful above all others. 1. In respect of covenant, the Saints have the Spirit by Gods free grace and covenant, *I will put my Spirit within you*, saith God in the covenant, which is not only to be understood of the gifts and graces of his Spirit, but also of the Spirit it selfe. 2. In respect of intimate familiarity, and neare acquaintance, the Spirit is in the faithful like an inmate or coinhabitant, comforting, directing, ruling, strengthening, and cherishing them, in which respect they are said to be his houses, and Temples, in which he dwelleth, whereas contrariwise worldlings and infidels to all these purposes are meere strangers unto him, *the world cannot receive him* (saith Christ) *because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* 3. In respect of vertue and efficacy, the Spirit works efficaciously in his Saints, he chooseth them for his own people, he possesseth them as of his own right, he rules in their hearts as in the chiefe seate of his Kingdome, he purgeth, and purifieth them from their finnes, he replenisheth and filleth them with his saving graces, he guides and directeth them in the way of holinesse, and never leaves them, till he brings them to his Kingdome. 4. In respect of union; it was an old error of the heathens, that the soul remaineth in the body after death, which opinion of theirs, though false, because it contradicts the Word, yet the thing it selfe is possible, and doth not contradict reason, for the soul may have its local being in the body, and yet not give life to the body, for it is not the souls being in the body, but its being united to the body which makes the body live, so it is not the Spirits being locally with the soul, but being mystically united to the soul that gives it spiritual life. Now in all these respects the Spirit is in the faithful above all others.

I know the objections. As 1. If the Spirit be united to a beleevers soul, and so made one with him, then may a beleever say *I am the Spirit*; or *I am equal with God* in respect

of the Spirit is mine, though not as Peter, Thomas, &c. But I answer, this follows not: for though the Spirit be really united to a beleevers soul, so that he may say with the Apostle *be that is joyned to the Lord as one Spirit*, or hath one Spirit: yet first this union is a voluntary act, and not a natural act, and in that respect the Spirit may unite himselfe to the soul so far as he please: it, and no further: And certainly thus far he is not pleased to unite himselfe to a beleever, as that a beleever should say properly, *I am the Spirit*; or *I am equal with God in respect of the Spirit*; for then a beleever might be worshipped with divine worship. 2. This union is by way of application, and not by way of mixture; if an heape of wheate and a stone should be joyned together, there is an union, they make both one heape, but the wheate cannot say *I am a stone*, nor can the stone say *I am wheate*, because this union is only by way of application; but if wine and water should be joyned together, then every part may say, *I am water*, and *I am wine*, because this union is not only by application, but by way of mixture. Certainly there is a great union betwixt the Spirit and a beleevers soul, yet cannot the beleever say properly, *I am the Spirit*, or *I am equal with God*, because their union is only by way of application, and not by way of mixture.

3. Ob. No more was the union of Christ as God, with our nature as man, any union by way of mixture, yet could he say, *I am God*, and *I am man*. But I answer, Christs union was not only spiritual or mystical, but hypostatical or personal; and in that respect though there was no mixture, yet there was such an union as cannot be parallel'd in all the world. Our soules union with the Spirit of Christ goes very far, and indeed so far as we cannot expresse it, though we had the tongues, and heads, and hearts, of men and Angels; yet comes it short of that union betwixt the second person in the Trinity, and the soul and body of Christ; his union was personal, but so is not ours: a beleever is a person before he is united to the Spirit of Christ; but now Christs soul and body were not a person before united to the person of the Godhead. Go we therefore as far as we can, and I shall easily yeeld that our union with the Spirit is a true, real, essential, substantial, spiri- tual, invisible, mystical, intimate, union, yet is it not a personal, or hypostatical union; the Spirit doth not

assume the soul or body of a beleever, as the second person assumed the soul and body of Christ. Away, away with these cavils and blasphemies, wherewith too many unstable souls are now infected! I have done with this reason.

4. That the holy Ghost might according to his office endow men with gifts, no sooner he bestows his person, but immediately he fills us with his traine.

Now the gifts of the Spirit are of these two sorts, some are common to good and bad, others are proper to the Elect only. Those gifts which are common, are againe two-fold, for some of them are given but to certaine men, and at certaine times, as the gift of miracles, of tongues, of propheties, and these were necessary for the Apostles, and the primitive Church, when the Gospel was first to be dispersed: others are given to all the members of the Church, and at all times, as the gifts of interpretation, sciences, arts, prudence, learning, knowledge, eloquence, and such like; the former gifts we have not, but these latter are now given to every member of the Church according to the measure of Christs gift; as the calling and vocation of every member needeth. As for those gifts and saving graces which are proper to the godly, I shall speak of them anon. Now here is another reason of the Spirits mission, *that he might give gifts unto men*; if you aske, what are those gifts? the Apostle tells you in one place, *he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* Three of these gifts are now gone, and their date is out, but in the same place we finde *Pastors and Teachers*, and them we have still; oh how may this teach us to think of such (even of *Pastors and Teachers*) as of the special gifts and favours of Jesus Christ; if our special friend should but send us from a far Countrey one of his chief servants, would we not welcome him? Christ now is in heaven, and he sends us Ministers, as the Stewards of his house; sure if we have any love to Christ, the very feet of them would be precious, and beautiful, who bring us glad tidings of peace. Again, the Apostle tells us in another place, that there are diversities of gifts, but the same Spirit; and diversities of callings, but the same Lord, or Christ; and diversities of works, but the same God and Father which worketh all in all. Christs errand being done, and he gone

Eph.4.8.

v.11.

Rom.10.15.

1 Cor.12.4.

5.
6.

Up on high, the Spirit came down; and in Christs stead established order in the Church, which order or establishment is here set down, by *gifts, callings, and works*. Here is first, a *gift*; Secondly, a *calling*; Thirdly, a *work*. *Gifts* are ascribed to the Spirit, *callings* to Christ, and *works* to God, even to the Father of our Lord Jesus Christ; where the Spirit ends, Christs begins, and where Christ ends, God begins; if no gift, we must stay there, and never meddle with the *calling*; and if no *calling*, we must stay there, and never meddle with the *work*; first, the Spirit comes, and bestows the *gift*; and then Christ comes and bestows the *calling*; and then God the Father comes, and sets us to the *work*; the *gift* is for the *calling*, and the *gift* and *calling* are both for the *work*. And if this be the order established by the Spirit in his Church, Oh what shall we say of them that either have no *gifts*, yet step into the *calling*, as if there were no need of the Holy Ghost; or that have no *calling*, and yet will fall upon the *work*, utterly against the mind and rule of Jesus Christ? Oh what the poore Church of Christ suffers at this time in these respects! certainly these men have no commission from the holy Spirit; he was never sent to them that breake this order, first *gifts*, and then *calling*, and then the *work*.

But why doth the Spirit endow men with gifts? surely saith the Apostle, to this end, *to profit one another*. Gifts are given for the good of others, gifts are for edifying: we should not contemne them, gifts are a blessing of God, and therefore we are to endeavour after them. *Let thy profiting appear to all, and cover earnestly the best gifts: and yet* (sayes Paul) *I shew unto you a more excellent way*: and that was true grace, of which he discoursed in the next Chapter, and this brings in another reason of the Spirits mission.

5. That the holy Ghost might according to his office endow men with graces. In doing this, he first gives the inward principle and habit of grace, and then the fruit, or actings of grace. 1. He gives a power, an habit, a spiritual ability, a feed, a spring, a principle of grace; whatsoever we call it, I cannot conceive it to be a new faculty, added to those which are in men by nature; A man when he is regenerate, hath no more faculties in his soul, than he had before he was regenerate, onely in the work of re-
generation.

1 Cor. 12. 7.

1 Tim. 4. 15.

1 Cor. 12. 31.

generation, those abilities which the man had, are improved to work spiritually, as before naturally; as our bodies in the resurrection from the dead shall have no more, nor other parts than they have at present, only those which are now *adorned*, shall then by the power of God be made *immortal*. Now the principle is infused, or poured in by the Spirit of God, and hence he is called *the Spirit of sanctification*. 2. He gives the fruit or actions of grace, but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Some call these the diversifications of the actions of that spiritual principle which in us; certainly the Spirit doth not only at first infuse the principles of grace, but he doth also make us to act, and improve those blessed principles; he doth not only give us power to holy actions, but he works also the holy actions themselves, *God worketh in us not only to will, but to do*. God hath a twofold grace, initial and converting; exciting and quickning. In respect of this last, David prays, *Quicken me after thy loving-kindness, O Lord, and so shall I keep thy commandments*. This is the activating grace that we need every hour, and every moment, and must pray for more earnestly than we would pray for our daily bread. Two priviledges more especially flow from this; As — 1. Hereby the soul will be kept from negligence, and dullness; from grosse and foule sins; the Apostle calls it *grace to help in time of need*. Oh this is admirable, when grace comes in the very nick of need; it may be sometime or other thou wert even falling into such and such a sin, it may be thou wert sometime or other drowning in such and such a wickedness, and this exciting-quickning grace came in, and kept up thy head above the waters. 2. Hereby the soul will be kept in a frame for every duty; if the Spirit come but with exciting, quickning grace, then it is ready to say, *my heart is prepared, O Lord, my heart is prepared, I can now do and suffer thy will*; sometimes the principle of grace lyes still within us, and begins to rust, but then comes the holy Ghost, and breaths upon our souls, and so it excites, and quickens, and commands *faith, patience, zeale*, and other graces to be in exercise; and this is as it were the file to take off the rust, its the whetting of the edge, its the stirring up of the coales into a mighty flame. Christians! have you not cleare experimental demonstrations of this truth? sometimes you are on the wing of duty,

duty, and sometimes you are dull, and dead; sometimes the least temptation, the least snare is ready to make you fall, and sometimes against strong winds and tempests blow upon you, yet you are able to stand, like mount *Sion*, that cannot be removed; Oh what's the reason of the difference? surely according to the incomes of the Spirit of God; this difference comes not from our selves, but from the Spirit, as this exciting quickning grace is ready, or a far off, so is our condition; you know what changes *David* usually found in his own heart, sometimes he was able to trust in God, and at other times he was so cast down as if he had no strength within him, and whence all this, but from the ebbings and flowings of exciting quickning grace? well may we cry come holy Spirit; Oh what a comfortable condition would it be, if our spirits never lay still, but we were always hungering, thirsting, or moving after God and goodness.

6. That the holy Ghost might according to his office comfort his Saints amidst all their afflictions; this was that which Christ had so often told his Apostles, *I will not leave you comfortlesse, I will come unto you. — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. —* Joh. 14. 18.
But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things. — But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. — If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you. Ver. 16.
Joh. 15. 26.

But how is it that the Spirit comforts Saints? I answer in these particulars,

* 1. The Spirit discovers sin, and bends the heart to mourne for sin; and such a sorrow as this is the seed and matter of true comfort: as *Joseph's* heart was full of joy when his eyes poured out teares on *Benjamins* neck, so there is a certaine seed and matter of joy in spiritual mourning; I know they are contrary, but yet they may be subordinate to each other, as a darke and muddy colour may be a fit ground to lay gold upon. Certainly there is a sweet complacency in an humble and spiritual heart to be vile in its own eyes. But especially the fruit of it is joy, and great joy. *A woman when she is in travell hath sorrow, because her* * See at large
Dr. Reynolds;
on Psal 110.

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21. *haire income, but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is borne into the world; and so now therefore have sorrow, but I will see you againe, and your heart shall rejoyce, and your joy no man taketh from you.*

2. The Spirit doth not only discover, but heale the corruptions of the soul, and there is no comfort, to the comfort of a saved and cured man, the same man that was restored by Peter, expressed the abundant exaltation of his heart by leaping and praising God. *Act. 3. 8.* and for this cause the Spirit is called *the oyle of gladnesse*, because by that healing vertue that is in him he makes glad the hearts of men.

3. The Spirit doth not only heale, but renew and revive againe, when an eye is smitten with a sword, there is a double mischief, a wound made, and a faculty perished and here though a Chirurgion can heale the wound, yet he can never restore the faculty, because total privations admit no regresse, or recovery. But the Spirit doth not only heale, and repaire, but renew and re-edifie the spirits of men, as he healeth that which was torne, and bindeth up that which was broken, so he reviveth and raiseth up that which was dead before, *Hos. 6. 1, 2.* And this the Apostle calls *the renovation of the Spirit*, *Tit. 3. 5.* Now this renovation must needs be matter of great joy, for so the Lord comforts his afflicted people; *O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with faire colours, and lay thy foundations with Saphyres, and I will make thy windows of Agates; and thy gates of Carbuncles, and all thy borders of pleasant stones.* The meaning is that all must be new, and new built up as for a goodly, costly, and stately structure.

4. The Spirit doth not only renew, and set the frame of the heart aright, and then leave it to it selfe, but being thus restored he abideth with it to preserve and support it, and to make it victorious against all tempests and batteries; and this further multiplyeth the joy and comfort of the heart; victory is ever the ground of joy, *they joy before thee* — as men rejoyce when they divide the spoyle. And the Spirit of God is a victorious Spirit, *a bruised reede shall he not break, and smoking flaxe shall he not quench, till he send forth judgement unto victory.*

5, The

3. The Spirit doth not only preserve the heart which he hath renewed, but he makes it fruitful and abundant in the work of the Lord. And fruitfulness is a ground of comfort, *sing O barren, thou that didst not beare, break forth into singing, and cry a loud shon that didst not travaile with childre, for more are the children of the desolate than the children of the married wife, saith the Lord.* Isa. 54. 1.

5. The Spirit doth not only make the heart fruitful, but gives it the hanel and earnest of its inhericence; and thereby it begets a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakable peace and comfort thereupon. Oh when I seele a drop of heavens joy shed abroad into my soul by the holy Ghost, and that I look upon this as a taste of glory, and a forerunner of happiness, how should I but rejoyce with joy unspeakable? in all these respects the Spirit is our Comforter; and this is another reason why the holy Ghost is sent. *I will not leave you comfortlesse, saith Christ, no, no, for I will come unto you by my Spirit.*

7. That the holy Ghost might according to his office *scale us* Eph. 4. 30. unto the day of redemption. By *scaling* is meant some work of the Spirit by which he assures a beleever that he is Gods. It is all one with the *Spirits witness*; only under that notion I shall speak of it another time.

But all the question is, what is that work of the Spirit by which he assures? I answer this work is many-fold.

1. There is a reneue work of faith, and this is the work of the Spirit too, assuring our souls of our good estate to God-ward, and Christward. *He himselfe dwelleth with the minde in himselfe,* he carries in his heart the counterpane of all the promises, this is the first seale, or (if you will) the first degree of the Spirits sealing. the first discovery of our election is manifested to us in our beleeving. *as many (saith the text) as were ordained to eternal life beleeued.* Joh. 5. 104

2. There is a work of sanctifying grace upon the heart, and this is a seale of the Spirit also; for whom the Spirit sanctifieth, beleevers? *The Lord knoweth who are his,* saith the Apostle, ay, but how should we know it? why, by this seale; as it follows, *let every one that nameth the Name of the Lord depart from iniquity;* A& 13. 48. Tim. 2. 19.

guity, none are children of God by adoption, but those that are children also by regeneration; none are heirs of heaven, but they are new borne to it: *Blessed be God the Father of our Lord Jesus Christ who hath begotten us a new—so an inheritance immortal.* This seale of sanctification leaves upon the soul the likeness of Jesus Christ, even grace for grace.

1 Pet. 1. 3, 4.

3. There is a work of assisting, exciting, quickning grace, or of Gods gracious concurrence with that habitual grace which he hath wrought in his people: now this is various according to the good pleasure of his will; the Spirit is more mightily present to some than to others, yea more to the same man at sometimes, and in some conditions, sometimes the same Christian is as a burning and a shining light, sometimes as a smoking flaxe, *the Spirit blames how it listeth*; sometimes he fills the soul with fuller gales, sometimes againe she is becalmed; a man hath more of the Spirit at one time than another; now when the Spirit comes in thus by exciting, quickning, stirring, and enabling us to act, so that we can say as sometimes the Prophet said, *it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay*, why then the Spirit seales and gives assurance to our souls that we are his.

Joh. 3. 8.

Jer. 20. 9.

4. There is a work of shining upon, or enlightening those graces which the Spirit plants in us, and helps us to exercise; this seales to the purpose; and of this it is that the Apostle speaks, *we have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things given to us may be freely received by us, and yet the receipte of them not known to us, therefore the Spirit for our further consolation doth (as it were) put his hand and seale to our receipts, he shines upon our graces, or he enlightens our graces, whereby we may know we beleeve, and know that we live. Indeed this is rare with Gods own people, sometimes (notwithstanding this seale) we may be in such a state as *Paul* and his company were in the ship, *when they saw neither sun nor star of many dayes together*; so it may be that for a time we may see neither sun nor star; neither light in Gods countenance, nor light in our souls; no grace issuing from God, no grace carrying the soul to God; yet in this darke condition if we do as *Paul*, and his company did, (i.) if we cast anchor even in the darke

1 Cor. 3. 12.

Acts 27. 20.

night

night of temptation, and pray still for day. God will appeare, and all shall cleare up; we shall at last see light without, and see light within; surely the day-starre will arise in our hearts.

5. There is a work of joy and comfort; and this is a super-added scale of the Spirit; the works of the Spirit you may see are of a double kinde; either in us by imprinting sanctifying grace, or upon us by shining on our souls, and by sweet feelings of joy; habitual grace, or sanctifying grace is more constant, and alwayes like it selfe; but this work of comfort and joy is of the nature of such privileges as God vouchsafeth at one time and not at another; and hence it is that a Christian may have grace, and a Christian may know himselfe to be in the state of grace, and yet in regard of comfort God may be gone. Thus it was with Job, he knew his Redeemer lived, and he resolved to trust in him though he killed him; he knew he was no hypocrite, he knew his graces were true; notwithstanding all the objections and imputations of his friends, they could not dispute him out of his sincerity. *my righteousness I hold fast, and will not let it go;* yet Job 27.6 for the present he saw no light from heaven, but he was in a sore and afflicted condition, till it pleased the Lord to reveale himself in special favour unto him. Now this work of joy usually comes not till after faith; and many experiences of Gods love, and much waiting upon God. These are the several works of the Spirits sealing.

But why is it that we can neither actually beleave, nor can know that we beleave, nor can enjoy peace and joy in beleaving, without a fresh and new act of the Spirit?

I answer, because the whole carriage of a soul to heaven is above nature; where the Spirit makes a stand, we stand, and can go no farther; without the help of the Spirit we can neither make premisses, nor conclude for our selves; it is the Spirit that sanctifies, and witnesses, and *seals our souls unto the day of redemption.* Many other reasons may be rendred, but I shall speak of them in the end of the Spirits mission.

Thus far we have propounded the object, viz. the ascension of Christ, the session of Christ at Gods right hand, and Christs mission of the holy Ghost; our next work is to direct you how to look unto Jesus in these respects.



CHAP. II. SECT. I.

*Of knowing Jesus as carrying on the great work of
our salvation in his ascension, session and
mission of the Spirit.*

1. **LET** us know Jesus carrying on the great work of our salvation for us in his ascension into heaven, in his session at Gods right hand, and in his mission of the holy Ghost; these are poynts of great use, if these transactions had not been, where had we been? these are poynts of highest speculation, if these transactions had not been, where had Christ been? after his humiliation, herein lay the exaltation of his glorious person, he was exalted above the earth, above the clouds, above the stars, above the heavens, above the heavens of heavens. O the glorious Majesty of our King Jesus, as sitting down at Gods right hand! our salvation is the greatest mystery that ever was, it being made up of the various workings of the glory of God, for us men, and for our salvation Christ was incarnate, and came down from heaven; and for us men and for our salvation Christ was exalted and went up into heaven. Here is an object of admiration indeed, the very Angels at the sight of his glory admiring and adoring; it took up their heart, astonished their understanding; surely it was the blessedst sight that ever the Angels did, or could behold; come then, and O my soul do thou take a view of that which they admire, the designe is not so principally concerning Angels, as thy selfe; they are in it only as a far off, and in general; but it concernes thee in special and particular; and therefore study close this argument, and know it for thy selfe. Study first the ascension of Christ, how, and whither, and why he ascended. Study the session of Christ at Gods right hand; O the mines, the riches of that spiritual heavenly knowledge! 3. Study the mission of the holy Ghost, not a circumstance in it,

it, but deserves thy study; worlds of wealth (ten thousand times better than gold, or silver, or precious stones) may be found in the diggings of these mines; have not many students beate out their braines on lesser subjects? what endeavours have there been to dive into the secrets of nature? what volumes have been written of Physicks, Metaphysicks, Mathematicks? and is not this subject, Christ? is not every of these subjects, Christs ascension, Christs session, Christs mission of the holy Spirit of more worth, and value, and benefit than all those? come study that piece of the Bible wherein these are written, there is not a line, or expression of Christ in the Scripture, but 'tis matter enough for a whole age to comment on; thou needest not to leave old principles for new discoveries, for in these very particulars thou mightest finde successfull sweetnesse unto all eternity.

SECT. 2.

Of considering Jesus in that respect.

2. **L**ET us consider Jesus, carrying on this work of our salvation for us in these particulars. We must not only study to know these things, but we must meditate on them till they come down from our heads to our hearts. Meditation is the poyze that sets all the wheelles within a going; it were to small purpose to bid us *desire, hope, believe, love, joy, &c.* if first we did not meditate; in meditation it is that the understanding works, that the will is inclined to follow, that devotion is refreshed, that faith is encreased, hope established, love kindled; and therefore begin here. O my soul; it is a due consideration, that gives both life, and light, and motion to thy actings in all proceedings.

And to take them in order. —

1. Consider of Christs ascension into heaven. Methinks souls should put themselves into the condition of the Disciples *when they looked steadfastly towards heaven as Christ went up; what, Act. 1. 10,* shall he ascend, and shall not we in our contemplations follow after him? gaze O my soul on this wonderful object, thou needest

not

Exod.16.10.
--19.9.--24.16
--34.5.
Isa.19.1.

Psal.104.3.

Psal.68.17,18.

English Annotations on
Eph.4.8.

not feare any check from God or Angel; so that thy contemplation be spiritual and divine. No sooner had Christ finished his work of redemption here on earth, but on the mount called *Olivet* he assembles with his Disciples, where having given them commands, he begins to mount; and being a little lifted up into the ayre, presently a cloud receives him into her lap. Herein is a cleare demonstration of his Godhead; clouds are usually in Scriptures put for the house, or Temple; or receptacle of God himselfe. How often is it said that *the glory of the Lord appeared in the cloud*? And that *he came to Moses in a thicke cloud*? and that *he called unto Moses out of the midst of the cloud*? and that *the Lord descended in the cloud*? is not the cloud Gods own charet? behold *the Lord rideth on a swift cloud*; — and O Lord my God thou art very great, saith David; great indeed, and he proves it thus, *who maketh the clouds his chares*. Jesus Christ in his ascension to heaven enters by the way into a cloud; this was his charet, led by thousands and ten thousands of his Angels, the chares of God are twenty thousand, even thousands of Angels, the Lord is among them as in Sinai in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men. Some are of opinion that not only thousands of Angels led this charet, but that many of the Saints which slept, and rose with Christ at his resurrection, now ascended with him, and compassed about this glorious cloud; whence they give this for the meaning of the text, that *when he went up through the ayre, and ascended up on high, he led captivity captive, that is, he led a certaine number of captives, namely the Saints that were long held in captivity of death, whose bodies arose at Christs resurrection, and now they accompanied Christ at his triumphant march into heaven*. However he was attended, be not too turious (O my soul in this) the bright cloud that covered his body, discovered his divinity; and therefore here is thy duty; to look steadfastly towards heaven, and to worship him in his ascension up into heaven; O admire and adore!

But stay not thy contemplation in the cloud, he ascends yet higher, through the ayre, and through the clouds, and through that sphere, or element of fire, and through those orbes of the Moone, *Mercury, Mars*; of the Sun, *Jupiter, Venus, Saturne*; and through that azure heaven of fixed stars, and through that
first

first moveable, and through those condensé and solid waters of the Christalline heaven; nor stood he still till he came to those doores and gates of the empyreal heaven, called *the heaven of heavens*; in all this tryumphant glorious march some tell us of an heavenly harmony made by those quiristers of heaven, the blessed Angels: *some going before, and some going after, they chant his praises and sing Hallelujahs*; and that is the meaning of the Psalmist, *God is gone up with a shout, the Lord with the sound of a Trumpet.* In this meditation passe not over thy duty, which immediately follows, *sing praises unto God, sing praises, sing praises unto our King, sing praises.* — *Sing unto God, sing praises to his Name, extoll him that rideth upon the heavens, by his Name; ab, and rejoyce before him.* Thou hast great cause O my soul to praise him, and to rejoyce before him, especially if thou considerest that Christ ascended not for himselfe but also for thee; it is God in our nature that is gone up to heaven, what ever God acted on the person of Christ, that he did as in thy behalfe, and he meanes to act the very same on thee; Christ as a publick person ascended up to heaven; thy interest is in this very ascension of Jesus Christ; and therefore dost thou consider thy head as soaring up? O let every member praise his Name, let thy tongue (called thy glory) glory in this, and trumpet out his praises, that in respect of thy duty it may be verified, *Christ is gone up with a shout, the Lord with the sound of a Trumpet.*

And yet stay not by the way, but consider further, Christ being now arrived at heavens doores, those heavenly Spirits that accompanied him began to say, *lift up your heads O ye gates, even lift up your selves, ye everlasting doores, and the King of glory shall come in!* to whom some of the Angels that were within, not ignorant of his person, but admiring his Majesty and glory, said againe, *who is this King of glory?* and then they answered, *the Lord strong and mighty, the Lord mighty in battel;* and thereupon those *twelve gates of the holy City, of new Jerusalem* opened of their own accord, and Jesus Christ with all his ministring Spirits entred in. O my soul, how should this heighten thy joy, and enlarge thy comforts, in that Christ is now received up into glory? every sight of Christ is glorious, and in every sight thou shouldst waite on the Lord Jesus Christ for some glorious manifestations of himselfe. Come, live up to the rate of this great

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mystery;

mystery; view Christ as entering into glory, and thou wilt finde the same sparkles of glory on thy heart: O this sight is a transforming light, we all wish open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Cor. 3. 18.

2. Consider of Christs session at Gods right hand; no looner was Christ entred into heaven, but he is brought before his heavenly Father; and herein was the vision accomplished, *I saw in*

Dan. 7. 13; 24. *the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of dayes, and they brought him neare before him, and there was given him dominion, and glory, and a Kingdome.* This is that we call his session at Gods right hand; a dominion was given him above all creatures, yea a dominion above the hierarchy of all the Angels; O the glory of Christ at his first entrance into glory! immediately all the Angels fell down and worshipped him; immediately his Father welcomed him with the highest grace that ever yet was shewn,

Psal. 110. 1.

Come (said he) sit thou at my right hand untill I make thy enemies thy foot-stool. One sweetly observes, that usually in the several parts of the performance of Christs office, either God is brought in as speaking to Christ, or Christ is brought in as speaking to his Father; thus when he chose him first to be our Meditator, God speaks to Christ, *thou art a Priest for ever after the order of Melchizedech*; and when Christ came to take upon him our nature, he spake to his Father, *lo I come to do thy will, a body hast thou prepared for me.* Again when Christ hung on the crosse he speaks to his Father, *my God, my God, why hast thou forsaken me?* but when Christ rose againe from the dead, God spake to him *thou art my Sonne, this day have I begotten thee*; and when Christ ascended into heaven, God spake to him, *Sonne, sit thou down at my right hand.* This was the highest poynt of Christ elevated;

Heb. 10. 7.

Psal. 11. 2.

Act. 13. 33.

Heb. 1. 13.

now was the prophesie accomplished; *he shall be exalted, and extolled, and be very high.* The Caldee Paraphrast reads it thus, *he shall be exalted above Abraham, he shall be extolled more than Moses, he shall be very high above the brightest Cherubin, and Seraphin*; O my soul meditate on this session of Christ at Gods right hand; and thence draw down some vertue and sweetnesse into thy selfe, what? was Christ exalted? had he a name given him above every name? walke then as becomes those that have

Isa. 52. 13.

so

so glorious a head: O defile not that nature which in thy Christ was so highly honoured; it was the Apostles arguing, *shall I take the members of Christ and make them the members of an harlot?* so argue thou, shall I take the nature of Christ, that nature which he in his person hath so highly glorified, and make it in my person the nature of a devil? O my soul, walk worthy of such a Lord, unto all well-pleasing; sith now he is in his throne at Gods right hand, *O kisse the Sonne!* honour the Son with divine worship, reverence, and submission; submit cheerfully and willingly to the Scepter of his Word, bow to his Name, as it is written, *at the Name, the person, the power, the Scepter of Jesus Christ every knee should bow.* Phil 2. 10.

3. Consider of the mission of the holy Ghost: no sooner is Christ inaugurated in his throne, but he scatters his coyns, and gives gifts; *when he ascended on high, he led captivity captive, and gave gifts unto men.* He gave gifts, or the gift of gifts, the gift of the holy Ghost; *If thou knowest the gift of God, said Christ to the Samaritane woman; that gift was the water of life, and that water of life was the Spirit, as John who knew best his minde gave the interpretation, this spake he of the Spirit.* O my soul consider of this princely gift of Christ! such a gift was never before, but when God gave his Sonne; *God so loved the world; that he gave his Son;* and Christ so loved the world, that he gave his Spirit; but O my soul consider especially to whom this Spirit was given; the application of the gift is the very soul of thy meditation; *unto us a Son is given, said the Prophet; and unto us the holy Ghost is given, saith the Apostle;* And yet above all, consider the reasons of this gift in reference to thy selfe; was it not to make thee a Temple and receptacle of the holy Ghost? stand a while on this! admire O my soul, at the condescending, glorious, and unspeakable love of Christ in this! it was infinite love to come down into our nature when he was incarnate; but this is more, to come down into thy heart by his holy Spirit; he came neare to us then, but as if that were not neare enough, he comes nearer now; for now he unites himselfe unto thy person, now he comes and dwells in thy soul by his holy Spirit: O my soul, thou hast many incomes of the world, though many are above thee, yet many are below thee, but oh what little contentment hast thou in these outward things? come! here's that

which will infinitely content thy vast desires; *Christ is in thee, really in thee by his Spirit*; will not this content the utmost capacity of an heart? surely he is too covetous whom God himselfe cannot suffice; if thou hast Christ, thou hast all things, and if thou hast the Spirit of Christ, thou hast Christ himselfe, not notionally, not by the habit of grace only, but really, essentially, substantially by his Spirit; it is the very Spirit of Christ, the Spirit it selfe, the holy Ghost it selfe in his own person that is united to thee, and dwells in thee; nor only comes he in person, but he brings along with him all his traine; hath he not indow'd thee with some gifts? hath he not divided a portion and measure to thee in thy place and calling? take notice, observe it, and be thankful, if thou hast a gift of prayer, of prophesie, of wisdom, of knowledge, it comes and flows from this holy Spirit: *unto every one of us is given grace according to the measure of the gifts of Christ*. Or according to the measure of the Spirit, who is the gift of Christ. And *all these worketh that one and the selfe same Spirit, dividing to every man severally as he will*. But besides a gift, hath he not endowed thee with his grace? hath he not planted in thy soul the habit, the power, the seed, the spring, the principle of grace? hast thou not felt sometimes the excitings, quicknings, stirrings of the Spirit of God, commanding thy faith, love, zeale, and other graces to be in exercise? hath he not many a time at some dead lift, at some mightie straight, at some prevailing temptation, when thou wast even ready to yeeld to Satan, come in as betwixt the bridge and water, and given thee grace to help in time of need? O the sweet incomes of the Spirit of God! as he is an holy Spirit, so he makes holy hearts; and if there be any holinesse in thy heart, what is it but an emanation, influence, effect of the Spirit of God? if ever thou hadst any flowings of exciting quickning grace, say, *this is above nature, above flesh and blood, it comes from the holy and blessed Spirit of God*. Some other effects thou mayst consider of, as of the comforts of the Spirit; what? hast thou not sometimes felt the joyes unspeakable and full of glory? hast thou not sometimes known a mornings joy after a nights sorrow? an healing of thy broken heart? a reviving of thy dead spirit? a drop of heavens joy given thee as the hanel or earnest of thy inheritance? why all these are but the workings of the promised Comforter: and I

will

will pray the Father, and he shall give you another Comforter that he may abide with you for ever. Another effect is the seal of the Spirit, and what? hast thou not sometimes had the seal of the Spirit stamped on thee? I will not say this is absolutely necessary, but hast thou not sometimes been assured of thy salvation, by a reflexe act of faith? or by a work of grace habitual or actual? or by an irradiation of the Spirit on thy graces? sometimes the Spirit is pleased to shine with its bright, and glorious and heavenly beames into our souls, and then we are assured: hence the Apostle prays for the Ephesians, that they might have the Spirit of revelation; and to what end? that they might know what is the hope of his calling; (i.) that they might know upon what certaine grounds and foundation their hopes were built; and hence the Psalmist prays for himselfe, cause thy face to shine upon thy servant; and againe, God be mercifull unto us, and blesse us; and cause his face to shine upon us. *Selah.* If the Spirit shine upon our graces, then it seales: O consider of this shining-sealing work, and leave not till the Spirit dart in a spiritual light, and give thee a revelation, knowledge, and perswasion of thy effectual calling, many other reasons are of the Spirits mission; but amongst them all, consider O my soul, and ponder on these few; think over Christs ascension, session, and mission of the Spirit; but in every thought be serious, fruitful, and particular; say, *Christ is gone up into heaven for me; and he is sit down at Gods right hand for me; and he hath sent down his Spirit into my heart.* Oh what workings would there be within, if thou wert but lively and active in the meditations of these severall passages!

Joh. 14. 16.

Eph. 1. 17, 18, 19.

Psal. 31. 16.
Psal. 67. 1.

SECT. 3.

Of desiring after Jesus in that respect.

3. **L**ET us desire after Jesus, carrying on the great work of our salvation for us in these particulars; who seeing Christ to ascend into heaven, would not be glad to ascend up with him? who seeing Christ to sit down at the right hand of his Father, would not be glad to sit down with him? who seeing Christ to

scatter his gifts and Spirit amongst his Saints, would not cry, *Come Holy Spirit; O Christ give me thy Spirit, shew that givest gifts unto me, come and bestow those gifts on me! even upon me!* The believing soul cannot hear of Christ in any true discovery of his grace and glory, but it must needs send out many breathings after him, *oh that Christ were mine! oh that I had any interest in this transaction!* it is true, these transactions are past, but the vertue of them continues still, and accordingly the vertue, power, and influence of these transactions must be the object of our desires; now what is the vertue of Christs ascension, but that we might ascend? and what the vertue of Christs session, but that we might sit down with him in his Throne? and what the vertue of the mission of his Spirit, but that we might partake of the Holy Ghost? oh let these be the objects of our desires; come let us pant and breath after these things. As —

1. Let us see Christ ascending, and so desire to ascend with him, when Christ ascended it was not meereely for himselfe but also in our stead; he ascended as a common person; as the high Priest ascending into the holy of holies, he carryed all the names of the twelve Tribes on his brest; so Jesus Christ ascending into heaven, he carryed the names of all beleivers in the world on his brest, thereby shewing that they were likewise to come after him; in this case how should wee long after him, and cry after him, as *Elisha* after *Elijah* when he saw him ascending, *My father, my father, the chariots of Israel, and the horse-men thereof?* how should we cry after him, *O my Lord and my God, see that my name be written in thy brest, O that virtually I may ascend with thee, and that really and bodily I may at last ascend after thee!* There are many can say in their heart, *I will ascend above the heights of the clouds, I will be like the most high,* but the Prophet tells us, *such shall be brought down to hell, and to the sides of the pit,* O the desires, and eager pursuities of men after ambition, what topping and advancing is there of one over another? in the mean time the Psalmists question is quite forgotten, *who shall ascend into the hill of the Lord?* he that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity. Down O my soul with thy top and top-gallant; strike sail to God and Christ; know that God

resists the proud; how art thou fallen from heaven, O Lucifer
 son of the morning? even he that would exalt his throne
 above the stars of God, is brought down to hell; Come, come! a de-
 sire after Christ and his ascension is the way to heaven if thou
 wilt ascend after Christ, let thy desires upon Christ; if thou wilt
 arrive at true glory; breath after Christ ascending up into his
 glory; let others ascend up into their heaven upon earth, but O
 my soul desire thy interest in Christs ascension into the Heaven of
 heavens. Oh when will it once be that by virtue of Christs as-
 cension I shall ascend! is Christ gone up, and am I yet behind? is my
 Head, my Husband, my Lord in heaven, and am I a poor member of
 his body grovelling here on earth? what, is Christ gone up with
 a shout, the Lord with the sound of a trumpet? are all the Angels
 sounding his praise, and bidding him welcome into glory? and am I
 sinning here on earth, and by my sins crucifying again and again
 the Lord of glory? O that I might ascend with Christ! oh that I were
 now on the wing towards heaven! oh what is it that hinders my ascen-
 sion but this clog of clay? so long as this body remains a naturall body
 I cannot ascend; oh therefore that the change were come! oh that this
 natural body were spiritual! that this corruptible had put on in-
 corruption, and this mortal had put on immortality! then could I
 move upwards as well as downwards; such is the supernatural pro-
 perty of a glorified body, that it ascends or descends with equal ease;
 or if this be not possible for my present condition, if this body of mine
 must first descend before it ascend, if it must down into the grave,
 before it go up into glory: why yet, oh that my better part were on the
 wing! oh that my soul were mounting upwards! O wretched man
 that I am, who shall deliver my soul from this body of death? or if
 the union be so strong for a while, that neither soul nor body can really
 or substantially ascend, yet O that I were still ascending in a spiri- Phil. 1. 23.
 tual way! O that my affections were still on things above, and not on
 things beneath! yea, I could wish a nearer union even by a dissolution;
 why, Christ is ascended, and I would fain be where Christ is, though Ephes. 2. 5, 6.
 it cost me dear; I desire to be dissolved, I desire to depart, and to be
 with Christ which is far better.

2. Let us see Christ sitting down at the right hand of God, & so
 desire to sit with him: when Christ sate down, it was not in his
 own pure personal right simply, as it is his inheritance, but with
 relation to his Saints and members; he hath quickned us together
 with

- Ephes. 1. 7, 6. *wish Christ, and hath raised us up together, & made us sit together in heavenly places in Christ Jesus.* I confels Christs sitting at Gods right hand (as taken for the sublimity of his power) is not communicable unto us, for that is Christs own prerogative, to which of the Angels said he at any time, *Sit on my right hand?* Yet his sitting in heaven as it is indefinitely expressed, is in some sort communicable unto us, for he sate down as a common person, thereby shewing that we were to sit down with him in our proportion; him that overcomes, I will grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne. Christ sits in his Fathers Throne, and we sit in Christs Throne, Christ sits at the right hand of God, and we sit at the right hand of Christ. O how desirable is this! The mother of Zebedees children understood this mystery very darkly, yet worshipping Jesus, she desired a certain thing of him, what thing? why, grant (saith she) that these my two sonnes may sit the one at thy right hand, and the other on thy left hand in thy Kingdom: Christ blamed them, because they knew not what they asked, and yet he tells them that to sit on his right hand, and on his left is given to them for whom it is prepared of his Father. O my soul desire after this, for this is worthy of thy desire: this a great thing, an high exaltation, another manner of honour than any that this world affords; courtiers desire no more but to sit at the Princes right hand; but O the vertue of Christs Session, that thereby thou shouldst sit at the right hand of God! this is the very height and excellency of heavens glory; onely take heed of apprehending it after a carnal and natural way; this very exaltation consists in the Image of God, and communion with God; it is the spiritual part, and power, and glory of heaven: if any thing be desirable above another, surely this above all; what? that Christ should be exalted above all principalities and powers, and mights, and dominions, and every thing that is named in this world; and in the other? what? that Christ should sit down in his Fathers Throne, in the highest part of heaven, far above all heavens? and that I a poor worm, dust and ashes should sit with him in heaven, should be one with him in glory, should be as near him in honour and happiness, as such a poor creature is possibly capable of? oh how should I but hunger, and thirst after this? if I might have a wish, I would not wish low things: why, this is the very top, and height

height, and quintessence of heaven, *Christ in his Fathers Throne,* and *I in Christs Throne*; in desiring this I desire all; and therefore what ever thou givest or deniest, Lord give me this, and I have enough for ever.

3. Let us see Christs mission of his holy Spirit, and so desire a share in that gift, we cannot expect to sit with Christ, but we must first have the Spirit of Christ, and therefore as we would have that, let us desire after this. The greatest gift we can expect in this world is the Spirit of Christ. Consider O my soul, all things here below are either temporal or spiritual things; and of things spiritual this is the summe, *the in-dwelling of the Spirit*. O Lord give me thy self, and that contains all gifts; O give me the Spirit, and thou canst not but with him give me all things; *There be many that say (saith the Psalmist) Who will show us any good?* earthly things are desired of many; but is any thing on earth to be compared with this gift from heaven? if it were onely *the beauty of holiness*, it were certainly a most desirable thing; if we rightly understand it, holiness (though but one effect of the Spirit) is a most rare thing, holiness fills the soul with joy, peace, quietness, assurance, holiness entertains the soul with feasts of fat things & of refined wines; holiness carries the soul into the banquetting-house of apples & flaggons; holiness gives the soul a dear communion with God and Christ; holiness brings the soul into a sight of Christ; an access to him; a boldness in his presence; holiness admits the soul into the most intimate conferences with Jesus Christ in his bed-chamber, in his galleries of love; and that which is an argument of more beauty than all the creatures in the world have besides; holiness attracts the eye, and heart, and longings, and ravishments; the tender compassions, and everlasting delights of the Lord Jesus; and if holiness be thus lovely, oh what is the holy Spirit it self? what is the Rise, the Spring, the Fountain of holiness? what? O my soul, that not onely grace, but the Spirit of Christ should dwell in thy spirit? that thou shouldst be *Gods building*, and that not as the rest of the world is, for his creatures to inhabit, but as a *Temple* for himself to dwell in, as a *Gallery* for himself to walk in? oh what longings! oh what pantings and gaspings! oh what faintings and swoonings should there be in thy spirit after this Spirit! *Come holy Spirit*; O come and dwell in my soul! I know thou wilt

Psal. 4.6.

1 Cor. 3.9.

2 Cor. 6. 16.

Cant. 7. 1.

wilt make the place of thy feet glorious; if I have but thy presence, I shall be all glorious within: O come, come holy Spirit!

SECT. 4.

Of hoping in Jesus in that respect.

4 LET us hope in Jesus, carrying on the great work of our salvation for us in these particulars; thus was the Apostles prayer, *now the God of hope fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghost;* could we abound in hope that Christs ascension, session, and mission of his Spirit did belong to us, we should never be ashamed; *hope maketh not ashamed.* O then let us look to our hope, and be sure that it be of the right stamp! which in reference to every of these passages we may examine thus. As—

1. If Christs Ascension be mine, then am I ascended with Christ: I mean not in respect of any bodily ascension, for that must not be until the last day; nor in respect of any essential, substantial soul-ascension, for that must not be before the separation of soul and body at our deaths-day: but in respect of our spiritual ascension, for so we may ascend into heaven by faith, and love; though for the present we are on earth; *if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth.* If Christ our Head be ascended, then we that are his members must needs follow after him in our affections: Christ tells us, *where our treasure is, there will our hearts be also:* if Christ our Treasure be ascended into heaven, our loves, our affections, our hearts will follow after him: and if our hearts be in heaven, no question but we our selves both souls and bodies shall at last ascend; when Christ ascended, we ascended virtually with him, now we ascend spiritually, and at last we shall ascend bodily, for he that ascended, shall descend, and then *we shall meet him in the air, and so shall we be ever with the Lord.* In the mean time to maintain our hope, let us ascend daily by faith and love; and

Rom. 15. 13.

Rom. 5. 5.

Col. 3. 1, 2.

Mat. 6. 21.

1 Thes. 4. 17.

and this is our character that Christs ascension is truly ours.

2. If Christs session be mine, then am I set down with Christ in heavenly places: I mean not bodily, but by faith, which faith makes it assure to my soul as if I had a foot already in heaven; *faith is the substance of things hoped for, and the evidence of things not seen.* By faith I now sit in heavenly places, in that I verily believe I shall do it one day; my hope is now certain, in that I am as sure of that I look for, as I am of that I have already received; it is the common objection, *we see it not.* As the Apostle said of Christ, *we see not yet all things put under him;* but he presently answers, *we see Jesus who was made a little lower than the Angels, crowned with glory and honour, and so we may be sure the thing is as good as done, for if he be above, all must come under;* in like manners we see not our selves in present possession, but we see Christ crowned, and our selves sitting with him virtually, and therefore at last we shall see our selves actually crowned, and sitting together with Christ in heavenly places. In the mean time faith takes possession of the Kingdome of heaven; faith makes the soul even now to converse with God, and Christ, and Saints, and Angels; *faith layeth hold upon eternal life;* it puts the soul as it were into heaven, and sets it down at the right hand of Christ; and this is our character that Christs session is truly ours.

3. If Christs Spirit be mine, and sent to me, then have I both the person, and train of the Spirit of Christ; it is the having the Spirit, and the working of the Spirit in me, that is my evidence of the Spirits mission; I look upon this as the greatest question, and the weightiest, and most important case of conscience that can be propounded or known of us; *viz.* whether the Spirit of Christ doth reside in us? or whether we have a well-grounded hope to say of our selves that we have the in-dwelling of the Spirit of God? *know ye not that ye are the Temple of God (saith the Apostle) and that the Spirit of God dwelleth in you?* And again, *know ye not that your bodies are the Temples of the holy Ghost?* in this question he seems to put it out of question, that true Christians should know, and in right temper do know that the Spirit of God dwells in them; If we know not this, we cannot know that we have any part in Christ; because the holy

Spirit is the principal bond of our union betwixt Christ and us; if we know not this, we cannot know that we are justified, for we have nothing to do with Christs righteousness, by which we are justified, until by our spiritual union Christ is made ours; If we know not this, we cannot know we are the adopted children of God, for it is the Spirit of adoption, whereby we cry in our hearts *Abba Father*; If we know not this, we cannot know that we are sanctified, for it is the Spirit which is the beginner and perfecter of our sanctification; if we know not this, we cannot know that our prayers are heard, for it is the Spirit that helps our infirmities, and that makes intercession for us with groanings which cannot be uttered; if we know not this, we cannot know whether we are in error or truth; or whether our Religion which we profess be true or false, for it is the Spirit who enlighten us; and teacheth us; and leadeth us into all truth; if we know not this, we cannot know our own comforts, for he is the only true Comforter, from whom all sound comfort springs. Come then and put we our selves to the trial? Let us search whether we have the Spirit of Christ, which we may resolve (if we will not deal deceitfully with our own hearts) by these following signes.

1. The Spirit of Christ is the Spirit of illumination; if he dwell in us he will enlighten our eyes, reveal to us those saving truths of God as they are in Jesus; But the Comforter which is the holy Ghost, whom the Father will send in my name, he shall teach you all things. — But ye have an unction from the holy One, and ye know all things. — But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things; and hence it is that this holy Spirit is called the Spirit of wisdom, and revelation in the knowledge of God.

2. The Spirit of Christ is the Spirit of adoption; it brings our souls into that blessed estate that wee are the children of God: ye have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry *Abba Father*. And because ye are sonnes, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba Father*.

3. The Spirit of Christ is a Spirit of prayer. I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit

Rom 8. 15.

Rom. 8. 26.

Joh. 14. 26.

1 Joh. 2. 10.
v. 27.

Eph. 1. 17.

Rom. 8. 15.

Gal. 4. 6.

Spirit of grace, and of supplication. — Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit is selfe maketh intercession for us with groanings which cannot be uttered. It is not said that the Spirit teacheth us words, and fluent phrases, but it teacheth us to pray in the heart and Spirit with sighs and groanes. Zech. 12. 10.
Rom. 8. 26.

4. The Spirit of Christ is a Spirit of sanctification; the Apostle having told the *Corinthians* that they had been notorious sinners, saith further, that they were washed and sanctified by the Spirit of God. Hence the holy Spirit is called the Spirit of holiness; because he makes us holy who were in our selves corrupt and sinful. If we have this Spirit, it inclines our hearts to the things above, it mortifies our lusts, it brings us nearer unto God: the Spirit therefore that is impure, and encourageth men in sin, and cries up carnal libertie, is certainly none of the Spirit of Christ, and by this one signe many carnal pretenders of our times may be justly convicted. 1 Cor. 6. 11.
Rom. 8. 4.

5. The Spirit of Christ is a Spirit of love. God is love, and he that dwelleth in love, dwelleth in God, and God in him, as the Spirit is love, so it begets love in the hearts of his people, the fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance. All these graces are the fruits of the Spirit, but the first grace in the linke is love: by his Spirit we are taught to love God, not only for his benefits but in respect of his nature, for his goodnesse, mercy, justice, holinesse, and all other his saving attributes; by his Spirit we are taught to love any thing that hath but the stampe and Image of God upon it: but as teaching brotherly love ye need not that I write unto you, for ye your selves are taught of God to love one another; the most of the heretical spirits of these times do hereby shew that they have not the Spirit; their very religion lyeth in rayling at Ministers, and reproaching those that are not in their way; this is far from the Spirit of love that is in Gods children; certainly where there is malice, hatred, strife, bitter envyings, raylings, revilings, for such kinde of persons to lay claime to the Spirit of unity, it is a piece of impudent vanitie, and a false suggestion from their own corrupt erring spirit, or from the spirit of error himselfe, who is an hater, reviler, and the accuser of the brethren. 1 Joh. 4. 16.
Gal. 5. 22.
1 Thel. 4. 2.

Rom. 8. 14.

6. The Spirit of Christ is a leading Spirit; *in many as are led by the Spirit of God they are the Sons of God.* But what is this leading of the Spirit? I answer. —

Cant. 1. 4.

Mat. 7. 13.

Jer. 30. 21.

1. It is a drawing of the soul Christ-ward; *draw me* (saith the Spouse) *and we will run after thee.* There must be a drawing of the soul in every dutie to Jesus Christ; I say to Jesus Christ; for a man may be furnished with eminent gifts, and with suitable assistances in the laying out of those gifts from the Spirit, and yet he may be without the leadings of the Spirit; gifts exercised cannot suppress corruptions in a mans own heart; and hence they that used their gifts are called *workers of iniquity*; gifts do not carry out the heart towards Christ; but graces do; *I will cause him to draw neare, and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord?*

2 Cor. 3. 17.

2. It is a giving liberty to the soul to walke in the ways of Christ. *Where the Spirit of the Lord is, there is liberty*; I mean not a libertie to sin, but to dutie; nor yet every libertie to dutie, for a man may exercise himselfe in the external part of all duties, and yet be without the leadings of the Spirit; but I meane such a libertie, as when a soul accounts it an high favour from the Lord if he will but use him in any services for himselfe; when it findes more delectation in these, than in any other wayes, *I have chosen the way of truth* (saith David) *and therein is my delight.* And *I delight in the law of God after the inner man* (saith Paul) *for the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death.*

Psal. 119. 34,

173, 174.

Rom 7. 21.

Rom. 8. 2.

Isa. 63. 11,

12, 13, 14.

3. It is a corroborating, or strengthening of the soul against all those impediments that would hinder it in the wayes of Christ; Israel is said to be led by the Spirit of the Lord; and how did he lead them, but by dividing the waters before them; and by keeping them that they should not stumble? many times Gods holy ones are beset with temptations, they finde their hearts full of deadnes; hardness, unbeliefe, and all manner of distempers, now if at such a time the mountaines have been made plaines, if at such a time corruptions have been borne down, and their hearts have been let out towards Christ, certainly these are the leadings of the Spirit. *If ye through the Spirit do mortifie the deeds of the body, ye*

Rom. 8. 13, 14. *shall live; for as many as are led by the Spirit of God, are the sons*

of

of God: the particle *for* argues mortification to appertain unto the leadings of the Spirit. There is in the Saints a constant opposition between the works of the flesh, and the works of the Spirit; now when the works of the flesh are kept underneath, and prevailed against, then a soul enjoyeth the leadings of the Spirit; I know such oppositions are not in any but Saints; carnal men would wonder that any should complaine for want of strength unto duties, why, they can easily come up to them, and be in the exercise of them; but alas! this ariseth either from Satans not molesting them in the performance of dutie, because they look not beyond the external part of it; or from their own insensiblenesse of the working of corruption, when yet it doth act: only a gracious heart findeth that if it be not strengthened by a power beyond its own, it cannot act any grace, or performe any dutie as acceptable to God; and hence the Apostle prayes, *that they might be strengthened with might by his Spirit in the inner man.* Gal. 5. 17, 18. Eph. 3. 16.

4. It is an enabling of the soul to act in Gospel-duties for Gospel ends; when the Spirit leades, the soul never aymes at selfe-advancement, it never looks at its own name and glory, as they did, in *Mat. 6. 1, 5.* but it eyes in all its actings the mortification of corruption, and the attainment of communion with God and Christ, and the increase of all grace, faith, love, patience, meeknesse, selfe-denial, &c. or if it seek for outward mercyes, it seeks them in a subordination to these, and in a way of subserviency to the interest and designs of Christ: in all things whether outward or inward, it seeks the glory of God, as the ultimate end. And in these particulars consists the leadings of the Spirit of Christ.

7. The Spirit of Christ is a witnessing Spirit. *The Spirit is* Rom. 8. 16. *selfe beareth witness with our spirit that we are the children of God: 1 Joh. 5. 10.* and every one that beleeveeth hath the witness within himselfe. But of this two questions. 1. What is this witnessing work of the Spirit? 2. How doth the Spirit thus witness? for the first.

Answer. 1. In general; witnessing is a giving in some evidence upon our knowledge how the matter in question standeth, that thereby others may be ascertained of the truth of the thing: *at the mouth of two or three witnesses shall the matter be established;* these Deut. 19. 15. words

Joh. 8. 17.

words Christ cited, and said *it is written in your Law that the testimony of two men is true*; not but that it was certaine in it selfe before, but that now by the testimony of two it is rendered certaine unto those that question the same; this is witnessing.

2. In special; the witnessing of the Spirit is an office of the Spirit, whereby it works the soul into a knowledge, perswasion, or conclusion of its acceptation into favour with God in Christ. Now the Spirit witnesseth either objectively, or efficiently.

1. Objectively; when it only affords such special operations as have an aptitude to ascertain the soul, but do not ascertain; thus many a time the Spirit comes and brings in such, and such assertions or affirmations of our adoption, as if they were but duely observed, might manifest the same; but we overlook these evidences, we will not heare what the Spirit speaks to us; *we speak that we know* (saith Christ) *and testifie that we have seen, but ye receive not our witness*: so may the Spirit complaine, *I have testified to you that which I know, I have said that ye were children of God, but ye have not received my witness*; doubtlesse it is a sinful neglect not to yeeld attention unto the voyce of the Spirit, and yet the Spirit in this way may be resisted.

2. Efficiently; and if the Spirit witness thus, it cannot be resisted; in this way the Spirit causeth the soul to conclude of its adoption by its speakings to it: this is not only the assertions or affirmations of our adoption, but the assurances of our souls that we are adopted. *I am perswaded saith the Apostle, and I know that my Redeemer liveth*, saith Job. And hereby we know that he abideth in us, by the Spirit which he hath given us. But—

2. How doth the Spirit thus witness? I answer, 1. Immediately. 2. Mediately.

1. Concerning the immediate testimony of the Spirit there is some contraverſie: Antinomians would have no other testimony but this; all other evidences (say they) are deceiving evidences; or if not deceiving, yet to make use of them it were but to light a candle to the Sun; for what are the graces of the Spirit in comparſon of the Spirits own testimony? and it may be the running into this extreame hath caused others absolutely to deny any such testimony; or at least to say, *for these enthusiasms or inspirations*

Rom. 8. 38.
Job 19. 25.
1 Joh. 3. 24.

spirations. Let them boast of them that have them, we know no such thing. Methinks a middle betwixt both these (as it is proved by others) is most consonant to truth, for neither can I reject the graces of sanctification from being grounds of our assurance; neither dare I deny but there is something of the work of the Spirit's testimony which is an immediate work. Let us heare what others say of it. —

Certainly there is a work, wherein the Spirit acts as in illumination, and infusion of good motions into us, wherein by a secret influence upon the heart he quiets and calmes the troubled soul concerning its condition by his own immediate power, without any grounds from Scripture without or graces within.

Ford of the Spirit.

There is a threefold work of the Spirit; first, to conveigh and plant grace in the soul. 2. To act and help us to exercise the graces which are planted there. 3. To shine upon and enlighten those graces: this last work the Spirit fulfills two wayes; first by arguments and inferences, which is a mediate work. 2. By presence and influence which is an immediate work; this the Apostle calls *witnesse-bearing*; *There are three that beare witnesse in earth, the Spirit, and Water, and Blood*; the Spirit brings in the witnesse of water and blood, which is his mediate work, but besides and above these he gives a distinct witnesse of his own, which is his immediate work, is in away of peculiaritie and transcendency called *the witnesse of the Spirit*. — As it is with the motions of the Spirit, many a time the Spirit excites a man to such or such duties, by laying his hand immediately upon the heart, and thereby inclining it to obey those motions; so in this case when a poor soul sits in darkness, and sees no light, sometimes upon a sudden it is (as it were) taken up into the third heaven, and this is in such away, that though the spirit of a man really beleeves it, and is immediately calmed by it, yet it cannot tell how it came to passe.

Caryl on Job chap. 10.

Joh. 5. 8.

There is a testimony of the Spirit which sometimes the Spirit may suggest and testifie to the sanctified conscience with a secret, still heart-ravishing voyce, thus, or in the like manner *thou art the child of God; thou art in the number of those that shall be saved: thou shalt inherit everlasting life*; and that as certainly and comfortably as if that Angel from heaven should say to thee, as he did to *Daniel, greatly beloved*. — Mighty and remarkable was the work of the Spirit this way upon the heart of that noble Mar-

Boltons direct. for a comfortable walking with God.

tyr, *Robert Glover*, upon the first sight and representation of the stake, when he cried, *he is come, he is come.* Such an immediate springing of the Spirit was in the heart of Master *Peacocke*, who after many dayes of extreamest horreur, professed, *the joy which he felt was incredible.* Such an immediate work was upon the heart of *Mistress Bretergh*, who after the returne of her beloved, suddenly cryed out, *how wonderful ! how wonderful ! how wonderful are thy mercies O Lord ! O the joyes, the joyes, the joyes that now I feele in my soul !* we feele and acknowledge by dayly experience, that Satan doth immediately inject, and shall not the blessed Spirit after his holy and heavenly manner immediately also suggest sometimes ?

Rutherford on
Joh. 12. p. 100.

As there is in the eye *lumen innatum*, a certaine inbred light, to make the eye see lights and colours without ; and as there is in the eare, *aer internus*, a certaine inbred sound and ayre, to make it discern the sounds that are without ; so is there in a gracious heart, a new nature, an habitual instinct of heaven to discern the consolations of Gods Spirit, immediately testifying that we are the sonnes of God ; there are some secret and unexpressible linaments of the Fathers countenance in this child, that the renewed soul at first blush knows and owns it. But for feare of mistakes, in this case observe we these rules :

1. That although the Spirit may immediately testify without any expresse or formal application of a word, yet he never testifies but according to the Word. If a man that never felt sin a burthen, that throws away all duties of Religion, that never prays, reads, heares, or meditates, shall say, that he is filled with joy, peace, and the assurance of Gods Word, it is certaine the holy Spirit is not the Authour of this, because the promise of peace belongs to none of this stampe ; see *Mat. 11. 28. Isa. 57. 15. Mal. 3. 3, 4, 5, 6, 7, 8.*

2. That ordinarily the Spirit brings in his testimony either in dutie, or after dutie. *I have seen his wyes, and I will heale him, I will lead him also, and restore comforts to him and to his mourners ; I create the fruit of the lips, peace, peace to him that is far off, and to him that is neare, saith the Lord, and I will heale him.* I know there may be a case of grievous temptations, and at such a time the Spirit of God may come in by a sudden irradiation, and cheare the soul wonderfully, though it knows not how ; yet usually

usually the Spirit brings in his testimony either in dutie, or not long after dutie.

3. That such testimonies of the Spirit beget only an actual assurance during the present exigency, or in order to some present designe that God is working thereby; these are extraordinary dainties, that God will not have us feed constantly upon; a gleame of light in a dark winters night, when a man cannot coast the country, and discern his way by those marks which direct him at other times; or as a lightning from a thunder cloud, that comes just in the moment when a man is stepping into a pit that would swallow him up; now a traveller will not depend alwayes upon such guides, but rather he will choose to travel by day, and learne out such way-marks as may be standing assurances to him that he is in the way. And therefore. —

2. The Spirit witnesseth mediately; and that either without, or with argumentation. But both from the Word.

1. Without argumentation, and that is when the Spirit applies some suitable word to the soul, and without more ado enables the soul to close with that suitable word. As for instance, thou art burthened for sin, and thou hast prayed earnestly for pardon of sin, and even then a secret whisper of the Spirit casts that word into thy heart, *I will heale thy back-slydings, and love thee freely*, or such a voyce as that, *come unto me all ye that labour, and are heavy laden, and I will give you rest.* Now this is a direct testimony; only I dare not leave it without a caution. — Some can relate extraordinary passages of providence attending the coming in of such and such a word; as that they did not know there was any such Scripture, nor did they know where it was, and yet in opening the book, it was the very first place their eye was cast upon; or they wanted a book, and in the use of some other meanes unexpectedly a word was spoken, or remembered, so pat to the case, as if it had been a very message from heaven: certainly the Spirits hinting in of words thus, is very observable; yet a bare giving in of a word is no warrant that it comes from the Spirit, unlesse the soul come up to some end which the Word it selfe poynteth at; there must not only be a word, but a closing with the word, an improving of the word for the ends it aymeth at, as quickning, comforting, supporting,

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acting,

acting of some graces, (or such like; and by this we may know that the testimony is true, and proceeds from the Spirit of God.

2. With argumentation, and that is when the Spirit brings in the testimony of blood, and water; I may call it a testimony of faith, and other graces of the Spirit written in our hearts, and brought out by the Spirit in a way of argument; as thus — *He that believeth, hath everlasting life; but I believe.* Ergo. The first proposition is the Gospel; and in this way it is the first work of the Spirit to open our eyes; for the understanding thereof. The second proposition is *thy case, or my case*; and here the Spirit enlightens the soul to see it selfe under that condition, *but I believe.* Indeed many times this is not so easily done, and therefore the Spirit doth elicit and draw forth the soul to an assent by a further evidence of argument. *True* (sayes the soul) *be that believes hath everlasting life, but I am none of those believers; and therefore what doth this promise concerne such an unbelieving wretch as I am?* In this case now the Spirits work is longer, or shorter, even as he pleaseth; if it will be no better, the Spirit is faine to produce some other proofes of Scripture, as evidence faith in the subject in whom it is; such as *purifying the heart, love to God, his wayes, his people, &c.* and possibly it goes further yet, and proves those graces to be in the soul by further marks. — I know some object, if the Spirit say, thou art a believer, because thou hast love, the soul may doubt still whether it have love or no; and if the Spirit say, thou hast love because thou *delightest in Gods commandements*, the question may be still, whether that delight be sincere, or counterfeit; pure, or mixed; and therefore say they, *there can be no judgement of a mans justification by his sanctification; or of his sanctification by the operation of particular graces.*

I answer, it is true, that whiles I endeavour to discover these graces meerely by reason, they may be still subject to question, and so they can make no firme assurance; but in the soul that is graciously assured this way, the Spirit of God rests the heart upon an *ultimum quod sic*: he convinceth the soul by that which is most visible in him, and so stops the mouth of cavilling reason from perplexing the question any more. Indeed it is a fine skill to know whether a true assurance be meerly rational, or from the

the witness of the Spirit of God? whether it be wrought out of a mans own braine, or wrought into his heart by the holy Ghost? now in some cases we may discern it, as thus: the assurance that the Spirit gives doth sometimes surprize a man unexpectedly, at unawares; as it may be in a Sermon that he came accidentally unto, or in a Scripture that he cast a transient-glancing eye upon; but thus doth not reason. Again, the assurance that the Spirit gives, maintayns a soul in a way of reliance and dependance, when it sees no reason why he should do so; or it may be when he sees a reason why it should not be so: as it is said of *Abraham* in another case, that he believed in hope against hope: faith told him there was hope that he should be the father of many nations, when reason told him there was none; Again, the assurance that the Spirit gives, is attended with an high esteem of prayer, duties, ordinances, and in the issue (which is the most principal sure mark) it purifies the soul that hath it, *he that hath this hope purifieth himself; even as he is pure*; he is ever washing himself from sin, and watching against sin; and taking all possible care to keep himself pure and unspotted in this present evil world: it keeps the soul humble, and lowly, it being impossible that such a testimony of the Spirit, and so intimate a converse with God, and the light of his countenance should not reflect low thoughts upon a mans self concerning himself; such a man cannot but say, *Lord, what am I that thou hast brought me hither to? what for such a previsa, unbelieving, impatient soul as mine is, to be carried in thy arms, and cheered with thy smiles, and to enjoy the comforts of thy Spirit? oh what a wonderful, merciful gracious God have I?*

Rom. 4. 18.

1 Joh. 3. 3.

Yet in all this I exclude not the spirit in drawing a rational evidence from Scriptures; certainly the spirit helps in a general way, by making use of our reason, onely it elevates and improves our reason to a further assurance by a supernatural assistance, as in prayer, and in preaching of the Word, there may be a common assistance of the Spirit of God, but there is another kind of praying and preaching by the Spirit, which the Scripture often speaks of, and calls the Spirit of supplication, and the demonstration of the Spirit; and that is not performed by a common or general, but by a special and particular assistance of the Spirit of God; so there is a two-fold influence of the Spirit in putting forth acts of

assurance in the heart, even of a godly & sound Christian, the very same man may act assurance sometimes rationally, and sometimes spiritually; in the former the Spirit acts too, but in a common way, onely in the latter is the supernatural, special assistance, which peculiarly is said to be *the witness of the Spirit*. I speak not against rational evidences, onely it concerns us to apply our selves to the Spirit to superadde his testimony: O let us not so content our selves with rational evidences, but that we labour to elevate the evidence of reason into a testimony of the holy Spirit of God. To wind up all I have said.

O my soul, try now the hope of the Spirit in-dwelling by these several signes; art thou enlightened savingly in the knowledge of God, and of Christ? art thou a child of God, one of his adopted sonnes for whom he hath reserved the inheritance? hast thou a Spirit of grace and supplication? a Spirit of sanctification? a Spirit of love? art thou led by the Spirit? dost thou feel the drawings of thy soul in every duty to Jesus Christ? dost thou feel a liberty, or a delight in thy soul to walk in the way of his commandments? dost thou feel any strength to come in against thy corruptions? dost thou feel the Spirits help to act in Gospel duties for Gospel ends? hast thou ever had the immediate testimony of the Spirit? or if not so, hast thou ever had the mediate testimony of the Spirit without any argumentation? hast thou unexpectedly dipt and lighted on some place of Scripture that hath satisfied thy soul as with marrow and fatness? or if not so neither, hast thou the mediate testimony of the Spirit with argumentation? canst thou argue thus, *he that believes shall be saved, but I beleeve, therefore I shall be saved*. Or if any doubt be made of the assumption; canst thou prove it by such other graces as accompany faith, and are the fruits of faith? canst thou say by the help of the Spirit and shinings of the Spirit, that these, and these graces are in me, and have been acted by me, yea, *I do love God and Christ, I do repent of my sins, &c.* surely then thy hope is well-grounded, thou hast the in-dwelling of the Spirit, it is thine, even thine.

SECT. 5.

Of believing in Jesus in that respect.

3. **L**ET us believe on Jesus, as carrying on the great work of our salvation for us in these particulars; many scruples are in many hearts, what is it possible that I should have any share in Christs ascension, Christs session, Christs mission of his Spirit? was it ever in Gods heart that I should partake with Christ in all these glories? if it must be so that he would let out his loves to so unworthy a wretch, was it not sufficient for him to have come down from heaven, and to have acted my redemption here below? Is it not an high favour that a King should leave his Court, to give a poor prisoner in the Gaol a visit? but will he take him with him to his own home, and bring him into his own presence-chamber, and set him at his right hand in his throne? And so that Christ should not only leave his Fathers Throne, and give me a visit, lying in the dark dungeon of unbelief; but that he should take off his bulks, and set open the prison doors, and take me up with him into heaven, and there set me down at his right hand; and in the mean time give me the earnest and pledge of my inheritance, by filling my soul with his own Spirit; O what an admirable incredible thing is this! it was the last vision of John, which was so full of wonders, And I John saw the holy City, the new Jerusalem coming down from God out of heaven. — And I heard a great voice out of heaven, saying; Behold the tabernacle of God is with men, and he will dwell with them. Surely it was a miraculous mercy that heaven should come down upon earth, and that God should come down to men: but oh what is this, that earth should go up to heaven, that men should ascend up to God? yea, that my soul with Christ, and by Christ should ascend to God, and sit down with God in heavenly places? yea, that my soul should have for its inmate the very same spirit that Christ himself hath? oh I cannot, I will not, I dare not believe.

REV. 21, 2, 3.

Scrupulous souls, be not faithlesse, but believing; there is none of these particulars for which we have not a warrant out of the Word of God; and therefore believe: But that I may persuade to purpose, I shall lay down, 1. Some directions, and 2. Some encouragements of faith.

I. For

1. For directions of faith, observe these particulars. As —

1. Faith must directly go to Christ.

2. Faith must go to Christ as God in the flesh.

3. Faith must go to Christ as God in the flesh made under the Law.

4. Faith must go to Christ not onely as made under the directive part of the Law by his life, but under the penal part of the Law by his death.

5. Faith must go to Christ not onely as put to death in the flesh, but as quickned by the spirit, of all these before.

6. Faith must not onely go to Christ as quickned by the Spirit, but as going up into glory, as sitting down at Gods right hand, and as sending the holy Ghost; faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, and sit down there, and act there for his people; so should faith; and so should we in a way of beleeving follow after him, and take a view of all his transactions where he is, we have heard before how faith should go to Christ as dying, & as rising again, but yet faith is low, while it doth not go within the vail, and see him in glory; it is not enough to have onely a faith of justification, but of glorification: O come let us see Christ in heaven, & we can have no less than a glorious faith! how many are there that never yet came to act faith in Christ as a glorified Christ? we are yet still in the lower form; many of us take in no more of Christ than what was done on the cross, or what some natural, and common resemblances of him can hold forth, we seldome follow Christ into heaven, to see what he is doing there for us. O my soul! and O my faith! mount up, and be on the wing! Christ is gone up to heaven, Christ is set down at Gods right hand, Christ hath sent down his holy Spirit to this purpose it was expedient that he should go away, and now he is gone away, to do something that remains to be done for thee in his Kingdom; he had still some glorious peece to frame for thy salvation, and therefore he left this world, and went to his Father, that he might act it in glory; and now he is invested with all the riches of heaven, he hath all the keyes of heaven and hell, he hath all power to command; he hath received all the promise to himself, and all that he hath to do, it is to let out of himself again unto his Saints; he hath not onely got his Fathers heart for them

them, but he hath got all his riches to bestow upon them; when he came to heaven, the Father bid him sit down at his right hand, and take what he would; and bestow what he would upon his Saints; and thereupon he gave gifts unto men, yea, he gave the gift of gifts, even the holy Ghost himself. What? art not thou a partaker of this gift? O then *look up unto Jesus* in reference to all these settings, set him before thee, Christ in all these particulars is a right object for thy faith to act upon.

7. Faith in going to Christ his ascension, session, and mission of the Spirit, it is principally to look to the purpose, intent, and design of Christ in each of these particulars. Christ did nothing but he had an end, a meaning in it for our good; and here is the life of faith to eye the meaning of Christ in all his doings. Now the ends of Christs ascension, session, and mission of his Spirit were several; I shall instance onely in these few. As—

1. Christ ascended that we might ascend: look what ever God acted on Christs person, that he did as in our behalf; and he means to act the same on us; was Christ crucified? so are we; is Christ risen again, so are we risen together with him: is Christ gone up into glory? so are we; heaven is now opened and possessed by Jesus Christ for us, and at last we shall ascend even as he ascended; Christ cannot be content with that glory he hath himself, until we be with him, *Father I will that those also whom thou hast given me be with me where I am, that they may behold, or enjoy my glory which thou hast given me.* Christ as our head is in glory, and so we are there already with him, and Christ as our Advocate is in glory, and there he is pleading and praying for us, that we may actually be received and brought up to him: *Father I will that those whom thou hast given me may be with me.* Christs crown of glory is as it were a burthen on his own head, until it be set on the heads of all his Saints; O the blessed end of Christs ascension! how should faith pry into this? Beleevers! you see your object, you know his person, never be quiet until you come into his condition; as we must go through all ordinances and creatures till we come to Christ, so through all conditions of Christ until we come to glory.

2. Christ sate down that we might sit with him in heavenly places; what is the end of Christs session, but that he might in-

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vest all his Saints with the same priviledge? In this height of glory, Christ is the pattern, and plat-form, and Idea of what we shall be: surely this is the very top of heaven: Christ is exalted above the heavens, that we might in our measure and proportion be exalted with Christ: it was Christs prayer that his Father, and he; and we, might all be one; *as thou Father art in me, and I in thee, that they also may be one in us.* Oh how should faith stand, and gaze on Jesus Christ in this respect? what is he on Gods right hand? and is he there preparing a room, a seat, a mansion for my soul? what shall I sit at the right hand of Christ? shall I sit as an assessor on his Judgment-seat to judge the world with Jesus Christ? when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel. Oh what is this? had not Christ said it, how could I have beleev'd it? admire O my soul at this ayem of Christ: the meaning of his exalting himself, it was to exalt thee, and the meaning of his exalting thee on this manner, it is to manifest to all the world, what the Son of God is able to do, in raising so poor a creature, to so rich a glory. O the end of Christs sitting at Gods right hand: thereby the Saints are Christs assessors, Lords of the higher house, the Kings Peeres to judge the world with him; Christ divides (as it were) the throne with them. *I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve Tribes of Israel.*

3. Christ sent down the holy Ghost, that he might dwell in our souls, endow us with gifts, and graces, that he might comfort us, seal us unto the day of redemption; fit us for glory; amongst the many ends for which Christ sent down his holy Spirit, I shall insist onely on these two. —

1. That he might help us to cry *Abba Father*: and make us to come boldly to the Throne of grace, as children to a Father. It is the Spirit that takes us by the hand and leads us to the Father, when others stand at a distance, and cannot come near: As a Princes son is admitted at all times, though others are kept out by Officers and Guards; so though there be never so much darkness, and fite, and terrour about God, yet the adopted child, who hath receive the Spirit of adoption, can say, *make way there, and let me come to my Father, guards are appointed*

to keep out strangers, but not foes. And no wonder, for the Spirit makes intercession for us with groanings which cannot be uttered; Rom. 8. 16. the Spirit teacheth us what to pray, & how to pray as we ought; the Spirit puts a courage and boldness into the hearts of his Saints, even to admiration; this appears in that sometimes they have beset God with his promises, that he could no way get off. *Quicken me according to thy word.* — And strengthen me according to thy word. — And be merciful unto me according to thy word. — And uphold me according to thy word. — And give me understanding according to thy word. — And sometimes they have beset God with their challenges of his justice, faithfulness, & righteousness: so David, Deliver me in thy righteousness. — And judge me according to thy righteousness. — And quicken me according to thy righteousness. — And in thy faithfulness answer me, and in thy righteousness. Why this is the Spirit's work, he helps our infirmities, he emboldens our spirits in their approaches to God: surely it is one end of the Spirit's mission; because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father. I will not deny but that bastards, strangers without the Covenant, having no right to God as their Father, may yet petition God, as a subdued people do their Conquerour, or as Ravens cry to God for food; or as some hem upon their beds for corn and wine, but they cannot pray; in right prayer there is not only required gracious ingredients in the action, but also a new state of adoption and filiation; many speak words to God, who do not pray; many tell over their sins, who confesse not their sins to God; many speak good of God, who do not praise God; thousands claim Fathership in God, where there is no Sonship, nor ground in the thing it self. A new nature is onely that best bottome of prayer that takes it off from being a taking of Gods name in vain. Now this is the fruit of the Spirit, and one of those ends of the Spirit's mission. That he might guide us into all truth, I mean into all necessary, fundamental, saving truths; in this respect we have need of the Spirit in these dayes. He it is that Dictates to us which is the true Religion; he it is that transcribes upon our hearts, that which was before onely written in our booke; he it is that not onely reveals truth from without, but imprints it also on the soul, as a man doth a seal by impressing it on the wax, to this purpose

1 John 5. 10.

pose saith the Apostle, *he that beleeueth on the Son of God hath the witness in himself*; how in himself? I answer, 1. In that the Spirit gives him the habit of faith. 2. In that the Spirit causeth him to bring it forth into act. 3. In that the Spirit stamps on the soul all those other impressions of desire, hope, love, joy or what ever else we call the new nature; so that now there is a new nature within him, he hath new thoughts, new designs, new desires, new hopes, new loves, new delights, he drives a new trade (as it were) in this world for another world; he is become in Christ a new creature, *old things are passed away, and all things are become new.* And from hence we may soundly argue the truth of our Religion.

2 Cor. 5. 17.

Mark this; as the written word is the testimony without us, so are these impressions of the Spirit the testimony within us, by which we may know every necessary truth as it is in Jesus; this is the meaning of the Apostle, *he that beleeueth, hath the witness in himself*: unbelievers have indeed a testimony without them, but beleevers have a double testimony, one without, and one within; and this witness within us will go with us which way soever we go; it will accompany us through all straits and difficulties. The external testimony may be taken from us; men may take from us our Bibles, our Teachers, our Friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ; this witness within is a permanent, settled, habituate, standing witness; O what an excellent help is here, that a poor Christian hath beyond all the furniture of the most learned men that want this testimony of the Spirit of Christ! surely this advantage will exceedingly furnish us against all temptations to any error, that is plainly contrary to the essentials of Religion. One of our late Divines puts a case.

Mr. Baxters
Spirits witness
to the truth of
Christianity.

If the devil or any seducer would draw us to doubt, whether there be indeed a Christ? or whether he did rise againe, ascend, sit down at Gods right hand, and thence sent down the holy Ghost? what an excellent advantage is it against this temptation, when we can repaire to our own heart, and there finde a Christ, or a Spirit of Christ within us? O (saith the sanctified soul) *have I felt Christ relieving me in my lost condition, delivering me from my captivity, reconciling me to God, and bringing me with boldness into his glorious presence? and now after all this shall*


I doubt whether there be a Christ in heaven, or a Spirit of Christ in my heart on earth? have I felt him new creating me, opening my darke eyes, and bringing me from darknesse into his marvelous light, and from the power of Satan unto God, binding the strong man, and casting him out, and yet shall I question whether there be a Christ, or a Spirit of Christ? hath he made me love the things which I hated, and hate that which I loved? hath he given me such a taste of the powers of the world to come, and possessed me with the hopes of glory with himselfe, and given me a treasure, and portion in God, and set my heart where my treasure is, and caused me in some measure to have my conversation in heaven above, and yet shall I doubt whether there be a Christ above, or a Spirit within? O what an impudent lying spirit is this, that would tempt me against so much experience? And thus may a beleever argue from the testimony that is within.

I know some seeming Saints have fallen off into as great blasphemies as these I have named; witnesse the Quakers, and Ranters, &c. but I may say of such as John did, they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us. It is no wonder if Satan prevaile against those that gave Christ no deeper roome but in their phantasie, and that did never heartily close with him in love. But for those that have the Spirit of Christ within them, it is not so with them; if they cannot answer the cavil of Satan, or of any of his instruments, yet they can hold fast the grounds of faith; Christ hath a deep roome and interest in their spirits; he is held faster by the heart than by the head alone; love will hold Christ, when reason alone would let him go; his care is nayled (as it were) unto his doore, and because he loveth him he will not leave him: who shall separate him from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword, (as it is written, for thy sake are we killed all the day long) nay in all these things we are more than conquerors through him that hath loved us. A moderne writer brings in a sincere heart, paraphrazing (as it were) on this text in this manner; who shall separate me from the love of Christ? O thou malicious devil, that dost hunt me with thy fiery darts! O you dull hereticks, infidels, blasphemers, that fill up my eares with your foolish foppishnes, and trouble me with your disputes against my Lord and

John 2. 19.

Rom. 8. 35.
36. 37.

Mr. Baxter
ibid.



and Redeemer! go to him that knows him only by the hearing of the eare, if you meane to prevaile; but I have known him by the sweet experiences of my soul; go to him that makes a religion of his opinions, and whose beliefe was never any deeper than his fancy, and whose piety never reached higher than to abstinency, and taskes of formal duty; these you may possibly draw away from Christ. But do you think to do so by me? why, tell me how? with what weapons or arguments can you think to prevaile? what? shall tribulation be the meanes? no, no; I have that promise in the hand of my faith, and that glory in the eye of my hope, that will bring me through all *tribulations under heaven*: or shall *distresse* do it? why, I will rather stick so much closer to him that will relieve me in *distresse* and bring me to his rest. Or will you affright me by *persecution*? I am assured that this is the nearest way to heaven, and I am blessed of Christ, when I am persecuted for *righteousnesse* sake. Or shall *nakednesse* be the weapon? I had rather passe naked out of this world to heaven, than to be cloathed in purple, and to be stript of it at death, and to be cast into hell; *Adams* innocent nakednesse, and *Lazarus*'s raggs were better than that *Epicures* gay apparel. — Or shall *famine* be the meanes? why, man liveth not by bread alone; I had rather my body were famished than my soul; I have meate to eate that ye know not of, even the bread of life, which who so eates shall live for ever. Or will you affright me from Christ by the *sword* of violence? I know that the Lord whom I beleve in, and serve, is able to deliver me out of your hands; but if he will not, be it known to you I will not forsake him; your sword will be only the key to open the prison doores, and let out my soul that hath long desired to be with Jesus Christ. If you tell me of *peril*, I know no danger so great as of losing Christ, and salvation; and of bearing his wrath that can kill both body and soul: do I not read in certaine histories of that noble army of Martyrs, who loved the Lord Jesus to the death, and gloried in tribulation, and would not by the flames of fire, or jawes of Lyons, be separated from Jesus Christ? did not they passe through the red sea, as on dry ground, to the promised land? yea, though they were killed all the day long, and accounted as sheep to the slaughter? did they not stick and cleave fast to the Lord, and to the Captaine of their salvation? nay, were they

not

not in all this conquerours, and *more than conquerors*, triumphing in flames, to the confusion of Satan, and all their enemies; as Christ triumphed on the crosse, *destroying by death the Prince of death*? Oh what a blessed advantage is it against all temptations, to have the impresse of the Gospel of Christ on our heart, and the witness in our selves?

But I heare some object; If the witness in our selves be so full, and convincing, then what need have we any more to make use of Scriptures, or Ministers? why should we leave an higher teacher, to go to a lower?

But I answer, 1. There is more than one thing wanting to enwise us to salvation; as first, an outward word; and secondly, an outward teacher; and thirdly, an inward light: And accordingly God supplies this threefold want; the first, by giving us the Scripture; the second, by giving us a ministry, and other occasional teachers; the third, by giving us the illumination of the Spirit, to help us to see by the former meanes, and to make the Word and Ministry to us effectual. Now it were a mad thing for a man to say, I have eyes to read in a book, and therefore I have no need of the light of candle, or of Sun; or I have eyes, and Sun, and therefore I have no need of the light in the ayre, which cometh from the Sun; or I have the light both of the eye, and Sun, and ayre, and therefore I can read by it without a book; or I have a book, and therefore I can read it without a teacher: certainly if a man would read, he must have all these, or more than one of these; so God hath appoynted us three necessary meanes for our illumination and direction; the Word, the Ministry, and the Spirit; *what God hath joyned, let no man separate*; if any will foolishly go, and set one of these against another, when God hath set them all together, and made them all necessary, assigning to each a severall part in the work of our illumination, they may abuse God and themselves, and go without the light, while they despise the necessary causes of it. Gods evidences must not be separated, much lesse must one be pleaded to the neglect of all the rest; as the work within us is not the first testimony, but a secondary confirming testimony, so doth it not make the first unnecessary or voyde: besides that, by the external testimony we must convince other men, which by the witness within us we cannot do. But this only by the way.

2. For

2. For the encouragement of our faith to beleieve in Christ as in reference to his ascension, session and mission of his Spirit.

1. Consider of the excellency of this object; what is it but Christ? Christ in his ascendant, culminant, regnant power? Christ in his marching, conquering, tryumphing postures? in his free, and large, and magnificent gifts? *when he ascended on high, he led captivity captive, and gave gifts unto men.* O the glory, O the excellency of Christ in these respects! verily they are enough to tyre out men and Angels with the only act of wondering and surveying of their vastnesse. Here is Gospel work for all eternitie, to dig into this gold-myne, to roll and turne this soul delighting precious stone, to behold, enquire, and search into these depths and heights of Christ exalted: and I beleieve this is the satietie, the top, and prime of heavens glory, to see and wonder at the vertues of him that sits on the throne, at the right hand of God; to be filled, but never satiate with the glory of Christ. What? Christ ascended? Christ set down in glory? and Christ sending down his holy Spirit? here's a *compendium* of all glories: here is one for an heart to be taken with, made up of nothing but of several mysteryes of glory.

2. Consider the power, vertue, and influence of this object into our souls salvation; oh what a stately tower have we here erected to see heaven on? faith may stand (as it were) on this mount, and see it self in glory; oh the flowings, the rich emanations of grace and glory that come from hence! come, let us draw, the Well is deep; all the drops and dewings that fall on Men or Angels are but as chips in comparison of that huge and boundlesse body of the fulnesse of grace, that is in Christ; one Lilly is nothing to a boundlesse and broad field of Lillies; Christ is in these respects the Mountain of Roses; oh how high, how capacious, how full, how beautiful, how green? could we but *smell him who feeds among the Lillies, till the day break, and the shadowes fly away*; could we but dive into the golden veins of these unsearchable riches of Jesus Christ, we should say, *it is good to be here*, oh it's good to gather up the fragments that fall from Christ; his crown shines with diamonds and pearles; oh why do we toy our selves in gathering sticks, when to morrow we shall be out of this world, and go to Christ? come, where is our mouth of
faith?

faith? let us lay it to here; let us suck & be satisfied with these breasts of consolation, let us milk out, & be delighted with the abundance of his glory

3. Consider of the suitableness of these objects to our several conditions; you may remember the first cry, *was it not love enough for Christ to come down, and to visit us here; but that he must go up and take us with him?* no, no, his love was so great and vast, that for our sakes he moves up and down; this ravished the Spouse, *Behold he comes leaping upon the mountains, and skipping upon the hills,* Cant. 2. 8. Gregory that measured his leaps, thus gives them; he first leaps from his Fathers mansion to his Mothers womb, from her womb, to his cratch, from his cratch, to his cross; from his cross to his grave, from his grave, up again to heaven: great leaps indeed, that shewed both his readiness to love, and willingness to save: infinite love can never be out-tyred with greatest actions. But another cries, how should I believe that Christ is exalted, and that by vertue thereof I shall bee exalted, when I see my self in a forlorn condition, forsaken of God, an abject amongst men; *Alas! man at his best is altogether vanity,* Psal. 61. 9. yea, men of low degree are vanity, and men of high degree are a lye; to be layd in the ballance I am altogether lighter than vanity; how then should I believe any such a condition? *is a worm a fit, or a capable subject to wear a crown?* Yes, the Lord is great, and he can do great things: *He raiseth up the poor out of the dust, and lifteth up the Beggar from the dunghil, to set them among Princes, and to make them inherit the Throne of glory; for the Pillars of the earth are the Lords, and he hath set the world upon them; he will keep the feet of his Saints.* — Why there is my sadness, cries another; *he will keep the feet of his Saints; if I were but a Saint, I could believe this power; but alas! I am an unholy, an unsanctified piece of clay; I am a sinner, a sinner of the Gentiles, chief of sinners; I deserve to be thrown down to hell, rather than to be invested with glory, and to sit in heaven.* True; but yet the holy Ghost is given to make thee holy; of thy self thou art vile, and most vile, but hath not the holy Ghost entred in, and took possession of thy Spirit? hath he not washed thee with water? yea, *thoroughly washed away thy blood?* hath he not anointed thee with oyl, and covered thee with silk, and decked thee with gold and silver, and made thee comely through his comeliness which he put upon thee? why, this is the office of the holy Ghost, and if thou hast but the in-dwelling of the Spirit, this

Rom. 15. 16.

this is thy state : I know there is a part of thee unregenerate, and it will be so whiles thou art on earth, but withal there is in thee a new nature, another nature; there is something else within thee which makes thee wrestle against sin, and shall in time prevail over all sin, and this is the Spirit of Christ, sanctifying of thee; *being sanctified,* (saith the Apostle) *by the holy Ghost.* — Other complaints might be thus brought in, but if we understand the meaning, the design of Christ in his ascension, session, and mission of his Spirit, how might a true faith answer all? oh believe! believe thy part in Christs ascension, Christs session, Christs mission of his holy Spirit, and thou mayest go singing to thy grave! a lively faith in such particulars would set a soul in heaven, even whilest yet on earth.

SECT. 6.

Of loving Jesus in that respect.

6. **L**ET us love *Jesus*, as carrying on the great work of our salvation for us in these particulars; much hath been said already of Christs conception, birth, life, death, resurrection; such arguments of love as are enough to swallow up souls in love to Christ again; O the treasures of love, and wisdom that have been opened in former passages! but as if all those were not enough for God, see here new gold-mines, new found-out-jewels, never known to be in the world before, opened and unfolded in Jesus Christ. Here are the incomes of the beams of light most inaccessible; here are the veins of the unsearchable glories of Jesus Christ; as if we saw every moment a new heaven, a new treasure of love; the bosome of Christ is yet more opened; the new breathings and spirations of love are yet more manifested. See! Christ for us, and for our salvation is gone up to heaven, is set down at Gods right hand, and hath sent down the holy Ghost into our hearts; in the pouring out of these springs of heavens love, how should our souls but open the mouth wide, and take in the streams of Christs nectar, honey, and milke, mean his sweet and precious, and dear love-breathings? We have

have heard of Christs invitations, *Come to me all ye that are weary, and heavy laden* : but suppose Christ had never outed his love in such a love-expression, *come to me* ; yet Christ himself in these glorious particulars is such a drawing object ; (the very beauty of Christ , the very smell of the garments of Christ, the very capacious and wide heaven of Christs exaltation are intrinsically, and of themselves such drawing, ravishing, winning objects) that upon the apprehension of them we cannot choose but love Christ : as gold that is dumb and cannot speak, yet the beauty, and gain of it cryeth aloud, *Come hither poor creature, and be thou made rich* ; so if Christ should never open his lips, if he should never gently move, *open to me my sister, my love, my dove, my undefiled, for my head is full of dew, and my locks with the drops of the night* ; yet the glory, the power, the sovereignty of Christ, the exaltation of his person, and the magnificence of his gifts, should even change our souls into a globe or mass of divine love and glory, *as it were by the Spirit of the Lord.*

Two things I shall instance in, which may be as the load-stones of our love to Christ, the first is his glory, and the second his bounty.

1. For his glory, no sooner was he ascended, and set down at Gods right hand , but John the Divine had a sight of him, and oh what a glorious sight ! *He was clothed with a garment down to the feet, and girt about the paps with a golden girdle ; his head and his hairs were white like wooll, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters ; and he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the Sun that shineth in his strength ; when John saw him thus, he swoons at his feet, but Christ for all his glory holds his head in his swoon, saying fear not, I am the first, and the last ; I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death.* A glorious, Christ is good for swooning, dying sinners, would sinners but draw near , and come and see this King in the chariot of love, and come and see his beauty, the uncreated white and red in his sweet countenance, he would certainly draw their souls unto him. Nay, say that all the damned in hell were brought up with their burning fiery chayns to the utmost dore of heaven ; could

2 Cor. 3. 18.

Rev. 1. 13, 14, 15, 16.

I am v. 17, 18.

we strike up a window, and let them look in, and behold the throne, and the Lamb, and the troops of glorified Spirits cloathed in white, with crowns of gold on their heads, and palms in their hands, singing the eternal praises of their glorious King; oh how would they be sweetned in their pain, and convinced of their foolish choyce, and ravished with the fulness of those joyes and pleasures that are in Christs face for evermore? surely much more may this glory of Christ warm thy heart; O my soul! what an happiness were it to see the King on his throne; to see the Lamb, the fair tree of life, the branches which cannot for the narrowness of the place have room to grow in, *for the Heaven of heavens cannot contain him?* what an happiness were it to see love it self, and to be warmed with the heat of immediate love that comes out of the precious heart and bowels of this princely and royal Standard-bearer? as yet thou canst not, must not see these sights, there's no seeing the King thus in his beauty till thou comest to glory; for then, and then onely must thou see him face to face; & yet the Idea & Image of this glory is seen and may be seen of every true Beleeving soul; enough may be seen by an eye of faith, to kindle in thine heart a flame of love to the Lord Jesus Christ: oh who can think of the glory that is in this dainty delightful One, and not be swallowed up in love? who can think of Christs sitting at Gods right hand, and sparkling in this glory round about, and casting out beams of glory through East, and West, and North, and South, through Heaven, and Earth, and Hell, and not love him with the whole heart, soul and might? I remember one dying, and hearing some discourse of Jesus Christ: *Oh (said she) speak more of this, let me hear more of this; be not weary of telling his praise, I long to see him, how should I but long to hear of him?* Surely I cannot say too much of Jesus Christ; in this blessed subject no man can possibly hyperbolize; had I the tongues of Men and Angels, I could never fully set forth Christ; it involves an eternal contradiction that the creature can see to the bottome of the Creatour. Suppose all the sands on the Sea-shore, all the flowers, herbs, leaves, twiggs of trees in woods and forrests, all the stars of heaven, were all rational creatures, and had they that wisdom, & tongues of Angels to speak of the loveliness, beauty, glory, & excellency of Christ, *as gone to heaven, & sitting at the right hand of his Father,* they would in all their expressions stay

stay millions of myles on this side Jesus Christ. O the loveliness, beauty, and glory of his countenance! can I speak, or you heare of such a Christ? and are we not all in a burning love, in a seraphical love, or at least in a conjugal love? O my heart! how is it thou art not love sick? how is it thou dost not charge the daughters of *Jerusalem* as the Spouse did, *I charge you O daughters of Jerusalem, if ye finde my beloved, that ye tell him, I am sick of love?* Cant. 5. 8.

2. For his bounty, no sooner was he ascended, and set down at Gods right hand, but *he gives gifts unto men*; and he sends down the holy Ghost. This was the gift of gifts, I shall only weigh too circumstances in this gift, either whereof both dignifies, and casts a sparkle of bounty from the giver, into the heart of the receiver to move him to love. As—

1. One circumstance is the greatness of the giver, certainly the preheminance or dignity of any principle ennobleth and enhanceth the effect; a gift coming from a great person carries ever a sent with it of a certaine greatnesse, and relissheth either of excellency, or superiority, or nobility, or all. It is storyed of *Charles* the fifth, that in his wars being ever prest with want of mony, and so unable to remunerate the services of diverse Dutch Capitaines, and Nobles, whom he had entertained; he used after any great exploit performed by them, to call together his Nobles & campe into such a field, and there in the presence of them all to take a gold chaine from about his own neck, and to put it about the neck of such a Capitaine, or such a Collonel, and so to embrace him and to give him thanks for his gallant service: why, this they esteemed a greater favour (being circumstanced by such a person, in such a way) than if in very deed he had given them a sufficient pay, or remuneration. O they valued that chaine more than many bushels of the like gold; the very person of the Emperour hangd at the chaine such a precious jewel, as in warlike conceits a million of gold could not counterveil; O my soul if an Emperour thus gained the affections of men, how shouldst thou but love Christ the great Emperour of heaven and earth, it was he that gave thee his Spirit, it was he that *took off the Spirit which is upon him*, (so is the expression of God to *Moses*) and put it upon thee; and doth not the person of Christ, the dignity of Christ, inbance the value of the gift? as all gifts are signs of love, so the love of a great personage, and the gifts issuing from such a love, ought.

ought more to be accounted than any gifts of any meaner person whatsoever.

2. Another circumstance is, the greatnesse of the gift; this argueth greatnesse of good will; and consequently deserveth a correspondence of a semblable affection. Now what greater gift had Christ in store than to give his own Spirit? the Spirit proceedeth from him, and is the same essence with himselfe; the Spirit is the third person of the true and only Godhead, proceeding from the Father and the Sonne; and coeternal, coequal, and consubstantial with the Father and the Sonne; this appeares by those divine attributes and properties which are attributed, and communicated to the holy Spirit: As, 1. Eternitie. God never was without his Spirit; *In the beginning God created heaven and earth, — and the Spirit of God moved upon the face of the waters.* 2. Omnipotency, because he, together with the Father and the Son, createth and preserveth all things, *by his Spirit he hath garnished the heavens; the Spirit of God hath made me; and all these things worketh that one and the selfe same Spirit, dividing to every man severally as he will.* 3. Omniscieny, or the knowledge of all things, *for the Spirit searcheth all things, yea the deep things of God.* 4. Immutabilitie, or unchangeablenesse, *men, and brethren, this Scripture must needs have been fulfilled which the holy Ghost spake.* 5. Infinite mercy, or love; *God is love, — and the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* 6. Holy indignation even against hidden sins, *they rebelled, and vexed his holy Spirit; why hath Satan filled thy heart to lye to the holy Ghost? — thou hast not lye unto men, but unto God; (a plaine text for the divinitie of the holy Ghost) — how is it that ye have agreed together to tempt the Spirit of the Lord? grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* I might adde miracles, and the institution of sacraments, and propheties, and gifts, and grades as the effects of his divinity: *I cast out devils (saith Christ) by the Spirit of God, and baptise in the Name of the Father, and of the Sonne, and of the holy Ghost.* And the Spirit speaketh expressly, *that in the latter times some shall depart from the faith.* And we are changed into the same image from glory to glory, even as by the Spirit of the Lord. See now how the holy Spirit is God, coeternal, coequal, and consubstantial with God the Father, and God the Son; is

not

Gen. 1. 1, 2.

Job 26. 13.

— 33. 4.

1 Cor. 12. 11.

1 Cor. 2. 10.

A&. 1. 16.

Rom. 5. 1.

Isa. 63. 10.

A&. 5. 3, 4, 9.

Eph. 4. 30.

Mat. 12. 28.

28. 19.

1 Tim. 4. 1.

2 Cor. 3. 18.

not this a great gift? yea, as great a gift as possibly can be given? what can he more than to give himselfe, and to give his Spirit? O the bonds of love that are upon man towards Christ in this respect!

Come my soul and take a view of the glory and bounty of Jesus Christ! if thy heart be not all brasse, and iron, and stone; if there be any fleshinesse, softnesse, or plyablenesse in it; why, then how shouldst thou choose but love? if either beauty or bounty; if either majesty or magnificence can draw thy affection, Christ will have it; for in him is all; O let him be thy all! surely if thou hast any thing besides himselfe, he is the donour of all, he is the beauty of all, the summe of all, the perfection of all, yea, he is the authour, preserver, and finisher of all.

SECT. 7.

Of joying in Jesus in that respect.

-7. **L** Et us joy in *Jesus* as carrying on the great work of our salvation for us in these particulars; there is not a particular under consideration, but 'tis the object of a Christians joy. As. —

1. How should it heighten my joyes, and enlarge my comforts, when I do but consider that Christ is ascended into glory? by this it is cleare and evident, that Christ is accepted of the Father for me, or otherwise he should never have been received into heaven; if any frown had been in the face of God, surely Christ coming so neare God, he should have had it; if any exception had been against his satisfaction, any flaw in our pardons, surely Christ should have heard of it, yea, without question he must have been turned out of heaven, untill he had made a full payment of our debts. I need not doubt of my acceptance at the throne of grace, when Jesus Christ is accepted for me, and that I stand in such a relation to Jesus Christ. Oh what joy is in this!

2. How should it heighten my joyes, and enlarge my comforts,

Mat. 28. 18.

Joh. 5. 22.

1 Cor. 15. 24.

Joh. 16. 7.

Joh. 14. 16.

Mat. 28. 10.

forts, when I do but consider that Christ is set down at Gods right hand? why, now he hath the keyes of heaven delivered into his hands; *all power is given unto him in heaven and in earth,* and now he can do what he will; God the Father hath given away (as it were) all his prerogatives unto Jesus Christ; *all judgement is committed to the Sonne, for the Father judgeth no man.* Now he is in a capacitie of acting out all his love, and the Fathers desire to me in the most glorious way; he is highly advanced, and thereby he hath the advantage to advance me, and to glorifie me; God hath given into his hands all the treasures and riches of heaven; in bidding him, *sit down at his right hand,* he told him that he would have no more to do with the world, but that Christ should have all, and that Christ should bestow all he had amongst his Saints; and that this should be the reward of his death; and when once his Saints were come about him, and sate with him in his glory, why then Christ should resigne up againe his place, *and deliver up the Kingdome to God, even the Father.* Oh what joy may enter into this poore darke dungeon, disconsolate soul of mine, whiles I but think over these glorious passages of my Christ in glory?

3. How should it heighten my joyes, and fill me with joy unspeakable, and full of glory, when I do consider that Christ hath sent down his holy Spirit into my heart? when sorrow had filled the Apostles hearts, because he had told them, *I must go away;* he comforts them with this, *if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.* The Spirit is the Comforter, and where he comes, he fills souls with comforts; O what comfort is this, to know that the Spirit of Christ is my inmate? that my soul is the Temple, the receptacle, the house and dwelling of the Spirit of God? that Christ is in me of a truth, and that not only by the infusion of his grace, but by the indwelling of his Spirit? surely it is some comfort to a sickly man that he hath a Physitian alwayes in the house with him; and to a woman that is neare her traveile, that the midwife is in the house with her; but what comfort is it to a poore soul that the Spirit of Christ is alwayes in him? *I will send you another Comforter* (said Christ) *that he may abide with you for ever.* Christ in his bodily presence went away, but Christ in his Spirit continues still; *so I am with you alwayes, even unto the end*

of the world; he is with us, and which is more, he is in us for our comfort. *Christ in you the hope of glory.* Not Christ in Sermons which we heare, nor Christ in chapters which we reade, nor Christ in Sacraments which we receive; nor Christ in our heads by high notions, nor Christ in our mouths by frequent glorious expressions; but Christ in our hearts by his Spirit, is unto us the hope of glory. The grounds of our comforts in this respect, is. —

Col. 1. 27.

1. Christs presence; it is said of *Paul* that after a sad shipwrack, the sight of some Christian brethren so cheared him, that upon the sight of them *he thanked God, and took courage*; it is said of *Cesar*, that he cheared the drooping Mariners in a storme, by minding them of his presence, *you carry Cesar*; how much more should the in-being of Christ solace Saints? *lo I am with you*, O my soul, was it not a cordial to the Disciples in a storme that Christ was with them, whom the windes and waves obeyed? cheare up now, for if the Spirit be in thee, Christ is with thee.

Act. 28. 15.

2. Christs complacency; if his Spirit dwell in us, how should he but be well-pleased with us? a man cannot properly be said to dwell in a prison, in which he taketh no delight; the Spirits in-dwelling imports a delight of Christ in such a soul, *here will I dwell, for I have desired it, or delighted in it*; saith God of Zion, though many times drooping Christians, viewing their own beggarlinesse and vilenesse, judge themselves worthy to be deserted and deserted, and would relinquish themselves if they possibly could, yet Christ looketh to the poore and contrite soul as a meet habitation for himselfe to dwell in, *I dwell in the high and holy place, with him also that is of a contrite, and humble Spirit.*

Psal. 132. 14.

Isa. 57. 15.

3. Christs communications; union is the ground of our communion with Christ; and the nearer our union, the greater is our communion; if Christ were only in a beleever by the habit of grace, the union would not be so great, but if Christ be in us by his Spirit, the union is nearer, and therefore the communion will be greater. O my soul remember this in all thy straits; there can be no creature-want, or danger whatsoever wherein the improvement of this in-dwelling of the Spirit may not refresh thee, art thou sick? the Physitian both of soul and body is

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within thee; art thou sad? the Comforter himselfe that supplies the stead and roome of Christ, inhabits in thee; art thou in exile, in banishment, imprisonment at greatest distance from thy dearest friends? see *Pauls* refreshment when they were ready to pull him in pieces, and threw him into the castle, even the night following the Lord stood by him, and said, be of good cheare *Paul*. Christ will stand by thee, nay, Christ by his Spirit dwelleth in thee; and will speak to thee comfortable words in thy greatest pressures.

Act. 23. 11.

Col. 1. 27.

Mr. Ash in his
Serm. of Christ
the riches of
the Gospel.

Act. 8. 13.

Mat. 27. 3.

Heb. 12. 17.

Heb. 6. 5, 6.

Heb. 10. 29.

4. Christs witnessings, if his Spirit dwell in us, we may then be assured of future glory, *Christ in you the hope of glory*. 'Tis a sweet note of a Divine upon it, the existency of Christs Spirit in believers, giveth existence to their hopes of glory. The Spirit in us is Gods earnest of glory; the Spirit in us doth prepare us for participation in that glory. I look upon this in-dwelling of the Spirit as that which no hypocrite in the world can lay any claime unto; as for gifts, or graces, an hypocrite may attaine them, or something like them; it is said of *Simon Magus* that he beleev'd; it is said of *Judas*, that he repented; and of *Esau*, that he sought the birth-right with teares; it is said of some, that they partook of the heavenly gift, and of the powers of the world to come, and yet fell away; and it is said of such others that they trampled upon the blood of Christ wherewith they were sanctified. Thus we finde in Scripture-phraze, that in an hypocrite or wicked man, there may be a kinde of faith, and repentance; a taste of heaven, and of sanctification; but where do we finde in all the Bible, that Christ, or the Spirit of Christ, is said to dwell in an hypocrite, or wicked man? this only is the great priviledge of a true beleever, *Christ in him the hope of glory*. — O the comfort of this in-dwelling of Christ! If *Zachew* hearing that Christ would abide in his house, received him joyfully; how much greater cause of joy have they who have already lodged him in their hearts? these things have I spoken to you, said Christ, that my joy might remaine in you, and that your joy might be full.

Luk. 19. 6.

Joh. 15. 11.

And now, O my soul, spread thy selfe on this great good, Christs ascension, Christs session, and Christs mission of his holy Spirit. What is joy but an effusion of the appetite, whereby the soul spreads it selfe on what is good, to possesse it more perfectly? the object is sweet, and large, and therefore the soul had need to spread

spread it selfe, that it may be more united to the object, and touch the good in more of its parts, yea, if it were possible in every part. There is not any particular here before thee, but 'tis fewel for joy; O what joy was in heaven, when Christ ascended, and when Christ sat down at Gods right hand, and when Christ sent down the holy Spirit? how stood the Angels wondering, and admiring at these several passages? how did they stoop, and look with the bowing of the head, and bending of the neck, as the word implies? and is not thy interest in these transactions more than Angels? O rejoyce, and againe rejoyce! suppose thy selfe in heaven, and that thou hadst a vision of Christ ascended; say, is he not a pleasant object? *in his face there is fulnesse of joy.* Suppose thy selfe to have been in heaven when he first entred into it, and when he first sat down at Gods right hand, and sent down the Comforter to his Saints, was not heaven full of joy? methinks the very thought of Christs bright face, and Christs white throne, and Christs harpers, and heavenly troops surrounding the throne, and Christs welcome to his Father both for himselfe and all his Saints, and Christs carrying thy name upon his brest before his Father, should fill thy soul as full of joy, as possibly it can hold. O the first-fruits of *Emmannels* land, that lyes beyond time and death! O the joyes that were in heaven at Christs first entrance into heaven! O my soul why dost thou not check thy self, and lay aside thy sad complaints, and forget this earth, and earthly troubles? why dost thou not look up to Jesus Christ, and rejoyce in him who hath done all this for thy salvation? either the Spirit of God is not thy Comforter, or thou canst not but receive comfort in these passages.

¹ Per. 1. 12.

¹ Psal. 16. 11.

SECT. 8.

Of calling on Jesus in that respect.

8. **L**et us call on *Jesus*; I meane—

1. Let us pray that we may have our part in these transactions; or let us pray for more and more assurance thereof unto our souls; for though we do beleieve, yet we may not

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be without our doubts; and in case of doubts, what better means than prayer? *I beleeve, Lord help my unbelief; Lord strengthen my faith, till I come to that plerophory, or full assurance of faith, that I may know my interest in the ascension of Christ, and session of Christ, and in the mission of Christs holy Spirit, and if once we are but assured, then--*

2. Praise God for these great transactions of his Son: are they not mercyes like mountaines lying one upon another, and reaching up to the very heavens? did not love break out at first in a direct line? and as it went along, hath it not wound up it selfe, in such a variety of unthought-of discoveryes, as that it amazeth men and Angels? what? that Jesus Christ should not only act for us here on earth, but also ascend for us into heaven, and sit down there at Gods right hand above the heavens? what? that all this should be for us and our salvation? and to that purpose that he should send down his Spirit into our hearts, to fit us, and prepare us for his glory? now *blesse the Lord O my soul, and all that is within me blesse his holy Name, blesse the Lord O my soul, and forget not all his benefits. — I will extoll thee my God, O King, and I will blesse thy Name for ever and ever, every day will I blesse thee, and I will praise thy Name for ever and ever. — One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy Majesty, and of thy wondrous works. — I will utter the memory of thy great goodnesse, and will sing of thy righteousness. — Thy Saints shall blesse thee; they shall speak of the glory of thy Kingdome, and talke of thy power, and make known unto the sonnes of men thy mighty acts, and the glorious Majesty of thy Kingdome. — Thy glory is above the earth and heaven, thou also exaltest the horn of thy people, the praise of all thy Saints, and people weare unto thy selfe. O that my soul were but in Davids temper, thus to breath out the praises of Jesus, and to blesse his Name.*

Psal. 103. 1, 2.

Psal. 145. 1,
2, 4.

7, 10,
11, 12.

Ps. 148. 13, 14.

SECT. 9.

Of conforming unto Jesus in that respect.

9. **L**ET us conform to Jesus in the aforesaid respects. A serious beholding of Jesus in his ascension, session, and mission of his Spirit, is enough to change us into the same Image from glory to glory. It was the sweet saying of an experienced Saint, *view a glorified Christ, see him as in that relation and condition, and you will soon have the sparkles of the same glory on your hearts.* Christ is now exalted, he is now in glory at the right hand of God, O let all our actings be glorious, let all our walkings, joyes, breathings be as in glory, *if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, set your affections on things above, and not on things on the earth.* I shall not in this transaction lay out many particular conformities to Christs actings, but gather all into one, contained in this Text, which is *heavenly conversation*; seek things above, set your affections above; Christ is gone up, and Christ is set down at Gods right hand; and herein if you will conform, let your hearts be in heaven, let your affections be in heaven, let your conversations be in heaven: it is the Apostles own practise wherein stood his conformity to Jesus Christ, *for our conversation is in heaven.* I Phil. 3. 20. do not know any one thing wherein we can be more like to Christ exalted; whiles we are upon earth, then to have our hearts, our affections, our conversations with Christ where he is: now then if we be virtually risen with Christ, and ascended with Christ, and set down with Christ in heavenly places, let us spiritually ascend, and sit down with him in these respects; certainly there is a proportion in our heavenly conversation; oh let our conversations be in heaven?

In prosecution of this I shall examine these Quæres. —

1. What do we mean by our conversation in heaven?
2. Why must our conversation be in heaven?
3. By what means must we come up to this conversation in heaven?

1. By our conversation in heaven I mean our aim at heaven; as heaven is our home, so our eye is there; what ever we do,

2 Cor. 4. 18.

our end, our scope is to fit us for heaven, and to lay in for heaven; *we look not* (saith the Apostle) *at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.* We look not] that is, we aym not at things which are seen; invisible things are the onely scope and aym of a gracious soul.

1 Joh. 1. 3.

2. By our conversation in heaven I mean our communion with Christ in heaven. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* As it is amongst friends that converse together, they act mutually for the comfort of one of another, there is a mutual embracing and opening of their hearts to one another at every turn; so in our conversings with Christ there is a communion, or a mutual acting of the soul upon Christ, and of Christ upon the soul; we let out our hearts to Christ, and he lets out his heart to us; especially when we are with Christ in his ordinances; it's not enough to call upon God, and to use some broken-hearted expressions, but *oh, what communion have I with Jesus Christ? I cannot be satisfied except I taste and see how good the Lord is; I cannot be quiet, except I hear something from heaven this morning.* Why, this is an heavenly conversation.

3. By our conversation in heaven, I mean our living according to the Laws of heaven; in all our wayes we must still enquire, *what rule is there from heaven to guide me in these wayes? such and such a thing I have a mind to, but will the Law of Heaven justify me in this? have I any word from Jesus Christ to guide me in this? sometimes indeed my lust, my own ends, and the common course of the world was my rule, but now I dare not act but according to the Will and Scepter of Jesus Christ, now I am guided by the Laws of Heaven.* Why, this is an heavenly conversation.

Psal. 139. 18.

4. By our conversation in heaven I mean our thoughts, and meditations of heaven and heavenly things; *when I awake* (saith David) *I am alwayes with thee;* the hearts of beleivers are frequently upon their heavenly treasures; as it is storied of Queen Mary, that a little before her death she told them, *if they ript her open they would find Callis in her heart;* so it may be said of them whose conversation is in heaven, if you rip them up, you shall find heaven in their hearts; not a day passes over
their

their heads without some converse with heaven, without some thoughts or meditations of heaven, and heavenly things.

5. By our conversation in heaven, I mean our affections on heaven, or on Christ in heaven; *set your affections on things above,* Col. 3. 2. (i.) let your desires, loves, hopes, joyes, breathings on heavenly things; our affections are precious things, and are onely to be set on precious objects, oh what a shame is it to set our affection on the things of this life! have we a Kingdome, a God, a Christ, a Crown in Heaven to set our affections upon? and shall we set them upon drosse, and dung, and such base things? are not all our pleasures and vanities base in comparision of Christ? O be not we so base to set our affections on earthly things, but rather on God and Christ; and this is our heavenly conversation.

6. By our conversation in heaven, I mean our tradings, our negotiations for heaven, even whilest we are upon earth: the word in the Original points at this; *ἡμῶν ὁ ποταλὶ πνεύμα ἐν οὐρανοῖς*, our trading is in heaven; though our bodies be not there, yet our tradings are there; we carry and behave our selves in this life as free Denizons of the City of heaven; our City whereof we are Citizens, and whereunto we have right, is in heaven above; in this respect we trade not for trifles, as other men do, but we trade for great things, for high things, we merchandize for goodly pearles, even for God, and for Christ, who sitteth at the right hand of God. We see now what we mean by our conversation in heaven.

2. Why is the conversation of the Saints in heaven?

1. Because they know full well, that the Original of their soules came from God and heaven; the body indeed was of the dust of the ground, but the soul was the breath of God; so it is said of the first man, *God breathed into his nostrils the breath of life, and man became a living soul.* The soul had a more heavenly and divine Original than any of the other creatures that are here in this neather world; and when God workes grace in the soul, and so it begins to know it self, and to return to it self, it then lookes on all things here below as vile, and as contemptible things; it then looks upwards, and begins to converse with

with things sutable to 'its Original. As it is with a child that hath a noble birth; if transported into another Country, and there used like a slave, there set to rake channels, or (as the Prodigal) to feed swine; while he is there, and knowes not his Original, he mindes nothing but to get victuals, and to do his work that he is set about; but if once he come to know from whence he was, that he is indeed born heir to such a Prince in such a Country; O then his thoughts, and minde, and longings will be altered; *O that I were in my own Country! O that I were with my father in his Court!* Even so it is with the soules of the sonnes of men, they are the birth (as I may so speak) of the great King of heaven and earth, and though by the fall of man they came to be as slaves to Satan, yet when God is pleased to convert the soul; then he discovers thus, *Oh man, thou art born from on high, thy soul is (as it were) a sparkle of God himfelfe, thou art come from God, and thou art capable of communion with God, even with God the Father, and God the Son, and God the Holy Ghost. O consider of thy Country whence thou camest at first, certainly thou never hadst such a divine and excellent being given thee to delight onely in the flesh, to be serviceable onely to thy body; O look up unto Jesus! why, this it is that turns the heart and sets the conversation on heavenly things.*

2. Because their best and choice things are already in heaven, As their Father is in heaven, and their Saviour is in heaven, thither he ascended, and there now he sits at the right hand of God; their Husband is in heaven, their Elder Brother is in heaven; their King is in heaven; their Treasure is in heaven, their Inheritance is in heaven, their Hope is in heaven, their Mansion is in heaven, their chief Friends are in heaven, their Substance is in heaven, their Reward is in heaven, their Wages are in heaven: and all these things being in heaven, no marvaile their conversations be in heaven.

3. Because they are going towards heaven even whiles yet they are on earth. If the Nobleman, (as we formerly suppose) do once know his condition, and begins his travel homeward towards his fathers Court, will he not every morning that he rises, converse with them that come from his father to conduct him home? doth it not do him good to hear any man speak of his fathers Country? is it not in his thoughts, in his talk,

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in his eye, in his aime, at every step? O my soul, if thou art indeed travailling towards heaven, how shouldst thou but have it in thy motions, affections, conversations? how shouldst thou but daily commune with thy own heart, *heaven is the place that I shall come to? ere long I shall be there; I know that in this world I am but for a while, but in heaven I shall be for ever and ever; we shall be caught up into the clouds, to meet the Lord in the ayre, and so shall we be ever with the Lord.* Our very travell towards heaven implies an heavenly conversation, *they go from strength to strength, till every one of them in Zion appears before God.* 1 The. 4. 17.
Psalm 84. 7.

4. Because much of heaven is already in the Saints, *the Kingdom of heaven is within you, saith Christ; and knowing in your selves that ye have a better and an enduring substance.* Surely if the Saints have much of heaven within them, it must needs be that their conversation is in heaven; but they know this in themselves; they know it by what God hath revealed in their own hearts; eternal life is already begun in the soules of Gods people; heaven is in them, and therefore no marvaile if their conversation be in heaven. My meaning is not as if the Saints had no other heaven but that within them; I know there is an heaven above; but some pieces, or earnestes, or seeds, or beginnings of that heaven above is within them. Is there not a renewed nature, an image of God, a spark of life, a drop of glory in Gods people? Surely yes; And if so, all these will work heaven-ward; principles of grace will have some actings of grace till we come to glory.

3. By what meanes should we attaine, or come up to have our conversation in heaven?

1. Let us watch opportunities for heavenly exercises. God now by his Ministers calls, *come ye to the waters; come ye, buy and eat; come, buy wine, and milk without money; come to me, and your soules shall live.* Why now is the accepted time, behold *now is the day of salvation:* whiles Ministers call, and we live under the droppings of the Word, these are opportunities for heaven; O then he that never prayed, let him now pray; and he that never heard, let him now hear; the Lord is now come near to us; Christ Jesus is calling, and mercy is entreating, and love is beseeching, and wisdom is even hoarse with crying after us; O
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lay hold on these opportunities for heavenly exercises, and then we shall come up to heavenly conversations.

2. Take heed of resting in the formality of duties: many soules that have enlightnings of conscience dare not but take opportunities for heavenly duties; but then comes in the temptations of the Diuel, and corruptions of their own hearts, and they say, *now duty is done, or our task is over, and what needs more?* Alas, alas! It is not *what have we done?* but *where have we been?* what have our soules been in heaven, with God, and with Christ? have we had any communion with the Father, and with the Son in our duties? O take heed of formalitie! it will exceedingly hinder our conversation in heaven; O keep our eye still upon our heart! ask in duty, what affections have been acted? how much are we got nearer heaven thereby? and by this means we shall come to an heavenly conversation.

Heb. 12.2.

3. Let us look up unto Jesus as hanging on the Crosse, and as sitting on the Throne: this is the Apostles rule, *looking unto Jesus the Authour and Finisher of our faith, who for the joy that was set before him endured the Crosse, despising the shame, and is set down at the right hand of the Throne of God.* These two are the objects of a Christians look, who studies an heavenly conversation, viz. Christs Crosse, and Christs Session; by the Crosse he is Authour, and by the Throne he is the Finisher of our faith; in the first is set down his love to us, in the second is set down our hope of him; with high wisdom bath the Holy Ghost exhorted us with these two motives to runne, and not to faint; first, here is love, love in the Crosse, *who loved us, and gave himself for us, a sacrifice on the Crosse;* 2. Here is hope, hope in the Throne, *to him that overcometh will I give to sit with me in my Throne.* After Christs death he rose again, ascended, and is now set down at the right hand of the Throne of God; and the same is our blessed hope, Christs Throne is not onely his place, but ours also; the love of his Crosse is to us a pledge of the hope of his Throne, or of whatsoever else he is worth. Come then and settle your thoughts and looks on this blessed object; a sight of Christs Crosse, but especially of Christs Throne, is a blessed means to wean us from the world, and to elevate and raise up our affections to things above,

Eph. 5.25

Rev. 3.21.

above, yea to form and frame our conversations towards heaven.

4. Let us wait for the appearing of Jesus Christ, *our conversation is in heaven, (saith the Apostle) from whence also we look for the Saviour the Lord Jesus Christ.* Phil. 3. 20. Where a mans conversation is, there his expectations may be, and where his expectations are, there a mans conversation is; and will be; if we expect ere long that the Lord Jesus will appear in glory, and that we shall see him not with other, but with these same eyes, the very waiting for these things will help our conversation to be heaven-ward. Certainly the day is a coming, when Jesus Christ shall come with his Angels in his glory, and then shall the bodies of the Saints shine gloriously before the face of God, and Jesus Christ: O the wonder of this day! the glory of Christ shall then darken the glory of the Sunne and Moon, and Stars, but my body shall not be darkned, but rather it shall shine like the glorious body of Christ Jesus; if a candle should be raised to have so much lustre and beauty, as if you should put it into the midst of the Sun, yet it would shine, you would think it a strange kind of light; surely it shall be so with the bodies of Saints, for though they are put into the midst of the glory of God and of his Son Jesus Christ, yet their bodies shall shine in beauty and lustre there; now did we believe this, and wait for it every day, how would it change us? how would it work us to an heavenly conversation? *I have a diseased and lumpish body, and my body hinders me in every duty of Gods worship, but within a while Christ will come in his glory, and then he will make my body like unto his glorious body, so that I shall be able to look upon the face of God, and to be exercised in holy duties to all eternity without wearinesse, without intermission: I have many things here that trouble my mind and Spirit, and that hinder me in my converse with heaven and heavenly things; but within a while Christ will appear with his mighty Angels, to be admired of his Saints, and then shall I sit as an assessor on the Throne, with Jesus Christ to judge the world, and then shall I live for ever with him, to be where he is, and enjoy all he has, yea all that he hath purchased for me by his blood; oh let me wait for this! let me look for it every day! God hath but a little work for me here on earth, and when that is done, this shall be my condition.* Christians! if but every day we would

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work these things on our souls, it would be a mighty help to make our conversations heavenly conversations.

5. Let us observe the drawings, and movings, and mindings of the Spirit, and follow his dictates; to this purpose Christ ascended, and sat down at Gods right hand, and sent down the holy Spirit, that the holy Ghost being come down he might do his office in bringing on our souls towards salvation; and if ever our souls get above this earth, and get acquainted with this living in heaven, it is the Spirit of God that must be as the chariot of *Elijah*, yea the very living principle, by which we must move and ascend; O then take heed of quenching its motions, or resisting its workings, take we heed of grieving our guide, or of knocking off the chariot-wheels of this holy Spirit. We little think how much the life of graces, and the happynesse of our souls doth depend upon our ready and cordial obedience to the Spirit of God; when he forbids us our known transgressions, and we will go on, when he tells us which is the way, and which is not, and we will not regard, no wonder if we are strangers to an heavenly conversation; if we will not follow the Spirit, while it would draw us to Christ, how should it lead us to heaven, or bring our hearts into the presence of God? O learne we this lesson, and let not only the motions of our bodyes, but also the very thoughts of our hearts be at the Spirits beck! do we not sometimes feele a strong impulsion to retyre from the world, and to draw neare to God? O let us not despise, or disobey, but take we the offer, and hoyste up our sayle, while we may have this blessed gale; if we cherish these motions, and hearken to the Spirit, O what a supernatural help should we finde to this heavenly mindednesse, or heavenly conversation?

Thus far we have looked on *Jesus* as our *Jesus* in his ascension, session, and mission of his holy Spirit: our next work is to look on *Jesus* carrying on the great work of our salvation for us in his intercession, which he makes, and will make to his Father on our behalfe till his second coming to judgement.

LOOKING UNTO
JESUS

In his Intercession.

The fourth Book.

The Sixth Part.

LOOKING INTO

THE

INTERIOR

OF THE

UNITED STATES

To the Worshipful, his worthy friends

Mr. Stephen Watson, Mr. John Geldart,

Aldermen of the City of Yorke; and

to Mr. Thomas Nisbet Merchant of

thesame City.

Gentlemen,

MY favours and deare respects to me and mine, have been received from you and yours; and as I would not be unthankful, so I know no better way to manifest it than by acknowledging it in these few lines. What you have done, you have freely done; and I blesse God for moving your spirits to such doings. I have but three children in all; and to every of them, every one of you have contributed something. One of you had sometimes the charge of one, and another of another, and a third hath yet the charge of the third. At my last coming to Yorke every one of you desired my paines in a Sermon or two, and because of my engagements to you all, I could do no lesse than obey your desires, as if they had been commands. At that time I preached the brief, or Epitome of the following book; I have now enlarged it as you may see, and (such as it is) I dedicate it to your selves. May it tend much to Gods glory, and your good, together with the Churches, and I have all my desire.

Your Worships humble, thankful,

unworthy servant in the Lord.

I. A.

Psal. 2. 7, 8.

I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee; aike of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Isa. 53. 12.

He bare the sin of many, and made intercession for the transgressours.

Rom. 8. 34.

It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 9. 24.

Christ is entered into heaven it selfe, now to appeare in the presence of God for us.

Heb. 12. 22, 24.

But ye are come to mount Zion. And to Jesus the Mediatour of the new covenant, under the blood of sprinkling, that speaks better things than that of Abel.

1 John 2. 1.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

Rev. 8. 3, 4.

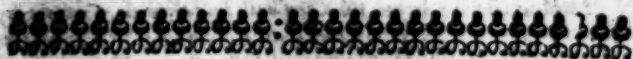
And another Angel came, and stood at the Altar, having a golden Censer and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the throne; and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.

Heb. 12.

Looking unto Jesus, the beginner and finisher of our faith.

Heb. 3. 1, 2.

Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.



LOOKING UNTO JESUS

In his Intercession.

Book IV. Part VI.

CHAP. I. Sect. 1.

Heb. 3. 1. Rom. 8. 34. *Consider the Apostle, and high Priest of our profession, Christ Jesus, who also maketh intercession for us.*

What the intercession of Christ is:



WE have spoken of Christs entrance into heaven, and of his immediate actings after his entrance there; that transaction which yet remains, and will remain untill his coming againe, it is his intercession for the Saints. In these actings of Christ in heaven (if we will follow him) we must go from glory to glory; no sooner come we out of one roome of glory, but presently we step into another as glorious as that before: one would think, enough had been said

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already

already of the glory of Christ, and of our glory in Christ; who would not willingly sit down under the shadow of this happiness, and go no further? but yet this is not all; so thick and fast doth the glory of Christ break in upon us, that no sooner out of one, but presently we are led into the bosome of another. Oh what a blessed thing is it to be viewing Christ, *and to be looking up unto Jesus Christ*: Saints might do nothing else (if they pleased) but ravish their hearts with the diversity of heavenly light and comfort, which breaks forth from the bosome of Jesus Christ. Here is now another mystery as great, and amazing as the former, which springs out before our eyes in this transaction of Christs intercession.

And in prosecution of this as in the former, I shall first lay down the object, and secondly direct you how to look upon it. The object is Jesus carrying on the great work of our salvation in his intercession: in ordering of which I shall examine these particulars.

1. What is this intercession of Christ?
2. According to what nature doth Christ intercede?
3. To whom is Christs intercession directed?
4. For whom is the intercession made?
5. What agreement betwixt Christs intercessions, and the intercessions of the high Priests of old?
6. What is the difference betwixt Christs intercession, and the intercessions of those high Priests?
7. What are the properties of this intercession of Jesus Christ?
8. Wherein more especially doth the intercessions of Christ consist?
9. How powerful, and prevailing, are Christs intercessions with God his Father?
10. What are the reasons of this great transaction of Christs intercession for his people?

1. What is the intercession of Christ? some define it thus, *Christs intercession is that part of his Priestly office, whereby Christ is Advocate, and intreater of God the Father for the faithful.* I shall give it thus. *Christs intercession is his gracious will, fervently and immovably desiring, that for the perpetual vertue of his sacrifice, all his members might both for their persons and duties be accepted*

cepted of the Father. 1. I call the intercession of Christ his own gracious will; for we must not imagine that Christ in his intercession prostrates himself upon his knees before his Fathers throne, uttering some submissive forme of words or prayers; that is not becomming the Majesty of him that sits at Gods right hand; when he was but yet on earth the substance of his requests for his Saints run thus, *Father I will, that they also whom thou hast given me be with me where I am;* and how much more Joh. 17. 24. now he is in heaven is this the forme of his intercessions, *Father I will this, and I will that.* 2. The ground or foundation of Christs intercession is *the sacrifice, or death of Christ;* and hence we make two parts of Christs Priesthood, or oblation; the one expiatory, when Christ suffered upon the crosse; the other presentatory, when he doth appeare in heaven before God for us; the one was finished on earth, when Christ suffered without the gate; the other is performed in heaven, now Christ is within the City; the one was a sacrifice indeed, the other is not so much a sacrifice as the commemoration of a sacrifice; the first was an act of humiliation, and this latter is an act of glory; the first was performed once for all, this latter is done continually; the first was for the obtaining of redemption, and this latter is for the application of redemption; so that the ground of this is that, Christ fervently and immovably desires his Father for the sake and vertue of his sacrifice. 3. The subject matter interceded for, is, that *all the Saints and their services might finde acceptance with God;* first Christs intercession is for our persons, and then Christs intercession is for our works; for as our persons are but in part regenerate, and in part unregenerate; or in part flesh and in part spirit; so be our duties, part good and part evil, in part spiritual and in part sinful; now by Christs intercession is Christs satisfaction applyed to our persons, and by consequence the defect of our duties is covered and removed; and both we and our works are approved and accepted of God the Father. And thus much for the nature of Christs intercession, what it is.

SECT. 2.

According to what nature Christ doth intercede.

2. **A**Ccording to what nature doth Christ intercede? I answer, according to both natures; 1. According to his humanity, partly by appearing before his Father in heaven, and partly by desiring the salvation of the Elect, *Christ is entred into heaven in selfe, now to appeare in the presence of God for us. And I say not unto you that I will pray, or desire the Father for you, for the Father himselfe loveth you;* secondly, according to his Deity, partly by applying the merit of his death, and partly by willing the salvation of his Saints, and as the effect thereof, by making requests in the hearts of the Saints with sighs unspeakable.
- Elect, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ:* this sprinkling is the applying of the blood of Jesus, and that is an act of intercession; Againe, *Father. I will that they whom thou hast given me be with me where I am;* he desires as man, but he wills as God; and as the effect of this he gives the Spirit, *the Spirit is selfe maketh intercession for us, with groanings which cannot be uttered.* But what are the intercessions of the Spirit to the intercessions of Christ? I answer, much every way; the Spirits intercessions are as the effect, and Christs intercessions are as the cause; the Spirits intercessions are as the Eccho, and Christs intercessions are as the first voyce; the Spirit intercedes for men in and by themselves, but Christ intercedes in his own person; there is a dependance of the Spirits intercessions in us upon Christs intercessions in himselfe. First, Christ by his intercession applyes his satisfaction made, and layes the salve to the very sore; and then he sends down his holy Spirit into our hearts to help our infirmities, and to teach us what to pray, and how to pray as we ought. Now this he doth as God, for who shall give a commission to the Spirit of God, but God himselfe? it is as if Christ should say, *see holy Spirit, how I take upon me the cause of my Saints, I am perpetually representing my sacrifice to God my Father, I am ever pleading for them, and answering all the accusations that sin or Satan can lay against them, and now go thy way to such and such, and take up thy dwelling in their hearts, and assist*

assist them by thy energy, to plead their own case; I am their Advocate or Intercessor by office, and therefore be thou their Advocate, or Intercessor by operation, instruction, inspiration, and assistance.

SECT. 3.

To whom Christs intercession is directed.

3. **T**O whom is Christs intercession directed? I answer, immediately to God the Father; *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* In the work of intercession are three persons, a party offended, a party 1 Joh. 2.1. offending, and the Intercessor distinct from them both; the party offended is God the Father, the party offending is sinful man, and the Intercessor distinct from them both, is Jesus Christ, the middle person (as it were) betwixt God the Father, and us men; the Father is God, and not man; and we that beleeve in Christ are men, and not God; and Christ himself is both man and God, and therefore, he intercedes and mediates betwixt God and man; If any object, that not only the Father is offended, but also the Sonne, and the holy Ghost, and therefore there must be a Mediatour to them also; the solution is easie; Christs intercession is immediately directed to the Father, but because the Father, Sonne, and holy Ghost, have all one indivisible essence, and by consequence one will, it therefore followes, that the Father being appeased by Christs intercession, the Son, and the holy Ghost are also appeased with him, and in him. I deny not but Christs intercession is made to the whole Trinity, but yet immediately, and directly to the first person, and in him to the rest. — *But if so, then in some sense.* (Say our adversaries) *Christ makes intercession to himself, which cannot be; because in every intercession there must of necessity be three parties: this point hath sore puzzled the Church of Rome, that for the solving of it, they knew no other way but to avouch Christ to be our intercessor only as man, and not as God, which is most untrue; for as both natures did concur in the work of satisfaction, so*
likewise

Appellationes
officii competen-
tium Christo se-
cundum utram-
que naturam.

likewise they do both concur in the work of intercession: and 'tis an antient and approved rule, that names of office, which are given to Christ, such as Mediator, Intercessor, &c. agree unto him according to both natures; and can the act of Christs intercession be the act of Christs manhood alone? what? to heare, and offer up prayers? to receive and present the prayers and praises, and other spiritual sacrifices of all beleivers in the world? to negotiate for them all at one and the same time, according to the variety and multiplicity of their several occasions? surely this is, and must be the work of an infinite, and not of a finite agent; this cannot be effected without the concurrence of the divine nature with the humane, but what needs any further answer to this objection? suppose Christ intercede to himselfe as God; that is not immediately, and directly to the same person God the Son, though to the same God essentially; indeed Christ *Deus Spes* God-man, in respect of his natures agreeth with both, being not only God, nor only man, but God-man, man-God, blessed for ever; but in respect of his person, being the second person in the Trinity, he is distinct from both. 1. From the personality of man, for he hath only the personality of God and not of man. 2. From the first person of the Godhead, who is God the Father, for there are three that heare record in heaven, the Father, the Word, and the holy Ghost; and these three are one, (1.) three persons, and but one God.

1 Joh. 5. 7.

SECT. 4.

For whom this intercession is made.

4. **F**OR whom is this intercession made? I answer, 1. Negatively, not for the world, *I pray not for the world*, saith Christ, whiles Christ was on earth he would not so much as spend his breath, or open his lips for the world, he knew God would not heare him for them; in like manner Christ prays now in heaven. *Not for the world*, he never had a thought to redeem them, or to save their souls, and therefore they have no share in his intercessions; I know the objection, that Christ upon the

Joh. 17 9.

the crosse, prayed for the bloody Jewes, *Father forgive them, for they know not what they do;* but that might be of private duty as man, who in that respect submitted himselfe to the law of God, which requires that we forgive our enemies; and pray for them that persecute us, and not of his proper office as Mediatour; or if it be referred to the proper mediatory intercession of Jesus Christ (which I rather think) it will not prove that he prayed for them all universally, but only indefinitely, (i.) only for them that were present at his crucifying, and that in simplicity of heart, and not of affected ignorance crucified Christ; and accordingly this prayer was heard, when so many of the Jewes were converted at *Peter's Sermon, Act. 2. 41.* what needs more? his own words are expresse, that Christs intercessions are *not for the world*, or reprobates: So much negatively.

Luk. 23. 34.

2. Positively, Christs intercession is general, and particular; for all, and every faithfull man; *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.* And the Lord said, *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheate, but I have prayed for thee, that thy faith faile not.* As the high Priest went into the Sanctuary with the names of the twelve tribes upon his brest, so Christ entred into the holiest of all with the names of all beleivers upon his heart, and still he carryes them upon his brest, and presents his will and desire unto his Father for them; nor doth he only intercede in general, but *Simon, Simon*; marke that; what ever thy name is, *John, Peter, Thomas, Mary, Martha*, if thou art a beleever, Christ prayes for thee; it is our common practise to desire the prayers one of another, but O who would not have a share in the prayers of Jesus Christ? why, certainly if thou beleevest in Christ, Christ prayes for thee, *I have prayed, and I will pray for thee*, saith Christ, *that thy faith faile not.*

Joh. 17. 9.

Luk. 22. 31, 32

SECT.

SECT. 5.

What agreement there is betwixt Christs intercessions, and the intercessions of the high Priests of Old.

5. **W**Hat agreement is there betwixt the intercessions of Christ, and the intercessions of the high Priests of Old? Among the Jewes in the times of the Old Testament, they had an high Priest, who was in all things to stand betwixt God and them. Now as the Jewes had their high Priest to intercede for them, so the Lord Jesus was to be the high Priest of our Christian profession, and to intercede for us; it will therefore give some light to this doctrine of intercession, if we will but compare these two, and first consider, what agreement betwixt Christ and the high Priests of Old; betwixt Christs intercession, and the high Priests intercessions?

Heb.8.1.
Heb.3.1.

Heb.5.6.

1. Christ and the high Priests of Old agreed in name; not onely they, but Christ himself is called an high Priest, *we have such an high Priest, who is set down at the right hand of the Majesty on high.* — Consider the Apostle and high Priest of our profession, Jesus Christ. — *Thou art a Priest for ever after the order of Melchizedech.* The Old Priest-hood of Aaron was translated into the Priest-hood of Jesus Christ; so that he was a Priest as well as they.

Heb.8.4.

2. They agreed in office; that consisted of two parts, oblation and presentation; 1. They offered a sacrifice; and secondly, they presented it in the holy of holies with prayer and intercession unto God; the one was done without, the other within the holy of holies; and in answer thereunto there are two distinct parts of Christs Priest-hood: 1. The offering of himself a sacrifice upon the Crosse: 2. The carrying of himself and of his blood into the holy of holies, or into the heaven of heavens; where he appears and prays in the force of that blood; and this was so necessary a part of his Priest-hood, that without this he had not been a compleat Priest, *for if he were on earth, he should not be a Priest, that is, if he should have made his abode upon the earth, he should not have been a compleat or perfect Priest, seeing this part of it (which we call the presentation, or intercession)*

cession) lay still upon him to be acted in heaven. And indeed this part of his Priest-hood is of the two the more eminent; yea, the top and height of his Priest-hood; and therefore it is held forth to us in the types of both those two orders of Priest-hood that were before him, and figures of him, both that of *Aaron*, and *Melchizedech*. 1. This was typified in that Levitical Priest-hood of *Aaron* and his fellowes; the highest service of that office was the going into the holy of holies, and making an atonement there; yea, this was the height of the high Priests honour, that he did this alone, and it constituted the difference betwixt him as he was high Priest, and other Priests; for they killed and offered the sacrifices without as well as he, but only the high Priest was to approach the holy of holies with blood, and that but once a year. 2. This was typified by *Melchizedechs* Priest-hood, which the Apostle argues to have been much more excellent than that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed tyths to this *Melchizedech* in *Abrahams* loynes; now *Melchizedech* was his type, not so much in respect of his oblation, or offering sacrifice, as in respect of his continual presentation and intercession in heaven; and therefore the same clause, *for ever*, still comes in when *Melchizedech* is named, *thou art a Priest for ever after the order of Melchizedech*. Here then is the agreement betwixt Christ and the high Priests of old; in respect of name, both were Priests, and in respect of Office, both had their oblations, and presentations, or intercessions with God in glory.

Heb. 5. 6.
— 7. 17.

3. In the poynt of intercession they agreed in these particulars. —

1. The high Priests of old, usually once a year, went into the most Holy place within the vail; and so is Christ our great high Priest passed into the heavens within the vail, even into the holy of holies. *Christ by his own blood entered in once into the Holy place.* — *Not into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us.* Heb. 9. 12, 24.

2. The high Priests of old had a plate of pure gold upon their foreheads, which was to bear the iniquity of the holy things, that they might be accepted before the Lord; and so doth Christ beare the iniquity of our holy things. Spiritual Christians! here is

Exod. 28. 38.

D d d d d

your

your comfort, you are not able to performe any duty to God, but there is a great deal of sin in the same; you cannot hear, nor pray, nor confer, nor meditate, without much sin, but Christ beares all these sins, even the iniquity of your holy things, and he presents your persons and prayers without the least spot to his Father; he is the *Angel of the Covenant that stands at the Altar, having a golden Censer with much incense, to offer it with the prayers of his Saints,* and so they are acceptable before the Lord.

Rev. 8, 3.

3. The Jewish high Priests, bear the names of the children of Israel on a breast-plate of judgement upon their hearts for a memorial before the Lord continually; and so doth Christ our great high Priest bear the names of his people upon his heart before the Lord continually. But how is Christ said to bear the names of the Saints upon his heart? I answer. —

Exod. 28, 29.

1. Continually, in presenting of them to his Father as they are in him: how is that? why, he presents them without spot, as righteous in his own righteousness; *Christ loved the Church, that he might present it to his Father, and in him to himselfe, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.*

Ephes, 5, 27.

2. In his continual remembring of them: *the righteous shall be had in continual remembrance;* this is the soules comfort in a time of desertion, or in an evil day; if any cry out as sometimes David did, *how long wilt thou forget me Lord? for ever? how long wilt thou hide thy face from me?* Let such a one remember that Christs redeemed ones are upon his heart, and he can not forget them, *But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me; Oh no! can a woman forget her sucking child, that she should not have compassion on the sonne of her wombe? yea, they may forget, yet I will not forget thee, behold I have graven thee upon the palmes of my hands, thy walls are continually before me; the sons of Zion are upon Christs heart, and hands, and they are ever in his sight.*

Psalme 12, 6.

Psalme 13, 1.

Ila. 40, 14, 15, 16.

Cant. 8, 6.

3. In his perpetual loving of them; they are near and deare unto him, he hath set them as a seal upon his heart; so was the prayer of the Spouse, *set me as a seal upon thine heart, as a seal upon thine arme,* and then it followes, *for love is as strong as death.* Christ hath an entire love to his Saints; he dyed for them, and now

now he intercedes for them; he keeps them close to his heart, and there is none shall pluck them out of his hands, *for whom he loves, he loves unto the end.* Thus far of the agreement betwixt John 13.1. Christs intercessions, and the intercessions of the high Priests of old.

SECT. 6.

What the difference is betwixt Christs intercessions, and the intercessions of the high Priests of old.

6. **W**HAT is the difference betwixt Christs intercessions, and the intercessions of the high Priests of old? There is no question, but howsoever they might agree in some respects, yet Christ officiates in a more transcendent and eminent way than ever any high Priest did before him; now the difference betwixt Christ and them, and betwixt Christs intercessions and their intercessions, may appear in these particulars. —

1. They were called *high Priests*, but Christ is called *the great high Priest*; such a title was never given to any but Christ, whence the Apostle argues for the steadfastness of our profession, *seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession.* Heb. 4. 14.

2. The high Priests then were *Aaron* and his *sonnes*, but Christ our great high Priest is the *Sonne of God*; for so he is styled in the same verse, the great high Priest that is passed into the heavens, *Jesus the Sonne of God.*

Heb. 4. 14.

3. The high Priests then were but for a time, but Christ is a *Priest for ever after the order of Melchizedech.* *Melchizedech* (saith the Apostle) *was without father, without mother, without descent, having neither beginning of dayes, nor end of life.* That is, as farre as it is known; and so is Christ without a father on earth, and without a mother in heaven; without beginning and without end; he abides a Priest perpetually, even to the end of the world; yea, and the vertue of his Priest-

Heb. 5. 6.

Heb. 7. 3.

hood, is infinitely beyond all time, even for ever and ever.

4. The high Priests then entred onely into that place that was typically holy, but Christ is entred into that place that is properly holy; he is entred into the heavens, or (if you will) as into the holy of holies, so into the heaven of heavens.

5. The high Priests then did not alwayes intercede for the people; onely once a year the high Priest entred into the holy of holies, and after he had sprinkled the mercy-seat with blood, and caused a cloud to rise upon the mercy-seat with his prayers and incense, then he went out of the holy of holies, and laid aside his garments againe, but our great high Priest is ascended into the holy of holies, never to put off his princely-priestly garments: nor does he onely once a year sprinkle the mercy-seat with his sacrifice, but every day; he lives for ever to intercede; Oh what comfort is this to a poor dejected soul! if he once undertake thy cause; and get thee into his prayers, he will never leave thee out night nor day; he intercedeth ever, till he shall accomplish and finish thy salvation; the smoak of his incense ascends for ever without intermission.

6. The high Priests then interceded not for sinnes of greater instances; if a man sinned ignorantly there was indeed a sacrifice, and intercession for him; but if a man sinned presumptuously, he was to be cut off from among his people; no sacrifice, no intercession by the high Priest then; but we have such an high Priest as makes intercessions for all sinnes; every sinne though it boyle up to blasphemy (so it be not against the Holy Ghost) shall by the vertue of Christs intercession be forgiven. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sinne, and for uncleannesse, (i.) for sinnes of all sorts. Verily I say unto you, all sinnes, shall be forgiven unto the finnes of men. (i.) Scarlet finnes, or crimson finnes; sinnes of the deepest dye shall by Christs intercessions be done away; the voice of his blood speaks better things than the blood of Abel; it intercedes for the abolition of bloody sins.

7. The high Priests then interceded not without all these materials, viz. A Temple, an Altar; a Sacrifice of a young Bullock

lock for a sinne-offering, and a Ram for a burnt-offering; a Censer full of burning coales of fire taken off the Altar, a putting the incense upon the fire, that the cloud of the incense might cover the mercy-seat; a sprinkling the mercy-seat with the blood of the Bullock, and of the Goat with their finger seven times, such materials they had, and such actions they did, which were all distinct as from themselves; but Jesus Christ in his intercessions now needs none of these materials, but rather he himself and his own merits are instead of all. As, 1. He is the Temple, either in regard of the Deity, the gold of the Temple being sanctified by the Temple, or in regard of his humane body, *destroy this Temple, (saith Christ) and I will build it again in three dayes*; it was destroyed, and God found it an acceptable sacrifice, and smelt in it a sweet savour as in a Temple. 2. He is the Altar according to his Deity, for as the Altar sanctifies the gift, so doth the Godhead sanctifie the manhood; the Altar must needs be of a greater dignity than the oblation, and therefore this Altar betokens the divinity of Jesus Christ. 3. He is the sacrifice most properly according to the manhood, for although by communication of properties the blood of the sacrifice is called the *blood of God*, yet properly the humane soul and flesh of Christ was the Holocaust, or whole burnt-offering, rosted in the fire of his Fathers wrath. 4. His merits are the cloud of incense, for so the Angel Christ is said *to have a golden Censer, and much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne*; and the smoke of the incense which came with the prayers of the Saints ascended up before God out of the Angels hand: the merits of Christ are so mingled with the prayers of his Saints; that they perfume their prayers, and so they finde acceptance with God his Father. ——— We see now the difference betwixt Christs intercessions, and the intercessions of the high Priests of old.

Act. 10. 18.

Rev. 8. 3. 4.

S E C T. 7.

What the properties of this intercession of Christ are.

7. **W**Hat are the properties of this intercession of Jesus Christ? I answer. —

1. It is heavenly and glorious: and that appears in these particulars.

1. Christ doth not fall upon his knees before his Father, as in the dayes of his humiliation; for that is not agreeable to that glory he hath received: he onely presents his pleasure to his Father, that he may thereto put his seal and consent. 2. Christ doth not pray out of private charity as the Saints pray one for another in this life, but out of publick office of mediation, *there is one God, and one Mediatour between God and man, the man Christ Jesus.* 3. Christ prayes not out of humility, which is the proposing of requests for things unmerited, but out of authority, which is the desiring of a thing, so as withall he hath a right of bestowing it, as well as desiring it. 4. Christ prayes not meere as an Advocate, but as a propitiation too; Christs Spirit is an Advocate, but onely Christ is Advocate and propitiation; Christs Spirit is our Advocate on earth, but onely Christ in his person applyeth his merits in heaven, and furthers the cause of our salvation with his Father in heaven. In every of these respects we may see Christs intercession is heavenly and glorious.

2. It is ever effectual and prevailing: as he hath a power to intercede for us, so he hath a power to conferre that upon us for which he intercedes. *I will praye the Father, and he shall give you another Comforter. If I go not away the Comforter will not come unto you, but if I depart I will send him unto you.* If Christ prayed on earth, he was ever heard, but if Christ pray in heaven, we may be sure the Father ever heareth and answereth there; when Christ as man prayed for himself, he was heard in that which he seareth; but now Christ as Mediatour praying for us, he is ever heard in the very particular which he desireth. We sinful men many a time *ask and receive not, because we ask amisse, that we may consume it upon our lusts;* but Jesus Christ never

1 Tim. 2. 5.

John 14. 16.

John 16. 7.

James 4. 3.

never asks amisse, nor to wrong ends; and therefore God the Father who called him to this office of being (as it were) the great *Master of requests in behalf of his Church*, he promised to hear him in all his requests. *Father, I thanke thee that thou hast heard me, and I know thou hearest me atwayes*, saith Christ. John 11. 41, 42
John 11. 42

3. It is of all other the transactions of Christ, till the very end of the world, the most perfective and consummate: indeed so perfective, that without it all the other parts of Christs Mediatourship would have been to little purpose. As the sacrifices under the Law had not been of such force and efficacy, had not the high Priest entred into the holy place, to appear there, and to present the blood there unto the Lord; so all that ever Christ did or suffered upon earth, it had been ineffectual unto us, had he not entred into heaven *to appear there in the presence of God* for Heb. 9. 24.

m. Surely this intercession is that which puts life into the death of Christ: this intercession is that which strikes the last stroak, during this world, in the carrying on of our soules salvation, and makes all sure. It is a witty observation that one makes of *Goodwin*, these several steps of Christs actings for us, as first, there was an all-sufficiency in his death, *who shall condemne? it is Christ that dyed.* 2. *A rather* in his resurrection, *yea rather*, that is risen again. 3. *A much rather* in his life and session at Gods right hand, *for if when we were enemies we were reconciled to God by the death of Christ, much rather being reconciled we shall be saved by his life.* 4. The Apostle riseth yet higher to *a saving to the utmost*, and puts that upon his intercession, *wherefore he is able to save us to the utmost, seeing he ever liveth to make intercession for us.* Christ set forth.
Rom. 8. 34.
Rom 5. 10.
Heb. 7. 25.

If in the former were any thing wanting, this intercession of Christ supplies all; it is the Coronis, which makes all effectual; it saves to the uttermost, for it selfe is the uttermost and highest step; on earth Christ begins the execution of his office, in heaven he ends it; in his life and death Christ was the meritorious cause, but by his intercession Christ is the applying cause of our soules salvation. In this very intercession of Christ is the consummation and perfection of the Priest-hood of Christ. O then how requisite and necessary must this needs be?

4. It is gracious, and full of bowels; Christs intercession, and indeed

indeed Christs Priestly office is erected, and set up on purpose, for the relief of poor distressed sinners. There is no mixture of terrour in this blessed office of Jesus Christ, and this doth distinguish it from his other offices. Christ by his Kingly office rules over the Churches, and over the world; but all obtaine not mercy whom he thus rules over; Christ by his propheticall office comes to his own, but many of his own received him not; but now wherever the Priestly office of Jesus Christ is let forth upon a soul, that soul shall certainly be saved for ever. O this Priestly office of Christ is an office of meere love and tender compassion: Christ (saith the Apostle) is such an high Priest, as cannot but be touched with the feeling of our infirmities. Oh he is a merciful, and a faithful high Priest in things pertaining to God, to make reconciliation for the sinnes of the people. He is merciful and exceeding compassionate; in all our afflictions he is afflicted; — and in his love, and in his pity he redeemed us; and in his love and pity he intercedes for us.

Heb. 4. 15.

Heb. 2. 17.

Iia 63 9.

S E C T. 8.

Wherein the intercession of Christ consists.

8. **V**Herein more especially doth the intercessions of Jesus Christ consist? some suppose that Christs very being in heaven, and putting God in minde of his active and passive obedience by his very presence, is all that intercession that the Scripture speaks of. But I rather answer in these particulars. As —

Heb. 9. 24.

1. Christs intercession consists in the presenting of his person for us; he himself went up to heaven, and presented himselfe; the Apostle calls this, *an appearing for us*; Christ is not entred into the holy place made with hands, but into heaven, now to appear in the presence of God for us. I beleieve there is an Emphasis in the word, *appearing for us*. But how appears he for us? I answer. 1. In a publick manner; whatsoever he did in this kinde, he did it openly and publickly; he appeares for us in the presence of God the Father; he appeares for us in the presence of his Saints and Angels; heavens eyes are all upon him in his appearing

appearing for us. 2. He appeares for us as a Mediatour, he stands in the middle betwixt God and us; hence it is that he is God-man, that he might be a Mediatour betwixt God and man. 3. He appeares for us as a spousor and a pledge; surely it is a comfort to a man to have a friend at Court, at the Princes elbow, that may own him and appeare for him; but if this friend be both a Mediatour and a Surety: a Mediatour to request for him, and a Surety to engage for him, O what comfort is this? thus Christ appeared in every respect; he is a Mediatour to request for us; and he is a Surety to engage for us: as *Paul* was for *Onesimus* a Mediatour, *I beseech thee for my son Onesimus*; and a Spousor, *If he have wronged thee, or owe thee ought, put that on my account, I will repay it.* So is Jesus Christ for his Saints, he is the Mediatour of a better Covenant, Heb. 8. 6. and he is a Surety of a better Testament, Heb. 7. 22. 4. He appeares as a Solicitor, to present and promote the desires, and requests, of the Saints in such a way as that they may finde acceptance with his Father. He is not idle now he is in heaven; but as on earth he ever went about doing good; so now in glory he is ever about his work of doing good; he spends all his time in heaven in promoting the good of his people, as from the beginning it was his care, so to the worlds end it will be his care to sollicite his Father in the behalfe of his poore Saints: he tells God, *thus and thus it is with his poore members, they are in want, in trouble, in distresse, in affliction, in reproach*; and then he presents their sighs, sobs, prayers, teares, and groans; and that in such a way as that they may become acceptable to his Father. — 5. He appeares as an Advocate: *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* An Advocate is more than a Solicitor; an Advocate is one that is of counsel with another, and that pleadeth his case in open court; and such an Advocate is Jesus Christ unto his people. 1. He is of counsel with them; that is one of the titles given him by the Prophet *Isaiah*, *wonderful, Counsellour*; he counsels them by his Word and Spirit. 2. He pleads for them, and this he doth in the high Court of heaven, at the bar of Gods own justice, there he pleades their case; and answereth all the accusations that are brought in by Satan or their own consciences, but of this anon. — 6. He appeares as a publike agent, or Ledger-Embassadour; what that is, some tell us in

Phil. 9. 10.
var. 18, 19.

Heb. 8. 6.
Heb. 7. 22.

1 Joh. 2. 1.

1 Ia. 9. 6.

- these particulars; 1. His work is to continue peace; and surely this is Christs work; *he is our peace* (saith the Apostle) that is, the authour of our peace; he purchased our peace, and he maintaines our peace with God; to this purpose he sits at Gods right hand to intercede for us, and to maintaine the peace and union betwixt God and us; *therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* 2. His work is to maintaine intercourse and correspondency; and surely this is Christs work also; *by him we have an accessse unto the Father.*—*In him we have boldnesse and accessse with confidence, by the faith of him; the word accessse* doth not only signifie coming to God in prayer, but all that resort and communion which we have with God, as united by faith to Jesus Christ; according to that, *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* This benefit have all beleevers in and by Christ, they come to God by him, they have free commerce and intercourse in heaven. — 3. His work is to reconcile and take up emergent differences, and this is Christs work also; *he maketh intercession for the transgressours*; he takes up the differences that our transgressions make betwixt God and us. 4. His work is to procure the welfare of the people or State where he negotiates; and this is no lesse Christs work, for he seeks the welfare of his people, he sits at Gods right hand to intercede for them, and commending their estate and condition to his Father, he makes it his request to his Father that his members may have a continual supply of the Spirit of Jesus Christ; that they may be strengthened in temptations, confirmed in tribulations, delivered from every evil work, enabled to every good duty, and finally preserved unto his heavenly Kingdome.

2. Christs intercessions consists in the presenting of his wounds, death and blood, as a publike satisfaction for the debt of sinne; and as a publike price for the purchase of our glory.

There is a question amongst the Schooles whether Christ hath not taken his wounds, or the signes, skars, and prints of his wounds into heaven with him? and whether Christ in representing those wounds, skars, and prints unto his Father doth not thereby intercede for us? some I am sure are for the affirmative. *Aquinas* distinguisheth of Christs intercession as being three-fold,

the

the first before his passion by devout prayer, and the second at his passion by effusion of his blood, and the third after his ascension by the representation of his wounds, and scars. Howsoever this hold, ^{Acquis in Job. c. 2.} (for I dare not be too confident without Scripture ground) yet this I dare say, that Christ doth not only present himselfe, but the sacrifice of himselfe, and the infinite merit of his sacrifice. When he went to heaven he carryed with him absolutely the power, the merit, the vertue of his wounds, and death, and blood into the presence of God the Father for us; and with his blood he sprinkled the mercy-seate (as it were) seaven times. We reade in the law, that when the high Priest went within the vayle; he took the blood of the bullock, and sprinkled it with his finger upon the mercy-seate Eastward: and before the mercy-seate he sprinkled ^{Levit. 16. 14.} the blood with his finger seaven times: not only was the Priest to kill the bullock without the holy of holies, but he was to enter with the blood into the holy of holies, and to sprinkle the mercy-seate therein with it; surely these were patternes of things to be done in the heavens; Christ that was flaine and crucified without ^{Heb. 9. 23.} the gate, carried his own blood into the holy of holies, or into ^{13. 12.} the heaven of heavens, for by his own blood he entred in once into the holy place, having obtained eternal redemption for us; and thither come, he sprinkles it (as it were) upon the mercy-seate, (i.) ^{Heb. 9. 12.} he applyes it, and obtaines mercy by it; by the blood of Christ Gods mercy and justice are reconciled in themselves, and reconciled unto us; Christ sprinkles his blood on the mercy-seate seaven times; seaven is a note of perfection; where Christs blood is sprinkled on a soul, that soul is sure to be washed from all filth, and at last to be perfected and saved to the very utmost: Christs blood was shed upon the earth, but Christs blood is sprinkled now he is in heaven; what? is any soul sprinkled with the blood of Christ; surely this sprinkling comes from heaven; so the Apostle, but ye are come to mount Zion, and unto the City of the living God, the heavenly Jerusalem, — and to Jesus the Mediator of the new covenant, and then it follows, to the blood of sprinkling, that speaketh better things than that of Abell. It is upon mount Zion where this sprinkling is; there is Jesus at Gods right hand, there he stands (as it were) upon the mount, and there he sprinkles his blood round about him; heaven is all besprinkled; as the mercy-seate in the holy of holies was; the ^{Levit. 16. 14. 19}

earth is all besprinkled, as the Altar out of the holy of holies was, heaven and earth are all besprinkled with the blood of Jesus, so that the Saints and people of God are no where, but their dores, and their posts, and houses (I mean their bodies, and souls) are all besprinkled with the blood of the Lamb slain from the beginning of the world. Why, this is that blood of sprinkling that speaks better things than that of Abel. Marke, that Christs blood hath a tongue; it speaks, it cries, it prayes, it intercedes; there's some agreement, and some difference betwixt Christs blood and Abels blood.

Gen. 4. 10.

1. The agreement is in these things; Abels blood was abundantly shed, for so it is said, *the voyce of bloods*; and Christs blood was let out, with thornes and scourges, nayles and speare, it was abundantly shed: Againe, Abels blood cryed out, yea it made a loud cry, so that it was heard from earth to heaven, *the voyce of thy brothers bloods cryeth unto me from the ground*; and Christs blood cryeth out, it makes a loud cry, it fills heaven and earth with the noyse, yea the Lords eares are so filled with it, that it draws all other sounds, and rings continually in his eares.

Gen. 4. 10.

2. The difference is in these things; Abels blood cryed for vengeance against Cain, but Christs blood speaks for mercy on all beleivers; Abels blood was shed because he sacrificed; and he and his sacrifice accepted; but Christs blood was shed that he might be sacrificed, and that we through his sacrifice might be accepted: Abels blood cryed thus, *see Lord, and revenge*; but Christs blood cryed thus, *Father forgive them for they know not what they do*; and at this very instant Christs blood cries for remission, and here's our comfort; if God heard the servant, he will much rather heare the Sonne; if he heard the servant for spilling, he will much more heare the Son for saving; yet that I may speak properly, and not in figures; I will not say that the very blood which Christ shed on the Crosse is now in heaven, nor that it speaks in heaven; these sayings are meerly metaphorical; yet this I maintaine as real and proper, that the power, merit, and vertue of Christs blood is presented by our Saviour to his Father both as a publike satisfaction for our sin, and as a publike price for the purchase of our glory.

3. Christs intercession consists in the presenting of his will, his request,

request, his interpellation for us; grounded upon the vigour and vertue of his glorious merits. *Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* This was a piece of Christs prayer whiles yet he was on earth; and some say it is a summary of Christs intercession which now he makes for us in his glory; he prayed on earth as he meant to pray for us when he came to heaven; he hints at this in the beginning of his prayer, for he speaks as if all his work had been done on earth, and as if then he were even beginning his work in heaven; *I have glorified thee on earth, I have finished the work which thou gavest mee to do; and now O Father glorifie thou me with thy own self, with the glory which I had with thee before the World was.* John 17. 24. John 17. 4. 5.

I know it is a question, whether Christ now in heaven do indeed, and truth, and in right propriety of speech pray for us? some able Divines are for the negative; others for the affirmative. For my part (leaving a liberty to those otherwise minded according to their light) I am of opinion, that Christ doth not onely intercede by an interpretative prayer, as in the presenting of himself, and his merits to his Father; but also by an expresse prayer, or by an expresse and open representation of his will: and to this opinion methinks these Texts agree. *I will pray the Father, and he shall give you another Comforter, and at that day ye shall ask in my Name, and I say not unto you, that I will pray the Father for you; when he saith I say not, that I will pray for you,* it is the highest intimation that he would pray for them; as it is our phraze, *I do not say that I will do this or that for you, no not I;* when indeed we will most surely do it, and do it to purpose. *Austin* confirms this, *orat pro nobis, erat in nobis, & oratur à nobis, &c.* He prays for us, he prays in us, and he is prayed to by us: he prays for us as he is our Priest, and he prays in us as he is our Head, and he is prayed to by us as he is our God. *Ambrose* tells us, that Christ so now prays for us, as sometimes he prayed for Peter, that his faith should not faile. Methinks I imagine as if I heard Christ praying in heaven in this language, *O my Father, I pray not for the World, I will not open my lips for any one sonne of perdition, but I employ all my blood, and all my prayers, and all my interests with thee for my deare, beloved, precious Saints; it is true thou hast given me a personal glory,*

John 17. 10.
— 13. 24.

Goodwin,
Christ set
forth.

Rev, 6 9 10.

which I had with thee before the World was, and yet there is another glory I beg for, and that is the glory of my Saints, O that they may be saved! why I am glorified in them, they are my joy, and therefore I must have them with me where I am, thou hast set my heart upon them, and thou thy selfe hast loved them as thou hast loved me, and thou hast ordained them to be one in us even as we are one, and therefore I cannot live long asunder from them; I have thy company, but I must have theirs too; I will that they be with me where I am; if I have any glory, they must have part of it; this is my prayer, that they may behold my glory which thou hast given me. Why, thus Christ prayed while he was on earth, and if this same prayer be the summary of Christs intercession or interpellation now he is in heaven; we may imagine him praying thus; it were too nice to question, whether Christs prayer in heaven be vocal, or mental? certainly Christ presents his gracious will to his Father in heaven some way or other, and I make no question but he fervently and immovably desires that for the perpetual vertue of his sacrifice all his Members may be accepted of God, and crowned with glory; not onely is there a cry of his blood in heaven, but Christ by his prayer seconds that cry of his blood; an argument is handed to us by Master Goodwin thus: *As it was with Abel, so it is with Christ, Abels blood went up to heaven, and Abels soul went up to heaven, and by this meanes the cry of Abels dead blood, was seconded by the cry of Abels living soul; his cause cryed, and his soul cryed; as it is said of the Martyrs, that the soules of them that were slaine for the testimony which they held, cryed with a loud voyce, saying, how long Lord, Holy and True, dost thou not judge and avenge our blood that dwell on the earth? even so it is with Christ; his blood went up to heaven, and his soul went up to heaven; yea his body, soul, and all his whole person went up to heaven; and by this meanes his cause cryes, and he himself seconds the cry of his cause: Jesus Christ in his own person ever liveth to make intercession for us; he ever liveth as the great Master of requests to present his desires, that those for whom he died may be saved.*

4. Christs intercession consists in the presenting of our persons in his own person to his Father, so that now God cannot look upon the Sonne, but he must behold the Saints in his Sonne: are they not Members of his body, in near relation to himselfe? and are not all his intercessions in behalf of them, and onely of them?

them? but how are all the elect carried up into heaven with Jesus Christ; and there set down before his Father in Jesus Christ? I answer, not actually, but mystically; when Christ intercedes, he takes our persons, and carries them in unto God the Father in a most unperceivable way to us; for the way or manner I leave it to others, for my part, I dare not be too inquisitive in a secret not revealed by God; onely this we say, that Christ presents our persons to his Father in his own person; And this was plainly shadowed out by that act or office of the high Priest, who went into the holy of holies, with the names of all the Tribes of Israel upon his shoulders, and upon his brest, and this the Apostle speaks out yet more plainly, *By him we have an access unto the Father, and in him we have boldnesse and access with confidence:* — Ephes. 2. 18. 3. 12.

I shall a little enlarge on both these Texts, recorded for our instruction in the Law, and Gospel, in the Old and in the New Testament. First, we finde in the Law, that Aaron was to put two stones upon the shoulders of the Ephod, for stones of memorial unto the children of Israel, and so Aaron was to bear the names before the Lord upon his two shoulders for a memorial. And againe; Aaron was to beare names of the children of Israel in the breast-plate of judgement upon his heart; when he went into the holy place for a memorial before the Lord continually. Here we finde the names of the twelve Tribes of Israel ingraven in stones, which the high Priest usually took with him into the holy place, when he appeared before the Lord; first, upon his humeral, and then upon his pectoral; in both shewing that he entred into that place, not onely or principally in his own behalfe, but in behalf of the Tribes whom he presented before the Lord, that they might be in continual remembrance with the Lord; a lively type of Christs intercession, who being entred into the heavens, he there appears in the behalfe of his elect, and he presents their persons to his Father, bearing them (as it were) upon his shoulders, and upon his heart; why thus Christ takes our persons into heaven, and represents them in his own person to his Father. Secondly, we finde in the Gospel a gracious promise, that *by Christ we have access unto the Father, and in Christ we have access with confidence.* Where the word *access*, προσεγγιναι, signifies properly a *manuduction*, or leading by the hand to God; an introduction, or bringing into God: alluding to the custome in Princes Courts, where

where none may come into the presence-Chamber, unlesse they be led, or brought in by some Favourite or Courtier there, thus none may have accesse into the presence of God unlesse they be brought in by this Favourite of heaven, the Lord Iesus Christ, whose very office it is to bring men unto God; he takes us by the hand, and leads us to the Father. *q. d. Come foules, come along with me, and I will carry you to the Father.* Look how a childe that hath runne away from his father, is taken by the hand of a friend, or of his elder brother, and so brought again into the presence of his father; even so all we having runne away from God, are by the good hand of Christ taken up, and led againe into the presence of the Father; he is that ladder that *Jacob* saw, upon whom we ascend into the bosome of God, and into heaven; he is that high Priest, that takes our persons, and beares them on his shoulders and on his heart, sustaining our persons, and presenting our conditions unto his Father, and our Father, unto his God and our God.

3. Christs intercession consists in the presenting of our duties unto God. Not onely doth he take our persons, and leads and carry them into the presence of God, but together with our persons he presents all our services in his own person. Now in this act he doth these two things.

1. He observes what evil, or what failing is in our duties, and he draws that out, and takes it away, before he presents them unto God; or as a childe that would present his father with a posie, he goes into the garden, and gathers flowers and weeds together, but coming to his mother she picks out the weeds, and bindes up the flowers by themselves, and so it is presented to the father; thus we go to duty, and we gather weeds and flowers together, but Christ comes and pickes out the weeds, and so presents nothing but flowers to God the Father; and this is plainly set forth by that ceremony of the high Priest, in taking away the iniquity of their holy things; *And thou shalt make a plate of pure gold, and grave upon it like the ingravings of a Signet, holinesse to the Lord; and thou shalt put it on a blew lace, that it may be upon the Mytre, upon the forefront of the Mytre it shall be. And it shall be on Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be alwayes upon his forehead, that they*

Exod 28.

36.

37.

38.

39.

they may be accepted before the Lord: This was the manner of the Ceremony, and this was the end of the Ceremony, that Aaron might beare and take away the iniquity of their holy things: what was this but a type of Jesus Christ? who with his most absolute righteousness covereth all the defects of our good works, which are still spotted with some defect? Alas! all our righteousnesses are as filthy rags, but Christ drawes out the evil of duty, and sayings in duty, before he will present them unto God.

2. He observes what good there is in any of our duties or performances, and with that he mingles his own prayers and intercessions, and presents all as one work interwoven or mingled together unto God the Father. And another Angel stood at the Altar, having a golden Censer, and there was given unto him much incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the smoke of the incense which came with the prayers of the Saints ascended up before God out of the Angels hand. I know there is a contraverſie, who this Angel should be, that with the incense mingles the prayers of all Saints? Some conjecture him to be a created Angel, in that the incense or odours are said to be given to him, and not to be his own, or to have them of himselfe: others say he could be no other but the Angel of the Covenant, for no Angel does intercede or present our prayers but Jesus Christ; as for that which is spoken concerning the seven Angels presenting the Saints prayers, I am Raphael one of the seven holy Angels, which present the prayers of the Saints. We say it is no canonical Scripture, nor is it authorized by any canonical Scripture; besides, I cannot think that the Priests were types of Angels, but onely of Christ: Again, howsoever the Greek Copies so read that Text, yet the ancient Hebrew copy set forth by Paulus Fagius, and Jerome, who translated it out of the Caldee (as Master Mede on Zechar. 4. 10. avoucheth) reades it thus, I am Raphael one of the seven Angels, which stand, and minister before the glory of the holy One. And certainly in this Text of Revel. 8. 3, 4. There is a figurative description of an heavenly service, correspondent to that which was performed in the Temple; namely, that the people being without at prayer, the Priest offered incense within upon the Altar. Luke 1. 9, 10. To signifie that Believers prayers have

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always

always need to be helped and sanctified by Christs intercession; and what though the incense was given him? we know that Christ himself was given of God, *God so loved the world, that he gave his only begotten Sonne*; and yet this hinders not but that Jesus Christ gave himselfe, and that he gave himselfe for an incense too, for so the Apostle, *he hath given himselfe for us an offering and sacrifice unto God*. for an incense, or for a sweet smelling favour; in this respect the incense might be given him, and yet the incense was his own, they were onely Christs merits, righteousness, satisfaction; they are the sweet odour, by vertue whereof God accepts of his Saints persons and prayers; and it is only Christ that presents before God that which he is and hath, he alone being both offering and Priest; we can think of no other Priest in Gospel-times, but onely Jesus, *the fore-runner, even Jesus Christ made an high Priest for ever after the order of Melchizedech*. It is Jesus, and onely Jesus that presents our prayers, and sanctifies our prayers, and mingles our prayers with his merits, and so makes them penetrate sweetly before his God:

6. Christs intercession consists in the presenting of our plea or answer in heaven to all those accusations that are brought in against our selves. And this I take it to be the meaning of the challenge, *who shall lay any thing to the charge of Gods elect? it is God that justifies; who is he that condemneth it? it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*. Christ intercedes, and who shall condemne? Christ takes off all accusations, and who shall charge? if the Law, or sinne, or Satan, shall dare to accuse; our Jesus is ready at Gods right hand to answer all. There is a vision in Zachariah representing this, *And the Angel shewed me Joshua the high Priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him*. It was the custome of the accuser to stand at the right hand of the accused, set thou a wicked man over him, and let Satan stand at his right hand; now here's Satan standing at Joshuabs right hand to accuse him; but whereof doth he accuse him? that appears in the words following, *Joshua was cloathed with filthy garments*, an ordinary signe of sinne; as a white garment is a signe of Christs righteousness, so is a filthy garment in Scripture, a signe of vilenesse; alas!

John 3. 16.

Ephes. 5. 2.

Heb. 6. 20.

Rom. 8. 33, 34.

Jesus Christ continually intercedes for us in his Father

Zech. 3. 1.

P salme 109. 6.

Ver. 3.

alas! *Joshua* was defiled with the pollution which he had gotten by the contagion of *Babylon*, and now at his returne *Satan* layes it to his charge, but *Jesus Christ* our great high Priest steps in, and takes off the accusation, *And the Lord said unto Satan, the Lord rebuke thee O Satan, even the Lord that hath chosen Ierusalem rebuke thee*; twice he repeats it, to shew the fulnesse of Christs intercession, *q. d.* the Lord my God, my everlasting Father, rebuke, and confound thee *Satan*, in this thy malicious opposition against my *Joshua*; and then he goes on in his apology for *Joshua*, *is not this a brand pluckt out of the fire? q. d.* is not this one, whom of my grace I have reserved amongst my people, whom I caused to passe through the fire of mine indignation? and shall not my decree of grace stand firme and inviolable towards such? or thus; is not this a brand pluckt newly out of the fire of affliction? was he not in the captivity of *Babylon*? and is it likely he should be there, but he would be defiled with the touch of pith? take a brand, and pull it out of the fire, and there will be some dust, and ashes, and filth about it; why Lord (sayes Christ) this *Joshua* is but newly pull'd out of the burning, and therefore he must needs have ashes, and dust, and filth about him: but come (saith Christ to his holy Angels) take away the filthy garment from him; and come (sayes Christ to his servant *Joshua*) behold I have caused thine iniquitie to passe from thee, and I will cloathe thee with change of rayment. And thus Christ took off the accusation that was brought against *Joshua* by *Satan* for his filthy garments. In like manner doth our blessed Intercessor at this instant, if a poore Saint falls into any sin, and defiles his garments, *Satan* comes in, and takes the right hand of him, and accuses him before the Lord; but Christ our great high Priest being at the right hand of his Father, he takes up the cause, puts in a plea, and answers all the accusations of the enemy, "True Lord, this poore soul hath filthy garments, but is he not a fire-brand newly pluckt out of the fire? was he not in his natural and sinful condition the other day? is he not yet partly regenerate, and partly unregenerate? needs therefore must there be some ashes, and dust, and filth upon him. O my Father my will is that thou consider him in that respect, thou knowest his frame, and thou remembrest that he is but dust, though he have filthy garments now upon

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"him,

1 Joh. 2.1.

"him, yet I will give him change of raiments; I will cloath
 "him with the robe of my righteousness, and then thou shalt
 "see no iniquity in Jacob, no transgression in Israel. Why
 thus the Lord Christ steps in and answers to all the accusations
 that are brought in against us by the Law, or sinne, or Satan to
 God his Father; and in this respect he is truly called our
 Advocate, if any man sin, we have an Advocate with the Father,
 Jesus Christ the righteous. We have an Advocate that pleads
 for us, that answers for us: that in a way of equity (grounding
 all upon his own merits) calls for the pardon of our sins, and for
 the salvation of our souls.

SECT. 9.

*How powerful and prevailing Christs intercessions are
 with God his Father.*

Heb. 8.1.

1 Sam. 9.9.

1 Sam. 12.18,

19, 23.

HOW powerful and prevailing are Christs intercessions
 with God his Father? I answer, very much, and this
 will appeare if we consider, ———
 I. That Christ is our great high Priest to God; we have such
 an high Priest, who is set down on the right hand of the Majestie on
 high. Now 'twas the way of God to lend his care in special
 manner to the high Priests, and therefore the people usually run
 to them, when they would enquire of God; beforetime in Israel
 when a man went to enquire of God, thus he spake, come, and let us go
 to the Seer, for he that is now called a Prophet (or high Priest) was
 beforetime called a Seer. — People were wont to repaire to the
 Priests, and the Priests were wont to go to God; and good
 reason, for the Priests were to mediate for the people, and the
 people had experience that God would hearken to the cry of
 their Priest; Samuel called unto the Lord, and the Lord sent
 thunder, and raine that day. And all the people said to Samuel,
 pray for thy servants unto the Lord thy God. — And Samuel
 said unto the people, — God forbid that I should sin against the
 Lord in ceasing to pray for you. Now such an high Priest as this
 (though with far more eminency) is Christ to God; he inter-
 cedes

cedes for his people, (*God forbid that he should ever cease to pray for his people:*) and he hath Gods eare in especial manner; if ever God lend his eare to any one, it must needs be to this high Priest, because of his office to intercede betwixt God and his people. Christ stands in the middle, or indeed next to God, as he is in these Gospel-times our great high Priest; and therefore he must needs prevaile with God in every petition he puts up for us.

2. That Christ was called to this office by God. *Christ glorified not himselfe to be made an high Priest;* no, no; but *he was called of God as Aaron was;* it was God the Father that designed him to it, and that furnished him for it, and that invested him in it; *the Lord hath sworne, and will not repent, thou art a Priest for ever after the order of Melchizedech.* Now to what purpose should God call him to this office, but especially to intercede for them, to whom God was willing to communicate salvation? it was Gods minde as well as Christs minde to save his Elect; and this was the way whereon they agreed; that an high Priest should be appoynted, and an office of intercession should be erected, and by that means the salvation purchased should be applied; many times we are apt to conceive legal or law-thoughts of God the Father, as that he is just and severe; and that Christ his Son is more meek, and merciful; but this cannot be, for there are not two infinite wills, nor two infinite mercyes, one in the Father, another in the Son, but one will and one mercy in both. And to that purpose observe but the readines of God the Father to receive Christ honourably into heaven, that he might do the work of the high Priest there; no sooner had Christ entred through the gates into the City, but presently, *sit thou down* (saith God) *at my right hand;* but to what end? surely not only to rule as King (of which we have spoken before) but also to intercede as our great high Priest; hence we finde in Scripture, that Christs session and intercession, his Kingly and Priestly office are joyned together; *he is set on the right hand of the throne of the Majesty in the heavens:* he? who? why, Christ our high Priest, we have such an high Priest who is set down. It is as if Christ at his entrance into heaven had said, *my Father, I am come hither as the great high Priest, having on his brest-plate the names of all the Elect, and I come to intercede for poore sinners,* what

Heb. 5. 4, 5.

Psal. 110. 4.

Heb. 8. 1.

what shall I have welcome on these same termes? to whom the Father replied, welcome my Son, my only Son on these very termes, come, sit thee down, and intercede for whom thou pleasest, I have called thee on purpose to this very office, and thou shalt prevaile. Surely the Father is engaged to purpose to heare his Sonne, in that he is an high Priest to God, and called to his office by God.

3. That Christ is Gods Son; and that is more than Gods high Priest; he is his natural Son, his beloved Son, his Son that never gave him the least offence; sure then when he comes and intercedes for a man he is most like to speed; if a gracious child do but cry, *my Father, my Father*, he may prevaile very much, especially with a Father who is tender-hearted; Jesus Christ is the gracious, precious Son of God the Father, and God the Father is a deare, and kinde-hearted Father, how then should the intercessions of Christ but be most powerful with God? hence some gather the prevalency of Christs intercession, because in many places of Scripture where this part of Christs Priest-hood or intercession is layd down, this Sonship is also expressed or set forth; as we have a great high Priest entred into the heavens, *Jesus the Son of God.* — And thou art an high Priest for ever after the order of Melchizedech. But immediately before, thou art my Son, this day have I begotten thee. O needs must the intercession of such a Son be very prevalent: I say of such a Son, for was ever any son like this Son of God? was ever any son so like his father, or so equal with his father? we know he is a begotten Son, and yet never begun to be a son; he is the Son of the Father, and yet never begun to have a Father; he is a branch of the King of ages, and yet in all the ages past was never yonged; surely all the relations of son and father in the world are but a shadow of this relation betwixt God and Christ; it is so neare, that though they are two (as in all relations there must needs be *relatum* and *correlatum*) yet Christ speaks of them, as if they were but one; *I and my Father are one*; if then the Father should deny him any thing, he should deny himselfe, or cease to be one with his Son, which can never be. Christ is Gods Son, his natural Son, his beloved Son, *this is my beloved Son in whom I am well pleased*, saith God? Oh then how prevalent must Christs intercessions be with God?

Heb. 4. 14.

Heb. 5. 5, 6.

Joh. 10. 30.

Mat. 3. 17.

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4. That Christ is God himselfe, not only God ~~son~~, but God himselfe; how powerful in this respect must his intercessions be unto the Father? it is true that Christ is another subsistence and person from the Father, but Christ is one and the same God with the Father; Christ is the very essential, substantial, and noble representation of God himselfe, Christ is the very selfe of God, both God sending, and God sent; Christ is the fellow of God, *awake O sword against my Shepherd, and against the man that is my fellow;* nay, Christ is God, and not another God, but one God; *God of God, light of light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.* Can we imagine now that God himselfe should be denied any boone of God himselfe? if God sometimes spake to his servants, *ask of me, command ye me concerning all the work of mine hands;* will not God much more say to God, *ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?* we have brought it now so neare, that if God be God, and God be omnipotent, that he can do, and can have whatsoever he pleases; then Christ being one God with his Father, he must needs prevaile; it is but *ask and have*, let him ask what he will. Zach. 13. 7.

5. That Christ is Gods darling upon this very account, because he intercedes for his people. *Therefore doth my Father love me, because I lay down my life, that I might take it againe.* I lay it down by suffering, and I take it againe by rising, ascending up into heaven, and interceding there, and therefore doth my Father love me. O the love of God to Christ, and of God in Christ to all his Saints! *God so loved the world, that he gave his Sonne;* and Christ so loved the world, *that he gave himselfe;* and now againe because Christ gave himselfe, and his gift is as a sweet smelling savour unto God, therefore God loves Christ; O what a round of love is here! *God loves Christ, and Christ loves us, and the Father loves Christ againe for loving of us:* there is not an act of Christ in his work of our redemption, but the Father looks on it with love and liking at his baptisme, lo a voyce came from heaven, saying, *this is my beloved Son, in whom I am well pleased;* at his death, *he seeth of the travail of his soul, and he is satisfied;* at his ascension he heareth of the intercessions of his soul, and he is delighted; Christs intercessions are Gods musick: and there- Iha. 45. 11. Psal. 2. 8. Joh. 10. 17. Mat. 3. 17. Iha. 53. 11.

Can. 2. 14.

Prov. 8. 19, 30.

fore as some say Christ spoke to his Spouse, so God speaks to Christ, *let me see thy countenance, let me heare thy voyce, for sweet is thy voyce, and thy countenance is comely.* Now Christs intercessions must needs prevayle, when God loves Christ for his intercessions sake: if before the world was made, the Son was his Fathers darling (for so it is said *when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was dayly his delight.* In the Original *delights* intimating that the eternal Son was variety of delights to his Father.) O then what delights, what variety, what infinity of delights hath God in Christ now interceding for us? what a deare darling is Christ to God, when not only he stands by him, but he represents to him all the Elect from the beginning to the end of the world, *g. d.* "See Father, look on my brest, reade here all the names of those thou hast given me, as *Adam, and Abraham, and Isaac, and Jacob;* of the twelve Tribes, and of the twelve Apostles, of all the Martyrs, Professours, and Confessours of the Law and Gospel; I pray for them, I pray not for the world, but only for them, for they are mine; methinks I heare God answer "what my Son! and what the Son of my womb! and what the Son of my vows! hast thou begotten me thus many sons? and are all these mine? why then ask what thou wilt, and have what thou pleasest; I am as strongly inclined and disposed to give thee grant, as thou wouldst have it; it is my joy, my delight, my pleasure to save these souls, and surely the pleasure of the Lord shall prosper in thy hands.

Isa. 45. 11.

1 Joh. 5. 14.

Psal 2 6.

6. That Christ is Gods commander (I speak it with reverence) as well as Petitioner; it is a phraze given to the servants of God, *command ye me;* and may we not give it to the Son of God? Christians! God is as ready to do us service as if we had him at command, *this is the confidence that we have in him, that if we ask any thing according to his will he beareth us;* and in this sense we may boldly say, that God the Father is as ready to heare Jesus Christ, as if he had him at command; not that indeed and reality he commands God, but that indeed and truth he commands all below God, and he commands all in the stead of God. And to this purpose is that voyce of God, *I have set my King upon my holy hill of Zion;* and why my King? I dare not say he

is Gods King, as if God were Christs inferiour, or Christs subject: God forbid! why then *my King*? I answer, he is Gods King because appoynted by God; or he is Gods King, because he rules in the stead of God, *the Father judgeth no man, but hath committed all judgement unto the Son*; God hath given away all his prerogatives unto Jesus Christ, so that now the King of Saints can do what he will with God, and with all the world; only it follows, *ask of me, and I will give thee the heathen for thine inheritance*: as if the Father should have said, *I cannot deny thee*, and yet *O my Sonne, I would have thee ask; do what thou wilt in heaven, earth, and hell; I have not the heart, indeed I have not the power to deny thee any thing, only acknowledge this power to be originally in my selfe, that all that honour the Sonne, may honour the Father, and all that honour the Father, may honour the Son*. These are the termes betwixt God the Father, and God the Son; Oh then how powerful and prevailing are Christs intercessions with his Father? if he ask, who hath power to command, there is little question of prevailing in his suite. We have heard in our dayes of a suit managed with a petition in one hand, and a sword in the other, and what the effect is all now can tell. As a King who sues for peace, backt with a potent Army, able to win what he intreats for, must needs treat more effectually; so Christ suing to his Father for his Saints with a power sufficient to obtaine what he sues for, he must needs effect what his desires may be; it is well observed, that *Christ first is said to sit at Gods right hand, and then to intercede; he treats the salvation of sinners as a mighty Prince treats the giving up of some Town, which lyes seated under a Castle of his that commands the Town*; or he treats the salvation of sinners, as a Commander treats the surrendering of a person already in his hands; it is beyond Gods power (I speak it with submission) to deny his Son in any thing he asks; if the Lord sometimes cryed out to *Moses* like a man whose hands are held, *let me alone*; how much more doth Christs intercession bind Gods hands, and command all in heaven, earth, and hell? hence we say, that God the Father hath divested himselfe of all his power, and given the keyes into Christs own hands, *I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keyes of hell and death*; there is no man goes to hell, but he

Joh. 5. 22.

Exod. 32. 10.

Rev. 1. 18.

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is lockt in by Jesus Christ, and there's no man goes to heaven, but he is lockt in there by Jesus Christ, he hath the keyes of all mens eternities hanging at his own girdle; if he but say, *Father I will that this man, and that woman shall inheris heaven*; the Father cannot but reply, my Son I have no power to deny thy suit, *thou hast the keyes of heaven in thine own hands, be it even as thou wilt.*

7. I shall only adde this on the Fathers part, that God is Christs Commander to this office, as well as Christ is Gods Commander in this office. O why should we have hard thoughts of God the Father, more than of God the Son? is he not as willing of our salvation as Jesus Christ? surely 'twas the oath of God, I meane of God the Father, *As I live saith the Lord I would not have the death of a sinner, but that the wicked turne from his sinne and live.* Was not this the first salute of God to Christ, when he first entred into heaven, *sit down here in this throne, and ask what thou wilt of thy Father?* nay, did not the Father prevent the Son in laying his commands upon him to ask, before the Son opened his mouth to speak a word, by way of any requests to God his Father? *thou art my Son, this day (even this day of thy resurrection, ascension, session) have I begotten thee; ask of me, and I shall give thee the heavn for thine inheritance, and the uttermost parts of the earth for thy possessions?* q. d. "Come Son, thou art my Son, this day I have begotten thee, and though I have begotten thee from all eternity, yet this day, and every day I am begetting thee still: I said to thee at thy resurrection, this day have I begotten thee, and I said to thee at thy ascension, this day have I begotten thee, and now ask, and be not shy, or modestly backward in petitioning; I command thee to this office, I make thee here the great Master of requests in heaven; others may pray out of charity, but none but thy selfe in a way of justice, authority, and office; and therefore ask boldly and largely, open thy mouth wide and I will fill it. O what a demonstration of love is this, not only to Christ, but to us in Christ, that when man had offended his God, broke covenant with God, and turned enemy to God, that then God the Father should seek peace with man, offer conditions of peace to man, and for that purpose should appoynt a Mediatour, an Intercessour, and call his own Sonne to that

Ezek. 33. 11.

Psal. 2. 7, 8.

that office; and now he is in heaven, that he should bid him do his office, and ask freely, so that if the Elect be not saved, it should be layd on the score of Christ, for the Father is most willing; surely here's more than intimation of the Fathers inclination to accept of Christs intercessions on our behalfe: we may reade Goodwin
Christ exalted. heare that the Fathers heart is as much towards us, as Christs own heart; Oh he is full of bowels; he is gentle, and easie to be intreated; Christ needs not much a do to get his grant; Christ adds not by his intercession one drop of love to the heart of God; only he draws it out, which otherwise would have been stopt, nor doth he broach it before his Father command him to it. Oh then how powerful and prevailing must Christs intercessions be?

SECT. 10.

Of the reason of Christs intercession.

10. **W**Hat are the reasons of this great transaction of Christs intercession for his people? I answer.

1. It is the Fathers will that it should be so; he called Jesus Christ to this office, the command of God is upon Jesus Christ, ask what thou wilt for thy redeemed ones, I willingly engage my self to grant, only it is my pleasure thou shouldst ask: as sometimes he said to the house of Israel, I the Lord have spoken, and I will do it; notwithstanding I will yet for this be enquired of by the house of Israel, to do it for them; so saith God to Christ, I the Lord have spoken, and I will do it, only my Son, I will be enquired of by thee. Ezek. 36. 36,
37. I look upon this as the maine reason of Christs intercession, even so Father, for so it seemed good in thy sight; it's Gods will that Christ should intercede.

2. It is the Fathers love to engage his Sonne for his own people. O the comfort of a sound Christian in this respect! what, art thou in temptation, or desertion? surely Christ is engaged by God to petition for thee; thou hast put up many petitions to Christ, and he hath put them all up unto God; he could do no otherwise, for he is in place an Advocate, to mention and

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pleade such cases as are moved to him. Methinks I imagine God thus bespeaking his Son; *see thou do this poore soul good my Sonne; here is for him according to all he needs, only ask according to what thou knowest will make him happy; must he have my Spirit? my comforting Spirit? will no lesse, no cheaper thing serve his turne? then here it is.* Oh how is Christ engaged now to petition for them, whom God loves, and for whom he gave himselfe? surely if Christ should leave to intercede for such, he would displease his Father, which we know he would not do, he would undergo hell first.

3. It is Christs own inclination to do his office: the power that Christ hath for the good of sinners is necessarily acted: as the Sun shines upon all the world, and it cannot do otherwise, so Christ the Sun of righteousness, shines or intercedes for all his Saints, and he can do no lesse: what is the will of the Father, is the will of Christ, (I meane the will of Christ naturally, not artificially in a way of selfe-denial, as Gods will is said to be our will) so that what the Father would have Christ own, he cannot but own, for the same Spirit is in Christ which is in the Father, and in the selfe-same measure: As God is captivated with love towards all captives, so am I, saith Christ; as God would have all to be saved, and to come to the knowledge of the truth, so would I too saith Christ. The very same bottomless sea of love, that fluctuates in my Fathers brest, it is in my brest, *for I and the Father are one.*

4. It is Christs honour to intercede: hereby is the crown set on Christs head, much honour and glory redounds to Jesus in this very respect. I beleve all the work that's done in heaven, it is Christ interceding, and the Saints and Angels praising; Christ intercedes for ever, and the foure beasts, and foure and twenty Elders sing for ever, *Rev. 4. 8, 9, 10, 11.* an argument of Christs honour, by Christs intercession, is given in thus by Master Goodwin; if it were not for Christs intercession how would the office of Christs Priesthood be out of work? And this reason is more than intimated, *Heb. 7. 24, 25.* *this man because he continueth ever, hath an unchangeable Priesthood;* and the work of his Priesthood is interpreted, *ver. 25. to make intercession for ever.* The meaning of this is, that God would not have him continue to be a Priest in title only, or in respect only of a service past, and

Joh. 10. 30.

Goodwins
Christ set forth
Heb. 7. 24, 25.

and so to have only the honour of Priesthood perpetuated to him, out of the remembrance of what he once had done; But God would have him to enjoy, as the renown of the old, so a perpetual spring of honour by this new work of intercession, and so to preserve the verdure of his glory ever fresh and green; and the summe of the Apostles reasoning is this, that seeing himselfe was to be for ever, so his work of Priesthood should be for ever, that so his honour might be preserved and continued for ever also.

5. It is Christs love to his Saints: his heart is so enamoured with his Saints, that therefore he intercedes for them for ever; *love is as strong as death*; it is never weary of doing good for the party beloved; now Christs Saints are Christs love, *my sister, my love, my dove*; the Saints in Christs books are as so many *jewels, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels*; the Saints are Christs only choyce, the very flower of the earth, *you have I chosen out of the world*; and ye are *my people, my chosen*; All the world is Christs refuse, and Kings are but morter to him, only the Saints are Christs chosen, they are they whom the Lord in his eternal counsels hath set apart for himselfe, *But know (saith the Psalmist) that the Lord hath set apart him that is godly.* The Saints are Christs image (i.) the resemblance of Christ in all that which is his chiefe excellency, I meane in his righteousnesse, and holinesse; as if I would take the picture of a man, I would not draw it to resemble his back-parts, but as neare as I could I would draw it to life the very face and countenance; so are the Saints the very picture, the image, the draught of God in his top excellency. The Saints are in covenant with Jesus Christ, and therefore in nearer relation than any others, hence it is that they are called the portion of God, the treasure of God, the peculiar people of God, those that God and Christ satisfie themselves in, those that God and Christ have set their hearts on; the children of God the Father, the very Spouse and bride of God the Son; in some respect nearer than the Angels themselves, for the Angels are not so married to Christ in a mystical union as Gods people are: now is it any wonder that those who are so very deare to Christ, should be in the prayers of Christ? if they were so much in his heart, that sometimes he shed his blood for them, will he not now intercede for

for them? O yes! to this end he carryes them on his breast or heart, as neare as neare may be, that they may be in a continual remembrance before the Lord for ever; his very love compels him to this office, to intercede for them.

6. It is Christs delight to intercede for his Saints: before the world was, *his delights were with the sonnes of men*; and when the fulnesse of time came, then said he, *lo I come, in the volume of the book it is written of me, I delight to do thy will O my God*; and what was that, but to be with the sonnes of men? he knew that was his Fathers pleasure, and in respect of himselfe he had a delight to live with them, and to dye for them: and no sooner he entred into heaven, but there he delights to officiate still in behalfe of the sons of men; he carryes their names on his heart there, and though some of their persons be on earth and he in his bodily presence is in heaven, yet distance of place cannot deaden his delights in the remembrance of them; he is ever minding his Father of his people in the neather world; he tells him that they are his *all in all* upon the earth, all his joy and all his delight, and all his portion; as men use to give portions to their children, so God having but one Son by eternal generation, he hath given the Elect unto him as his portion; and hence he makes it his great businesse in heaven, to provide mansions for his portion, to take up Gods heart for his portion, to beg favour and love for his portion. Here is the joy of Christ in heaven, in going to his Father, and telling him, *why Father, I have a small portion yet on earth, and because they are on earth, they are still sinning against thy Majesty, but I have suffered and satisfied for their sins, and hither am I come, to minde thee of it, and continually to get out fresh pardons for new sins; come, look on my old satisfaction, didst thou not promise? is it not in the Articles of agreement betwixt thee and me, that I should see of the travel of my soul, and should be satisfied? didst thou not say, that because I poured out my soul, therefore thou wouldst divide me a portion with the great, and the spoyle with the strong? O my Father; now I make intercession for the transgressours; give me out pardons for an hundred, thousand, millions of sins; thou hast said and sworne, that thou hast no pleasure in the death of sinners, and it is my pleasure, my joy, my infinite delight to save sinners, these are my seed, my portion, my redeemed ones, and therefore let them be saved.* Thus Christ intercedes, and

Prov. 8. 31.
Ps. 40. 7, 8.

I sa. 53. 11, 12.

and his delight in his Saints as knowing it to be his Fathers minde, draws him on to this intercession; indeed this reason hangs upon that primary and first reason; it is Gods will that Christ should intercede, and it is Christs delight to do the will of his Father in heaven, *I delight to do thy will O my God.*

7. It is Christs compassion that causeth intercession. *Christ is such an high Priest* (saith the Apostle) *as cannot but be touched with the feeling of our infirmities.* He was in all poynts tempted like as we are, yet without sin. When he was on earth he felt our infirmities, frailties, miseries, and as a man that hath felt the stone, or goute, or feaver; or especially that hath felt soul-troubles, cannot but compassionate those that are in the like condition, so Christ having had the experience of our outward, and inward sufferings, he cannot but compassionate us; and hence it is (his very compassions moving) that he intercedes to his Father in our behalfe. It is observed that the very office or work of the high Priest was to sympathize with the people of God; only in the case of the death of his kindred; he was not as others, to sympathize or mourne; but Jesus Christ goes beyond all the high Priests that ever were before him; he doth fully sympathize with us, not in some, but in all conditions; *in* Ia. 63. 9. *all our afflictions he is afflicted.* I beleeeve Christ hath carryed a mans heart up with him to heaven; and though there be no passions in him as he is God; yet the flower, the blossome, the excellency of all these passions, (which we call compassions) are infinitely in him as he is God; he striketh, and tryeth, and yet he pityeth; when Ephraim bemoaneth himselfe, God replies, *Is Ephraim my deare son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him.* Ier. 31. 20. Surely there's a violence of heavenly passion in Christs heart as God-man, which makes him to break out into prayer to God, and into compassions towards men: O that tempted souls would consider this! it may be Christ is giving you a cup of teares and blood to drink, but who knows what bowels, what turnings of heart, what motions of compassion are in Jesus Christ all the while? those who feele the fruit of Christs intercession know this, and cannot but subscribe to this truth. *O ye of little faith, why do ye doubt of Christs bowels?*

Heb.4.15.


bowels ? is he not our compassionate high Priest ? hath not the tenderest, meekest, mildest heart of a man that God possibly can forme, met with the eternal and infinite mercy of God himselfe in Jesus Christ ? you have heard that Christ in both natures is our high Priest, Mediatour, Intercessour, and if either God or man know how to compassionate, Christ must do it. O the bowels of Christ ! *he is touched* (saith the Apostle) *with the feeling of our infirmities* ; it is an allusion to the rolled and moved bowels of God, in *Jer. 31. 20.* Christ in heaven is burning and flaming in a passion of compassion towards his weak ones, and therefore he pleads, intercedes, and prays to God for them.

Thus far we have propounded the object which is Christs intercession ; our next work is to direct you how to look upon Jesus in this respect.



CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our salvation in his intercession.

1.  Et us know Jesus carrying on this great work of our salvation in his intercession. Is it not a rare peice of knowledge to know what Christ is now doing in heaven for us on earth ? If I had a weighty suite at court, on which lay my estate and life, if I knew that I had a friend there that could prevaile, and that he were just now moving in my behalfe, were not this worth the knowledge ? I dare say in the behalfe of all beleevers in the world, Christ is now interceding for us at the right hand of God ; ever since his ascension into heaven he hath been doing this work, it is a work already of above sixteen hundred yeares ; and summer and winter, night and day without any tyrednesse of Spirit Christ hath been still praying, still interceding ; Christs love hath no vacation, no cessation at all ; yea, even now whiles you reade this, Christ is acting as an Advocate for you, Christ hath your names ingraven as a seale on his heart, and standing right opposite to the eye of his Father, the
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first opening of the eye-lids of God is terminated upon the breast of Jesus Christ, is not this worth the knowledge? O my soul leave off thy vain studies of natural things! if they do not conduce some way or other to the right understanding of this, they are not worth the while; what is it for an *Aristotle* to be praised where he is not, and to be damned where he is? O the excellency of the knowledge of Jesus Christ! such a knowledge (if true) is no less than saving. Come, study his intercession in all the former particulars I have run them over, for the work is swoln, under my hands, and I would now abreviate; onely remember this, that in Christs intercession are many secrets which we must never know on this side heaven; oh take heed of entering into this labourinth without the clew of the Word; above all desire the guidance of the Spirit to enlighten thy darkness, & what ever thou knowest, *know it still for thy self.*

SECT. 2.

Of considering Jesus in that respect.

2. **L**et us consider *Jesus* carrying on this work of our salvation in his intercession, many of Gods people have found the benefit, and for my part I cannot but approve of it as an excellent, quickning, and enlivening duty to be much in a way of meditation, or consideration; especially when we meet with such a blessed subject as this is. *My meditation of him shall be sweet,* (saith *David*) *I will be glad in the Lord;* it is enough to make a meditation sweet and refreshing, when it is conversant about such a subject as Christs intercession; is it not as incense, a sweet odour, and perfume with God himself; and shal not each thought of it be sweet to us? come, let us be serious in this duty; and that we may do it thoroughly, let us consider it in these several particulars. As—

Psal. 104. 34.

1. Consider of the nature of Christs intercession: what is it but the gracious Will of Christ fervently desiring that for the vertue of his death, and sacrifice, thy person and performances might be accepted of God? As Christ on earth gave himself to

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the death, even to the death of the Crosse for the abolition of sin; so now in heaven he prays the Father, *by his agony and bloody sweat, by his cross and passion, by his death and sacrifice,* that thy sins may be pardoned; thy service accepted, and thy soul saved. This is the will of Christ, even thy justification, sanctification, and salvation; and accordingly he presents his Will, *Father I will that all those priviledges flowing from my death may be conferred on such a person by name; such a soul is now meditating and considering of my intercession, and my will is that his very meditation may find acceptance with God.* O what workings would be in thy heart and spirit, if thou didst but consider that Christ even now were speaking his will, that thy person and duty might both find acceptance, and be well-pleasing with God.

Gal. 3. 10.

2. Consider of the person that intercedes for thee; it is Christ in both natures; it is thy Mediatour; the middle one betwixt God and man; in this respect thou mayst consider him as one indifferent, and equally inclining to either party, like a pair of scales that hang even, neither side list up, or depressed more than the other; *a Mediatour is not of one,* saith the Apostle, Christ indifferently partook of both natures, God-head, and Man-hood, that so he might be fit to stand in the gap between his Father and us; he is a Priest according to both natures; he is a Dayes-man wholly for God, and a Dayes-man wholly for us, and on our side,

Mat. 7. 9, 10,
11.

3. Consider of the person to whom Christ intercedes; is it not to his Father? Thou art sure to speed well, O my soul, for God is the Father of thy intercessour. If I had a suite to some Majesty, and the Prince would but mediate, I might hope to speed; Christ is Gods Prince (as I may call him) and in respect of us, *the first-begotten of many brethren;* And herein is thy rejoycing that the party offended is Christs own Father, and in Christ thy Father; fathers cannot be cruel to their own dear children; what man amongst you, whom if his son ask bread, he will give him a stone, or if he ask a fish, will he give him a Serpent? *if ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?* and especially if Christ himself ask?

4. Consider of the persons for whom Christ intercedes, it is

is for all the Elect, and in particular for thee. O the sweet of this one meditation! if I knew that my name were written in heaven, should I not (as Christ bids me) *rejoice in this?* oh but Luke 10, 20. what is it to have my name written in the chief part of heaven? what is it to have my name written in the breast-plate of Jesus Christ? come, read O my soul, is it not thus written, *Isaac, or or Jacob, I have prayed, and I am praying for thee that thy faith fail not?* sure I am, that I would not part with my hope in this privilege for all the wide world; the very consideration of this makes me to esteem of all the world as dross, and dog-meat. And oh that ever the world, or flesh, or devil should steal this meditation out of my heart! oh that ever I should forget that Christ is gone to heaven, that he is entered into the Holy of holies, and that he carries my name into the presence of God the Father! I speak the same to thee that readest, if thou art a believer, there is no doubt of it, but Christ is speaking a good word to his Father in thy behalf; he can no more forget thee in his intercessions, than a mother with full breasts can forget her sucking child, that she should not have compassion on the sonne of her womb; now if ever, *look up to Jesus*, yea look, and never leave looking; till thou spyest thy own name writ on his heart; it is enough to fixe thy soul, and to make it dwell on Jesus Christ, thus carrying thee on his shoulders, and bearing thee on his breast-plate for a memorial unto his Father in heaven.

5. Consider of the agreement and difference betwixt Christs intercessions, and the intercessions of the high Priests of old; they did both intercede, but Christs intercessions are ever in a more transcendent, eminent way: Christ is more faithful in his office and place than ever high Priest was; Christ is more compassionate and pitiful than ever high Priest was; and hence it is that he hath the title of *πολύστολος*, *one of many com-* Jam. 5. 11. *miserations*; all is mercy, and love, and sweetness, and more than motherly affection that comes from Christ. O my soul, why shouldst thou say with *Israel*, *my way is bidden from the Lord*, Isa. 40. 27. *and my judgement is passed over by my God?* as if Jesus Christ had left thee out of the count of his people, and out of the roll of those whom he is to look after? No, no; he is a faithful and merciful High Priest; far above all the high Priests of the

Heb. 3. 1, 2.

Old Testament; and if they were so careful not to leave out of their breast-plate one name of all the twelve Tribes; how much more careful is Christ not to leave out thy name in his intercession? from this very argument of Christs compassion and Christs faithfulness; the Apostle calls on us to *consider the Apostle and high Priest of our profession Christ Jesus who was faithful to him that appointed him, above Aaron, or Moses, or any of the high Priests; why, consider him O my soul; this Gospel-High-Priest is well worthy indeed of thy consideration.*

Cypr. Epist.
Hier. lib.
adver. Evigil.

6. Consider of the properties of Christs intercession; is it not heavenly and glorious, effectual and prevailing, and of all other the transactions of our salvation whilest this world lasts the most perfective and consummate? O give me the intercessions of Christ above all the intercessions of Men or Angels. I know the Saints on earth pray mutually one for another, but they pray not in their own names, or for their own merits, but in the name and for the merits of Jesus Christ, and as for the Saints and Angels in Heaven, *Cyprian and Jerome* seem to grant, that they pray for the state of the Church Militant; but if so, they do it onely of charity as brethren, not of office as mediators; they do it onely for the Church in general, and not for any particular man or member of the Militant Church; such an intercession as this, so heavenly, so effectual, so perfective of our salvation, so authoritative and publick, found upon the satisfactory merits of the person interceding, is proper onely to Christ. I would be glad of the prayers of all the Churches of Christ; O that there were not a Saint on the earth, but that I were by name in his morning, and evening prayer (whosoever thou art that readest I beseech thee pray for me) but above all let me have a property in those prayers and intercessions that are proper onely to Christ; I am sure then I should never miscarry; Christs prayers are heavenly, glorious, and very effectual.

7. Consider of the particulars wherein more especially Christs intercession consists: Is it not in the presenting of his person, blood, prayers, interpellations? is it not in the presenting of his person, blood, prayers, interpellations? is it not in the presenting of our persons, performances, pleas or answers to the accusations of Sathan? men little think how busie our Mediatour,

Spoufou,

Spouſor, Solicitor, Advocate is now in Heaven for us; men little think that Chriſt is appearing, and his blood is crying, and his prayers are aſcending, and his robe of righteousneſs is covering us, and the iniquity of our holy things; O my ſoul, *look up*, conſider Jeſus thy Saviour in theſe reſpects! I am perſwaded if thou didſt but know, if thou couldſt but ſee what a deal of work Chriſt hath in hand, and how he carries it on for thy ſalvation, it would melt thy heart into very tears of joy. Whilſt Chriſt was on earth, & his mother had loſt him, he could then ſay, *wiſt ye not that I muſt go about my Fathers buſineſs?* Luk. 2. 49. now Chriſt is in heaven he is about the ſame buſineſs ſtill, all his employment in heaven is to intercede for us, that we may be ſaved; very true, there is much in this interceſſion of Jeſus Chriſt; it is a Tree of many branches, and every branch fruitful; ſo that if thou wouldſt enlarge thy Meditation in this wide Ocean of delights, there is room enough; but herein I muſt leave thee in the duty, for I can but point at the ſeveral particulars whereon thou mayſt enlarge: O think one, that Chriſt, and Chriſts blood, and Chriſts prayers ſhould be all at work! that Chriſt ſhould play the Advocate, and plead thy cauſe, and perfume thy duties with his incenſe, and take thy perſon in an unperceivable way to God his Father, and cry there, *O my Father be merciful to this ſinner, pardon his ſin, and ſave his ſoul for the ſake of Jeſus*; O bleſſed mediation! O bleſſed is the man, that on this bleſſed object knowes how to meditate both day and night.

8. Conſider of the power and prevalence of Chriſts interceſſions with his Father. Is he not to this purpoſe a Prieſt to God, and called thereto by God? is he not the Sonne of God, yea, God himſelf? is he not Gods Darling? Gods Commander, as well as Petitioner? nay, is not the hand of God himſelf in this deſign? is not the Fathers heart as much towards us and our ſalvation, as Chriſts own heart? as ſure then as Chriſt is gone into heaven with thy name engraven on his heart, ſo ſure ſhalt thou follow him, and be with him where he is. *Who ſhall lay any thing to the charge of Gods Elect? who is he that condemneſt?* where Chriſt becomes Patron to defend againſt the ſentence of damnation, it is in vain for ſin, or law, or Satan, to attempt any thing; for as an innocent perſon is ſafe ſo long as

he hath his learned Advocate to answer all objections; so it is with beleivers, who have Christ himself both Judge and Advocate; a sure Advocate, he ever prevails in whatsoever he undertakes; he was never yet cast in any suit; he hath for these sixteen hundred years carried away all the causes of hundreds, thousands, and millions of souls; why he is so dear and near to his Father that he can work him to any thing he will; And O my soul, if thou hast any relation to Jesus Christ, is not here comfort? I dare in the name of Christ be thy warrant, and give it under my hand, that if Christ pray for thee, Christ will be sure to save thee, he never yet failed, he never will fail in any of his suits to God. Oh consider of this!

9. Consider of the reasons of Christs intercession; many are given, but this may be sufficient, *it is Gods own ordinance*; the very Wisedome of God found out this way to save our souls, *viz.* that an high Priest should be appointed, who should die for sinners, and afterward present his death to his Father by way of intercession in their behalf. Some may look upon this as needlesse, what could not God have pardoned our sins, and saved our souls without a Priest? I shall not dispute Gods power, but if any will, let such a one tell me what way could his own wisdome have found out to heaven between the wrath of God, and the sin of man? I beleve it would have posed all the wisdome of the world (of Men and Angels) to have reconciled Gods mercy in the salvation of man, and his justice in the condemnation of sin; to have poured out hell upon the sin, and yet to have bestowed heaven upon the sinner; now then if God himself did study to find out this way, and that he hath said, *this is my pleasure, that Christ my Sonne shall be a Priest, and that he shall offer himself, and present himself and his offering, and his prayer to me for his people*; O no, soul rest on this as the very ordination of God; Admire at the contrivance of God, say, *O the depth*! question on further, onely meditate, and ponder, and consider of it till thou feelest Christs intercession darting its influence and efficacy on thy sin-sick soul.

SECT. 3.

Of desiring after Jesus in that respect.

3 **L**et us desire after Jesus carrying on this work of our salvation in his intercession. I cannot but wonder what a dulness seizeth on my heart, & on all the hearts of the sons of men, that we have no more longings after Christ, whose heart is ever panting and longing after us. Surely we do not set our selves to find out experimentally the sweetness that is in Christ; if there were not another object to think upon, but onely this one of Christs intercession, is not here enough to put us all into a teeming longing frame? O my soul, rouze up, and set this blessed object before thy face! take a full view of it until thy affections begin to warm, and thou beginst to cry, *Oh for my part in Christs intercession! oh I would not be left out of Christs heavenly prayers for ten thousand worlds!* come and be serious! the object is admirably sweet and precious; long for it, pant after it! God understands the Rhetorick of thy breathing, as well as of thy cry. But what is there in Christs intercession that is so desireable? I answer—

1. In Christs intercession lyes the present transaction of our souls salvation. Such passages as hitherto we have spoken of are done and past; the transactions of eternity, were at an end when time began; the transactions of Christ promised, had their period when Christ was incarnate; the transactions of Christs birth, and life, and death, and resurrection, and ascension, are now above a thousand and six hundred years old; I know the vertue and influence of all these transactions continue, and will continue for ever and ever, but the several actings had their periods; and onely Christs cession, and mission of his Spirit, and his blessed intercession both were, and now are the very present employment of Jesus Christ. If it were possible that we could see in to heaven; it with Stephen we could look up stedfastly, and see the heavens opened; if our eyes by an extraordinary power were carried through that azure-skie, and through all till we come to the Holy of Holies, and to Jesus Christ in his glory; what should we see but Christ inter-

interceding, Christ busie with his Father in his poor Saints behalf? now he prays, now he presents his person, merits, intercession, interpellation, *q. d. Father here are a company of rebels justly fallen under thy displeasure, they deserve to be set at an eternal distance from thee, but I must needs have them pardoned, and received into thy bosome; come, make thine own terms, let Justice require never so great satisfaction, I have paid a price sufficient for all, and effectual for them; give them what laws thou pleasest, I will undertake they shall observe them, and to this purpose away, away holy Spirit, go to such and such souls; enable them to their duties, yea, enable them in duty, and sanctifie them throughout in souls, bodies and spirits.* Why, this is the present transaction of Jesus Christ, and therefore most desirable; me thinks I long to know what Christ is now a-doing in heaven for my soul, and is it not thus? is not all his time spent either in reading pardons for his redeemed ones, or in presenting petitions from them, and pleading for them. Surely he is still interceding every day, it is his present work for our souls, O desirable work!

2. In this present transaction lies the application of all Christs former actings, whether of his habitual righteousness, or of his active and passive obedience. All those passages of Christs incarnation, conception, circumcision, birth, life, and death, which more especially we look upon, as the meritorious causes of our salvation, had been nothing to us, if they had not been applied by Christ: they were the means of impetration, but Christs intercession is the meane of application; Christ purchased salvation by those precedaneous acts, but he possesseth us of our salvation by this perfective and consummate act of his intercession. The order of this is laid down by the Apostle, in that first he learned obedience, by the things which he suffered, and then being made perfect, he became like the Author (or applying cause) of eternal salvation to all them that obey him; being to this purpose called of God an High Priest after the order of Melchisedeck. Now is not this the desirable act above all other acts? Alas! what am I better for a Mine of gold in such, or such, or such a field, in which I have no propriety at all? I am thoroughly convinc'd that Christs merits, are most precious merits, but oh that they were mine! oh that Christs intercession would bring

Heb. 5. 8,

9.

10.

bring the salve, and lay it to my sore! oh that I could hear that voice from heaven, *my son, I was incarnate for thee, and conceived for thee, and born for thee, and circumcised for thee, and I did the Law, and suffered the penalty for thee; and now I am interceding that thy very soul may have the benefit of all my doings, and of all my sufferings.* Why, if Christs intercession be the applying cause, if it bring home to my soul all the former transactions of Christ, saying, *All these are thine, even thine,* oh how desirable must this intercession be?

3. In this application lies that communion and fellowship which we have with the Father and the Son: *I pray for those that as thou Father art in me, and I in thee, that they also may be one in us.* Joh. 17. 21. Understand this soberly, we cannot think that there should be that oneness in equality betwixt God and us, as betwixt God and Christ; no, no, but there is oneness in similitude and reality, even in this life; by vertue of Christs intercession we have oneness with God and Christ, not only in comforts, but also in graces; I pray you mark this; when I speak of communion with God in this life, I mean especially the communication of grace between God and the soul; on Gods part there's a special influence of grace and favour to man; & on mans part, there is a special return of grace and honour to God. Some trembling souls are apt to think, that all communion with God and Christ consists onely in the comforts of the holy Spirit, whereas Christians may as really and advantageously have communion with God in secret conveyances of grace, in inward supports, in a concealed acceptation of service, in the hidden drawings of the soul God-ward, as in the more open, and comfortable manifestations of God unto the soul; communion with God is a familiar friendship (I speak it in an holy humble sense) now do we not as usually go to a friend for counsel and advise, as for comfort and cheering? in a friends bosome we entrust our sorrowes, as well as our joyes. Suppose a soul even spiritually overwhelmed, and ready to break, beraking it self unto God, and venting it self before the Lord; now if afterwards the soul hath no more ease, than by the bare lanching of the sore, if God poures in no balm at all, but only gives support; shall we say that this soul in this case hath no communion with God? O yes! in Gods secret visits of the soul, and in the souls restless groping after God, though nothing but darkness be apprehended, yet that soul lives in the light of Gods countenance; the sun shines, though a cloud interposeth; God smiles though the soul do not perceive it; or certainly thou hast his

Joh. 17. 23.

strengthening-supporting presente, if not his shining; now this is the fruit of Christs blessed intercession; and this is the subject-matter of Christs intercession, *O my Father, that these may be one in us; I in them, and thou in me; I in them by the influence and power of my Spirit, and thou in me by the fulness and power of the Godhead.* And is not this a most desirable thing.

Joh. 17. 24.

4. In this communion lies the vision and fruition of Jesus Christ in glory, grace brings to glory; if communion here, we shall have communion hereafter: & this also is a part of Christs prayer & intercession, *Father I wil, that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* Jesus Christ cannot be in heaven long without his Saints; indeed it is impossible that Christ should be in heaven, and that peeces and bits of Christ mystical should be in hell, or yet long on earth. Christ will draw in his legs and members on earth up nearer to the head; certainly Christ and you that are beleevvers must be under one roof ere long. Is not he gone before to prepare a place, yea, *many mansions* for you? we think them happy on earth that have their many stately halls, and palaces, their summer and their winter-houses, O Christians! how happy will you be when you come to be lords and heires of many stately mansions in the streets of heaven? but

Joh. 14. 2.

what speak I of mansions, now I am naming Christ? mansions are nothing, many mansions are but little, yea, *many mansions in Christs Fathers house* are but created chips of happiness, in comparison of that communion which by vertue of Christs intercession we shall have with Christ. It is the saying of an eminently learned Divine, *I should refuse heavē (saith he) if Christ were not there; take Christ away from heaven, and it's but a poor, dark heartless dwelling; heaven without Christ would look as the dreadful land of death.* And therefore after Christ had spoke of many mansions, & of a place that he would prepare for his Saints, he adds further to increase their joy, *I will come again (saith he) and receive you unto my self, that where I am, there ye may be also.* Mansions are but as places of bryars and thorns without Jesus Christ, and therefore I would have heaven for Christ, and not have Christ for heaven; O this communion with Christ is above all desirable, & this is the subject-matter of Christs prayer, *Father I would have the Saints to be with me where I am, that they may behold my glory.* Why, this is the communion which the Saints shall have with Christ, never will their eyes be off him, never will their thoughts wander after any other objects; Oh the intimacy that will

Sam. Ruther-
ford.

Joh. 14. 3.

will be then betwixt Christ and Christians ! oh what communication of glory will there be to each other ! *these shall walk with me* (saith Christ) *for they are worthy.*

Rev. 3. 4.

O my soul, if this be the business of Christs intercession, if all these particulars are contained in the bowels of this one transaction, how is it that thou art not in a fainting swoon ? how is it that thou art not gasping, groaning sick unto death with the vehement thirst after thy part and portion in Christs intercession ? if there be such a thing as the passion of desire in this heart of mine, O that now it would break out ! oh that it would vent it self with mighty longings, and infinite aspirings after this blessed object ! why Lord I desire, but help thou my faint desires ; blow on my dying spark, it is but little ; and if I know any thing of my heart, I would have it more ; oh that my spark would flame ! why Lord I desire that I might desire ; oh breath it into me, and I will desire after thee.

SECT. 4.

Of hoping in Jesus in that respect.

4. **L**et us hope in Jesus, carrying on this work of our salvation in his intercession. *It is good that a man should hope.* Indeed if it were not for hope the heart would not hold : only look that our hope be true hope : very hypocrites have a kind of hope, but if Gods Word be true, *the hope of unjust men shall perish.* — *What is the hope of the hypocrite ?* — *Will God hear his cry when trouble cometh upon him ?* No, no ; *the hypocrites hope shall perish ; his hope shall be cut off, and his trust shall be as a Spiders web.* O my soul hope in Jesus, but rest not till thou canst give a reason of thy hope, till thou canst prove that they are the hopes which grace, and not onely nature hath wrought ; that they are grounded upon Scripture-promises, and sound evidences ; that they purifie the heart ; that the more thou hopest, the less thou sinnest ; that they depend on sure and infallible causes, as on the truth, power, and mercy of God ; on the merits, mediation, and intercession of Jesus Christ ; what is this last amongst the rest (I mean the intercession of Christ) the spring of thy hope ? canst thou follow the stream, till it brings thee to this Fountain, or well-head of hope, that now thou canst say, *O this intercession is mine ?* come, search, and try, it is worth the paines ; and to put thee out of question, and in a more facile way of discerning, I shall lay down these signs. As —

1. If Christs intercession be mine, then is the Spirits intercession

mine. Or if thou wouldst rather argue from the effect to the cause, then thus; if the Spirits intercession be mine, then is Christs intercession mine. In this case we need not to ascend up into heaven to learn the truth, rather let us descend into our own hearts, and look whether Christ have given us of his Spirit, which makes us cry unto God with sighs and groanes which cannot be expressed; he that would know whether the sun shine in the firmament, he must not climb into the clouds to look, rather he must search for the beams thereof upon the earth; which when he sees, he may conclude, that the sun shines in the firmament; O come & let us ransack our own consciences; let us search whether we feel the Spirit of Christ crying in us, *Abba Father*: certainly these two are as the cause and the effect; Christs intercession in heaven, and his Spirits intercession on earth are as twins of a birth; or rather such is the concatenation of these two, that Christs intercession in heaven breeds another intercession in the hearts of his Saints. It is the same Spirit dwelling in Christ, and in all his members, that moves and stirs them up to cry *Abba Father*. Here then is my argument, if Christ hath put his Spirit into thy heart, and if the Spirit hath set thy heart on work to make incessant intercessions for thy self, then is Christs intercession thine. There is a kind of a round in the carrying on of this great work of intercession; as, 1. Christ intercedes for his people, *O that my Spirit might go down!* 2. God harkens to the intercession of Christ, *away holy Spirit, get thee down into the hearts of such and such.* 3. The Spirit waits on the pleasure of them both, and no sooner down, but he sends up his intercession back again: Christ cries to God, and God sends the Spirit, and the Spirit goes and echoes in the hearts of Saints to the cries of Christ. Much of this is contained in that one Text, *God hath sent forth the Spirit of his Son into our heart, Rom. 8.* crying (as if he meely acted our tongues) *Abba Father*, here is God the Father, God the Son, and God the holy Ghost, and all are acting their parts on the elect people of God: the Son intercedes, *O that my Spirit may be given to these*; the Father willingly grants, *away holy Spirit, and as my Son asketh, enter, and take possession of those sinful hearts*; the holy Spirit obeyes, and no sooner in the hearts of the Saints, but he cries in them *Abba Father*. God heares Christ, and the Spirit heares God, and the Elect hear the Spirit; and now because the Spirit speaks in the Elect, God heares the Elect; much like unto this is that of the Prophet, *And it shall come to passe in that day I will hear, saith the Lord; I will hear the heavens, and they shall hear the*

Gal. 4. 6.

Hosea 2. 21.

the earth, and the earth shall bear the corn, and wine, and oil, and they shall be as trees; O my soul to the test! hath God sent forth the Spirit of his Sonne into thy heart? hast thou the in-dwelling of the Spirit? & now by help of the Spirit canst thou pray with earnestness, confidence, and an holy importunity? canst thou cry *Abba Father*. (i.) Canst thou cry] with earnestness? *Father*] with confidence? and *Abba Father*] or *Father Father*] with an holy importunity? why, these are the very signes of the Spirit's intercession. O my soul that thou wouldst deal faithfully with thy own self; canst thou by the help of the Spirit go to the Father in the name of Christ? as Christ is gone before thee, the Holy of Holies to intercede, so canst thou with boldness enter, and enter into the holiest by the blood Heb. 10. 19. of Jesus? canst thou say God hath given me his Spirit, and his Spirit hath shewed me Christ as my Mediatour at the right hand of God, and now under the wing of such a Mediatour, I can by the Spirit's assistance go with boldness (*μετὰ τὸ πρῶτον* with assuming a liberty) to speak any thing I will in the ears of God? Surely this is the fruit, the effect of Christs intercession, and therefore thou mayest comfortably conclude, *Christs intercession is mine.*

2. If at any time in the midst of duties, I am savingly affected, then is Christs intercession mine. Sometimes it pleaseth God to appear in Ordinances, and the soul is comforted, quickned, enlarged, affected; why, now I look on this as the efficacy of Christs blood and as the power of Christs intercession; at that very instant that I feel any good in any ordinance of Christ, why then, even then is Christ prevailing with God his Father for what I feel; then, even then may I boldly say, *now is the Lord Jesus, who is at Gods right hand in heaven, remembering me a poor worme on earth, oh now I feel the fruit of his intercession; oh what is this Spirit, power, grace, comfort, sweetness I drink of, but a taste of the honey-comb with the end of my rod, dropping from the intercessions of Jesus Christ? and if this presence of Christs Spirit be so sweet, what is himself then?* I know we had need to be wary in laying down this signe, it is clearly proved by an eminent Divine, that *sweet motions of heart in holy things are not infallible evidences of grace.* the third kind of heavens are said to receive the Word with joy; they found some sweet and power in the ordinances of Christ; and Herod heard John gladly; and many for a season rejoiced in Johns light and ministry; Certainly affections in holy administrations with delight and joy, may be in those, who yet have no true grace; so it may be that the novelty & strangeness

Mr. Barges of
Assistance.
Mic. 13. 20.
Mark 16. 20,
Joh 5. 35.

of a doctrine may much affect and delight; or the nature of the doctrine as it is comfortable, without any respect to spiritual operation, may exceedingly affect; or the Ministers abilities, because of his parts, eloquence, elocution, affectionate utterance may much delight, and stir up the hearers affections; fine head-notions, may produce some affectionate heart-motions; but what symptome of grace in all this? The signe therefore I lay down of my propriety in Christs intercessions is not every sweet motion, or every excited affection, but that which is holy, spiritual, heavenly, saving; I may discern much of this, if I will but look into the grounds and effects of my excited, or stirred up affections; if they be fetched from heaven; and in their effect they move towards heaven; if they wear my heart from the world; if they elevate & raise up my affections to things above; if they forme, and frame my conversation heaven-wards, then may I be assured these motions and affections are of the right stamp; for all such motions are but sparks of that heavenly fire, the flame whereof is mindful of its own original; they are the fruits of Christ, and they go back to Christ, they work towards their center, they tend towards the place from whence they came; and in this respect O that I could never hear a sermon, without a savory affection of what I hear! O that I could never go to prayer without some warmth, and heat, and life, and fervency! Oh that in every duty I were savingly affected, that I felt the favour of Christs ointments, whose name, and whose intercession is as an ointment poured forth! in times of the Old Testament, if they offered up a sacrifice, & a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certaine testimony that the sacrifice was accepted: Now in the time of the Gospel we must not expect material fire to come down upon our duties, but hath the Lord at any time caused an inward and spiritual fire to fall down upon thy heart warming thy spirit in duty? and carrying it up heaven-ward? Surely if so, thou mayest safely conclude, these are the very effects of Christs intercession; his intercession is mine.

3 If in my heart I feel a holy frame, disposition, inclination, to pray, and cry, and intercede for others, especially for the miseries and distresses of the Church of God, then is Christs intercession mine. We should (as near as we may) in every thing conforme to Christ; and this conformity is an evidence or signe to us of our interest in Christ: O my soul go down into the inmost closet of thy heart,

heart, look what disposition there is in it towards the members of Christ; and thou mayest conclude, there is in Christs heart the very same disposition towards thee. Ah ! do I think there is love in my bosome towards the Saints, and that there is no love in Christs bosome towards me? what? can I think that my narrow, straitned, sinful bowels are larger than those wide, compassionate, tender bowels of Jesus Christ? as a drop of water is in comparison of the Ocean, and as a gravel-stone is in comparison of the sand, so is my heart to Christs, and my love to Christs, and my bowels to Christs.

Come then, and try by this sign; *herby we know that we are translated from death to life if we love the brethren; he that loveth not his brother, abideth in death.* — *Herby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren;* is not this plain, if I love the brethren, Christ loveth me; if I feel in my heart an holy disposition to go to God, and to pray, and crie, and intercede for a Saint in miserie, surely the Lord Jesus hath as much bowels towards me, to go and intercede for me, and to present my prayers unto God the Father; his intercession is mine.

4. If I am called, justified, sanctified, then is Christs intercession mine: are not these the subject-matter of Christs intercession? *I pray (saith Christ) that thou shouldst keep them from the evil.* — *I pray that thou wouldst sanctifie them through the truth: neither pray I for these alone, but for them also which shall beleve on me through their word, or preaching; Father I will that those whom thou hast given me, be with me in glory.* He first prayes that we may be called and justified, and then he praies that we may be sanctified, and saved: he holds at both ends of this golden chain of our salvation; the one end is hanged at his brest, where the names of al his Saints are written, and the other end is at his heart that he may be the Author and finisher, the first and last, the beginning and ending of our souls salvation: alas ! there is nothing in us, in our reach here below; the first stirrings of grace is up in heaven at the right hand of the Father; and the far end of any gracious thought is as far above us, as the heart of Christ is above the earth: Come then, sith all hangs on this great pin of Christs intercession; let us search & trie, are we called? do we beleve on the Son? are we sanctified in some measure? are we kept from the evil, that sin may not have dominion over us? hath Christ put up these praies in our behalf, that now we seele (as it were) and experience the truth of Christs prevailings with his Father in our hearts and lives? O sure signs that Christs interces-

Rom. 8. 34.

intercession is ours, away, away all diffidence, doubting, wavering, fluctuating hopes; a soul thus grounded may with *Paul* cast the gantlet, and bid defiance to all the world, who shall lay any thing to the charge of Gods Elect? who is he that condemns? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, and who also maketh intercession for us.

SECT. 5.

Of believing in Jesus in that respect.

1 Cor. 2. 8.

Heb. 6. 4, 6.

Heb. 10. 26, 27

3. **L**ET us believe in Jesus, as carrying on this great work of our salvation in his intercession, wounded spirits are full of scruples, and thus they cry, my sins will never be forgiven; have not I sinned against God, and Christ, and the Spirit of Christ? had I not my hands imbrued in the blood of his Son? and have not I troden under foot the blood of God? and will that blood that I have shed, and trod on, intercede for my pardon? Had I but gone so far as the Jews did, who indeed killed and crucified Christ, I might have had some hopes, because they knew not what they did, and therefore Christ prayed Father forgive them for they know not what they do. But alas! I sinned, and I knew well enough what, and wherein I have sinned: had they known (saith the Apostle) they would not have crucified the Lord of glory; but alas I knew it, and I was fully convinced that the commission of every sin is, a crucifying of Christ, and yet against knowledge, and judgement, and light, and checks of my own conscience. I have crucified the Lord of glory, and is not the Apostle expresse? it is impossible for those who were once enlightened, and have tasted of the heavenly gift, — if they fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh and put him to an open shame, oh I fear my name is not in the roll of those for whom Christ intercedes, I have crucified him afresh, and will he intercede for such a dead dog as I am? I cannot believe Silence, unbelief! be not tyrannical to thy self, for Christ wil not; sin shal do thee no hurt, nor Sathan; no nor God himself, for Jesus Christ can work him to any thing, if he but open his wounds in heaven, he will so work his Father, that thy wounds on earth shall close up presently. O but I have sinned against light; and what then? I hope thou hast not sinned wilfully, maliciously, despihtfully against the light: the Apostle tells us, that if we sin wilfully, after we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation. These two Texts in Heb. 6. 4. and 10. 26. are parallel,

parallel, and give light to each other; and therefore unlesse thy sin be the unpardonable sin, unlesse wilfully, maliciously, and despightfully, thou hast crucified Christ, as some of the Jewes did, never passe a doome of final condemnation on thy soul: what is there no difference betwixt a sinne done wilfully, or purposely, of malice with delight; and against the feeling of thy own conscience; and a sinne done of meere ignorance, inconsideracy, infirmity, or through a strong temptation, though against light it self? I know there is a light given in by Gods Word, and some beam of the Holy Ghost, which yet never penetrated so farre as to transforme and regenerate the soul wholly to Gods Image; and in such a case a man may fall away even into an universal fall, a general Apostasie; but dost thou not hope better things of thy self than so? I suppose thou dost; O then beleve! O beleve thy part in Christs intercession! and for the directions of thy faith, that thou mayst know how, or in what manner to beleve, observe these particulars in their order. As —

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the Law.
4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.
5. Faith must go to Christ as put to death in the flesh, and as quickned by the Spirit.
6. Faith must go to Christ as quickned by the Spirit, and as going up into glory, as sitting down at Gods right hand, and as sending the Holy Ghost; of all these before.
7. Faith must go to Christ as interceding for his Saints; this act of Christ is for the application of all the former acts on Christs part; and our faith closing with it, is for the application of this, and all other the actings of Christ on our part. Now is our faith led up very high; if we can but reach this, we may say, our faith stands very lofty, when it may at once see earth and heaven; when it may see all that Christ hath acted for it here, and all that Christ doth act, and will act in heaven for it hereafter. It is not an ordinary, single, particular act of faith that will come up to this

K k k k k k

glorious

Goodwin,
Christ set
forth.

glorious mystery, no, no; it is a comprehensive, perfective act; it is such an act as puts the soul into a condition of glorious triumph, "who shall condemn? it is Christ that will save me to the uttermost, seeing he ever liveth to make intercession for me. *That same word* [to the uttermost] is "a good word, and well put in; it is a reaching word, and extends it selfe so farre, that thou canst not look beyond it: let thy soul be set the highest mountaine that ever any creature was yet set on, and there let thy soul take in, and view the most spacious prospect both of sinne, and misery, and difficulties of being saved, that ever yet any poor humbled soul did cast within it selfe, yea, joyne to these all the objections, and hindrances of thy salvation, that the heart of man can suppose or invent against it selfe; lift up thy eyes, and look to the utmost thou canst see, and Christ by his intercession is able to save thee beyond the horizon, and furthest compassse of thy thoughts, even to the utmost, and worst case the heart of man can possibly suppose; it is not thy having lain long in sinne, or long under terrours and despaires; it is not thy having sinned often under many enlightnings, that can hinder thee from being saved by Christ; Do but remember this same word [to the uttermost] and then put in what exception thou wilt, or canst. O the holy triumphs of that soul that can but act its faith on Christs intercession! why, this is the most perfect and consummate act of Christs Priestly office; this argues thy Christ to be a perfect Mediatour, and being a perfect Mediatour, no condition can be desperate; *And being made perfect,* (saith the Apostle) *he became the Author of eternal salvation unto all them that obey him;* now therefore lead up thy faith to this blessed object, and thou hast under consideration the whole of Christ, and the total of Christs actings in this world from first to last; in respect of mediation this is the Coronis, the up-shot, the period, the consummation, the perfection of all.

Heb 95.

8: Faith in going to Christ as interceding for us, it is principally and mainly to look to the purpose, end, intent, and designe of Christ in his intercession, now the ends of Christ as in reference unto us, are these. —

1. That we might have communion and fellowship with the Father and the Sonne. *I pray for these, that*

as

as thou Father art in me, and I in thee, they also may be one in us. John 17. 21.

2. That we might have the gift of the Holy Ghost; I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. Joh. 14. 16, 17

3. That we might have protection against all evil, I pray (saith Christ) that thou wouldst keep them from the evil; Some may object, are not the faithful subject to evils, corruptions, and temptations still? how then is that part of the intercession of Christ made good unto us? I answer, the intercession of Christ is presently available, onely it is conveyed in a manner suitable and convenient to our present condition, so as there may be left roome for another life; and therefore we must not conceive all presently done; it is with us as with Malefactors doomed to death, suppose the supreme power should grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written but word after word, and line after line; so the grant of our protection against all evil is made unto Christ at first, but in the execution thereof, there is line upon line, and precept upon precept, here a little, and there a little: we know Christ prayed for Peter, I have prayed for thee that thy faith faile not; yet Peters faith did shake and totter; the prayer was not, that there might be no failing at all, but that it might not utterly and totally faile; and in that respect Peter was protected.

4 That we might have free access to the Throne of grace; So the Apostle, seeing then we have a great high Priest that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession, and come boldly to the Throne of grace. And again, having therefore boldnesse to enter into the holiest by the blood of Jesus, and having an high Priest over the house of God, let us draw near with a true heart in a full assurance of faith. Heb. 4. 14, 16. Heb. 10. 23.

5. That we might have the inward interpellation of the Spirit, which is as it were the Eccho of Christs intercession in our hearts: the Spirit maketh intercession for us, with groanings which cannot be uttered. It is the same Spirits groanes in us, which more distinctly and fully in Christ prayeth for us. These things Rom. 8. 26.

Joh. 17. 13. *I speak in the world (saith our Saviour) that they might have my joy filled in themselves. q. d. I have made this prayer in the world, and left a record and patterne of it in the Church, that they feeling the same heavenly desires kindled in their own hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their soules the quality of that intercession which I make for them in the heaven of heavens; certainly there is a dependance of our prayer on Christs prayer: as it is with the Sunne, though the body of it abide in the heavens, yet the beames of it descend to us here on earth; so the intercession of Christ, though as tyed to his person, it is made in heaven, yet the groans, and desires of the touched heart, as the beams thereof, are here on earth.*

6. That we might have the sanctification of our services; of this the Levitical Priests were a type, *for they beare the iniquity of the holy things of the children of Israel, that they might be accepted; and he is the Angel of the Covenant, who bath a golden Censer to offer up the prayers of the Saints.* Some observe a three-fold evil in man, of every of which we are delivered by Christ; First, an evil of state or condition under the guilt of sinne; Secondly, an evil of nature under the corruption of sinne; Thirdly, an evil in all our services by the adherency of sinne, for that which toucheth an unclean thing, is made unclean thereby. Now Christ by his righteousness and merits justifieth our persons from the guilt of sinne; and Christ by his grace and Spirit doth in measure purifie our faculties from the corruption of sinne; and Christ by his incense and intercession doth cleanse our services from the adherency of sinne; so that in them the Lord smells a sweet savour; and both we and our services find acceptance with God.

7. That we might have the pardon of all sinne. It is by vertue of Christs intercession that a beleever sinning of infirmity hath a pardon of course, for Christ is his Advocate to plead his case; or if he sinne of presumption, and the Lord give repentance, he hath a pardon at the hands of God the Father by vertue of this intercession in a way of justice. And to this end rather is Christ called an Advocate, than a petitioner; *if any man sin, we have an Advocate with the Father.* The work of an Advocate differs from the work of a petitioner; an Advocate doth

not

not meereley petition, but he tells the Judge what is Law, and what ought to be done, and so doth Christ. *O my Father* (saith Christ) *this soul hath indeed sinned, but I have satisfied for his sinnes, I have payed for them to the full, now therefore in a way of equity, and justice, I do here call for this mans pardon.* If this were not so, our estate would be most miserable, considering that for every sinne committed by us after repentance, we deserve to be cast out of the love and favour of God our Father for ever and ever.

8. That we might have continuance in the state of grace, *I have prayed for thee that thy faith fail not.* Some that dissent from us Luke 22. 32 in the poynt of perseverance, object, that in our Saviours prayer for *Peter* there was somewhat singular; but we say that in this prayer there is nothing singular, which is not common to all the faithful, and unto such as are given unto Christ of the Father; they alledge that this priviledge was granted to *Peter* as an Apostle; but we say, that if it was granted to *Peter* as an Apostle, then it was common to *Peter* and *Judas*, in that both were Apostles. They alledge further, that Christ prayes not for the absolute perseverance of beleevers, but after a sort, and upon condition. But we say the prayer of Christ is certain, and not suspended: in this prayer his desire is not for *Peter* that would persevere, but his desire is for *Peter* that he should persevere; the object of the thing for which Christ prayes, is distinct from the thing it self prayed for.

9. That we might have the salvation of our soules in the day of Jesus; *Father I will that they also whom thou hast given me, be with me where I am, that they might behold my glory.* Why, this John 17. 24. is the main end in respect of us, our glory; and indeed herein is the main piece of our glory, *to behold his glory!* Oh to see the Lord Jesus Christ glorified, as he shall be glorified, must be a glorious thing; what is it to see his glory, but to behold the lustre of his Divinity through his humanity? in this respect our very eyes shall come to see God, as much as is possible for any creature to see him: we may be sure God shall appear through the humanity of Christ, as much as is possible for the Divinity to appear in a creature; and therefore men and Angels will be continually viewing of Christ. I know there is another glory of Christ which the Father will put upon him; *because he humbled*

Rev. 14. 4.

himself, therefore God will exalt him, and give him a name above every name; and we shall see him in this glory, O the ravishing sight of Saints! Christ is so lovely, that the Saints cannot leave, but they must, and will follow the Lambe wheresoever he goes: there shall be no moment to all eternity, wherein Christ shall be out of sight to so many thousand, thousands of Saints; now this is the glory of the Saints above; as a Queen that sees the Prince in his glory, she delights in it, because it is her glory; so the Church when she shall see Christ her Husband in his glory she shall rejoyce in it, because she lookes upon it as her own: is not this a blessed end of Christs intercession? why, hither tend all the rest; all the other ends end in this; and for this above all Christ intercedes to his Father, Father, I would have my Saints with me; O that all the daughters of Zion may behold King Solomon with the Crown wherewith thou hast crowned him in the day of his Espousals, and in the day of the gladnesse of his heart.

Cant. 3. 11.

Onely one question, and I have done; how should I set my faith on work to act on Christs intercession for these ends? I answer. —————

1. Faith must perswade it self that here is a vertue in Christs intercession. Certainly every passage and acting of Christ hath its efficacy; and therefore there is vertue in this; it is full of juyce, it hath a strong influence in it.

2. Faith must consider that it is the design of God, and the intendment of Christ, that this intercession should be for the good of those that are given to Christ. O there's enough in Christ, enough in Christs intercession to convey communion; the Spirit, protection, free access to the Throne of grace, a Spirit of prayer, pardon of finnes, continuance in grace, salvation of soules to the Saints and people of God through all the world; and this is the designe of God that Christs intercession should be as the fountain whence all these streames must run, and be conveyed unto us.

3. Faith must act dependantly upon the intercession of Christ for these very ends, this is the very nature of faith, it relies upon God in Christ, and upon all the actings of Christ, and upon all the promises of Christ: so then is there a desirable end in Christs intercession which we ayme at? O let us act our faith dependantly; let us rely, stay, or leane upon Christ to that same end
let:

let us roll our selves, or cast our selves, upon the very intercession of Jesus Christ. Saying, *O my Christ, there is enough in thee, and in this glorious intercession of thine, and therefore there will I stick, and abide for ever.*

4. Faith must ever and anon be trying; improving, wrestling with God, that vertue may go out of Christs intercession into our hearts. "I have heard Lord that there is an office erected in heaven, that Christ as Priest should be ever praying, and interceding for his people; O that I may feele the efficacy of Christs intercession! am I now in prayer? O that I could feele in this prayer the warmth, and heat, and spiritual fire, which usually falls down from Christs intercession into the hearts of his! Lord warme my Spirit in this duty; give me the kisses of thy mouth, O that I may now have communion with thee, thy Spirit upon me, thy protection over me! O that my pardon may be sealed, my grace confirmed, my soul saved in the day of Jesus! In this method, O my soul follow on; and who knowes but God may appear ere thou art aware? howsoever be thou in the use of the meanes, and leave the issue with God.

S E C T. 6.

Of loving Jesus in that respect.

6. **L**et us love *Jesus* as carrying on this great work of our salvation in his intercession. Now two things more especially will excite our love. 1. Christs love to us. 2. Our propriety in Christ. For the first, many acts of Christs love have appeared before, and every one is sufficient to draw our loves to him again As —

1. He had an eternal love to man; he feasted himself on the thoughts of love, delight, and free-grace to man from all eternity; since God was God (O boundlesse duration) the Lord Jesus in a manner was loving and longing for the dawning of the day of the Creation; he was (as it were) with childe of infinite love to man before he made the world. Some observe, that the

the first words which ever Christ wrote, were, *love to believers*: and these were written with glory, for it was before gold was, and they were written upon his bosome, for then other books were not.

Gen. 1. 26.

2. In the beginning of time he loved man above all creatures, for after he had made them all, he then speaks as he never did before, *let us make man in our image, after our likeness, and let him have dominion over the fish of the Sea, and over the fowle of the ayre, and over the castell, and over all the earth*; and though man at that very instant unmade himself by sin; Christs love yet was not broken off, but held forth in a promise till the day of performance, *the seed of the woman shall bruise the Serpents head, and in thy seed shall all the Nations of the earth be blessed.*

Tit. 3. 4.

3. In the fulnesse of time his love was manifested, the seed then blossomed, and the birth came out in an high expression of love; the man-child, the love of Christ was borne, and saw the light. *After that (saith the Apostle) the kindnesse and love of God our Saviour towards man appeared.* I shall not need sure to instance in succeeding passages; so far as we have gone we have clearly seen Christs life was a perfect mirror of his love; as there is no beame in the Sunne in which there is no light, so there was no act in the life of Christ, but to a spiritual eye it shines with the light of love. But above all, O the love of Christ in his death! ask a Malefactor if the Princes Sonne should go to his Father, and say; "Father, I confesse this wretch hath deserved
" to dye, but I see a willingnesse in thee that he should live; only
" I perceive it sticks with thy justice; why, for that, Father,
" here I am; and to satisfie thy justice I will dye my selfe, onely
" let this poor wretch live to the glory of thine, and my free
" grace. Ask (I say) the Malefactor what kind of love were this? Surely Christ dyed for our sinnes, and Christ rose againe for our justification, and he ascended, and sate down at Gods right hand; and sent down his holy Spirit, and all for us; there was not one passage in all these transactions, but held forth the breakings and breathings out of a strong fire of love.

4. At this time there is a coale of burning love in the breaſt of Christ: this fire was indeed from everlasting, but the flames are

as hot this day as ever; now it is that Christ loves, and lives; and wherefore lives? but onely to love us, and to intercede for us. Christ makes our salvation his constant calling; he is ever at his work, *yesterday, and to day, and for ever*: there is not one houre in the day, nor one day in a year, nor one year in an age, wherein Christ is not busie with his Father in this heavenly imployment of interceding for us. He loved us before he died for us, his love being the cause why he died for us; and he loves us still, in that now he intercedes for us: it is as much as to say, *Christ hath loved us, and hereupon not of his love*: love made him dy for us, and if it were to do again, he would dye over again; yea if our finnes had so required that for every elect person Christ must have dyed a several death, love, love would have put him willingly upon all these deaths; O the loves of Christ towards our poor souls! If I might but stay, and take some turnes in this large Field of love, how many thousands of particulars might I draw out of Scripture expressing Christs love to us in this respect? though he be in heaven, yet by vertue of his intercession he bears us in his hands; yea, he leads us by the hand, and armes too, *I taught Ephraim to go, taking them by their armes, but they knew not that I healed them*; he dandles us on his knees; he bears us on his wings; as *An Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone doth lead us*; he carries us on his shoulders, as the man found his sheep, and laid it on his shoulder, *rejoycing*. Nay, I must yet come nearer, for Christ by his intercession sets us nearer yet; *his left hand is under us, and his right hand doth embrace us*; he wears us in heaven as a bracelet about his armes, which made the Spouse cry out, *O set me as a seal upon thine arme*; he stamps and prints us on the palmes of his hands, *behold I have graven thee on the palmes of my hands*, as if our names were written in letters of blood upon Christs flesh; he sets us as a seal upon his heart, that is the expression of the Spouse too, *O set me as a seal upon thine heart*. Nay, so precious are the Saints to Jesus Christ, that they lodge in heaven in his bowels, and in his heart; for they dwell in Christ, *hereby we know that we dwell in him*; and they dwell in God, *for God is love, and he that dwelleth in love, dwelleth in God*. I know not what more to say;

Isa. 40. 11.
Hof. 11. 3.

Deut. 32. 11; 12

Luke 15. 5.

Cant. 2. 6.

Cant. 8. 6.

Isa. 49. 15.

Cant. 8. 6.

1 John 4. 13.

1 John 4. 16.

you know the manner of the high Priests, was to carry the names of the children of *Israel* into the holy of holies on their shoulders, and on their breasts: but was it ever heard that any high Priest, besides the great high Priest of our profession, should carry the names of thousands, and millions on his shoulders, and on his armes, and on his hands, and on his wings, and on his bosome, and on his heart, nay in his heart, and in his bowels, as a memorial before the Lord? O unmatchable love!

Methinks this love of Christ should now change my soul into a Globe or Masse of divine love towards Christ, *as it were by the Spirit of the Lord*. Methinks a sight of Christ in his presenting himself, and his sacrifice to his Father for me, should so enamour my soul as that I should delight in no other sight but this; then is a Christian sweetly exercised, when as the golden Ball of divine love is tossed to and again betwixt Christs bosome and his; and in this respect it is a wonder that before this I am not sickned, and overcome with love, and ready to cry out with the Spouse, *O stay me with Flagons, and comfort me with Apples, for I am sick of love. O I am wounded with the arrows of love, so as neither grave, nor death, nor hell, neither Angels, nor principalities, nor powers, nor things present, nor things to come can ever lick these wounds, or enshame, or bind them up. O my Christ, my Lord, my Jesus what should I do but yield over my self as a Spouse under the power of her husband? what should I do but lose my selfe in such a deep Ocean of loves, stronger than wine, hotter than coales of Juniper, which hath a most vehement flame?*

2. Another motive of our love to Christ, it is our propriety in Christ, *ye are not your own*, said the Apostle of us; and *he is not his own*, may we say of Christ; if any ask how may this be? I answer, that the soul in loving Christ is not her own, and in regard of loving, Christ is not his own; every one makes over it self to another; and propriety or interest to it self on both sides ceaseth; *my Beloved is mine, and I am his*, saith the Spouse; nor as if Christ should leave off to be his own, or to be a free God, when he becometh ours; no, no; but he so demeanes himself in respect of his loves, as if he were not his own; he putteth on such relations, and assumes such offices of engagement,

Cant. 2. 5.

2 Cor. 6. 19.

Cant. 2. 16.

ment, as if he were all for us, and nothing for himself; thus he is called a *Saviour, a Redeemer, a King, a Priest, a Prophet, a Friend, a Guide, an Head, an Husband, a Leader, Ransomer, Intercessour*; and what not of this nature?

O my soul come hither, and put thy little candle to this mighty flame; if thou hadst ten hearts, or as many hearts in one as there are elected men and Angels in heaven and earth, all these would be too little for Jesus Christ: onely go as farre as thou canst, and love him with that heart thou hast, yea love him with all thy heart, and all thy soul, and all thy might; and as Christ in loving thee is not his own, so let thy soul in loving Christ be not her own; Come, love thy Christ, and not thy self; possesse thy Christ, and not thy self; enjoy thy Christ, and not thy self; live in thy Christ, not in thy self; solace thy self in Jesus Christ, not in thy self; say with the Apostle; *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.* Certainly, if ever thou comest to love Christ truly, thou canst not but deny thy self, and all created lovers. This love will scue up thy soul, so high above the world, and above thy flesh, and above thy self, and above all other lovers, that nothing on this side Christ, whether in heaven or on earth, will come in competition with him. Suppose a man in the top of a Castle higher than the third region of the ayre, or neare the sphere of the Moon, should look down to the fairest and sweetest meadows, or to a garden rich with roses and flowers, of all sweet colours and delicious smells; certainly he should not see or feele any sweetnesse, pleasantnesse, colour, smell, because he is so farre above them; so the soul filled with the love of Christ is so high above all created lovers, that their lovelinesse cannot reach or ascend to the high and large capacity of a spiritual soul. O for a soul filled up with all the fulnesse of God! O for a soul stretched out to its widest capacity and circumference for the entertain ment of God! O my soul, that thou wert but able to comprehend with all the Saints what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge! Surely if Christ be mine, if his deame be mine, his resurrection mine, his ascension mine, his session mine, his intercession mine, how should I but love him with a singular love? farewell world, and worldly glory; if

Gal. 2. 20.

Ephes. 3. 18, 19

Cant. 4. 9.

Christ come in roome, it is time for you to vanish; I shall little care for a candle when the Sunne shines fair and bright upon my head: what? is my name written on the heart of Christ? doth he weare me as a Favour and Love-token about his armes and neck? is he at every turn presenting me and my duties to his heavenly Father? O thou hast ravished my heart my King, my Jesus, thou hast ravished my heart with one of thine eyes, and with one chaine of thy neck.

Suppose O my soul, thou hadst been with Christ when he washed his Disciples feet; and that he should have come, and have washed thy feet; would not thy heart have glowed with love to Jesus Christ? why, Christ is now in glory, and now he takes thy filthy soul, and dirty duties, and washes (as it were) the feet of all, that he may present them to his Father; thou canst not shed a teare but he washes it over again in his precious blood, and perfumes it with his glorious intercessions. Oh what cause hast thou to love Jesus Christ? Oh you that never loved Christ, come, love him now; and you that have loved Christ a little, O love him more; Above all, let me O my soul, charge upon thee this duty of love; O go away warmed with the love of Christ, and with a love to Christ.

SECT. 7.

Of joying in Jesus in that respect.

Let us joy in Jesus, as carrying on this work of our salvation in his intercession. Surely this is glad-tydings of great joy when wicked Haman, procured letters from King Ahasuerus for the destruction of all Jewes; then Esther the Queen makes request to the King, that her people might be saved, and Hamans letters revoked; and the King said to her, what wilt thou Queen Esther? and what is thy request? and it shall be given thee? O the joy of Jewes at this happy tydings! then the King of Shushan rejoiced, and was glad when the Jewes had light, and gladness, and joy, and honour in every province, and

Esther 5. 3.

— 8. 15, 16.

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in every City, whither soever the Kings commandment, and his decree came, the Jewes had joy, and gladnesse, a feast, and a good day. Is not this our very case? was there not a Law against us, an hand-writing of Ordinances, a sentence of a double death, of body and soul? had not Satan, as wicked *Haman* accused us, and sought by all means our condemnation? but yet behold, not onely an earthly *Ester*, but *Jesus* the Sonne of God was willing for our sakes to come down from heaven; and he it was that took away the hand-writing of ordinances, and cancelled it upon the Crosse, that ascended into heaven, and there makes requests for us, and he it is in whom his Father is well pleased; never comes he to his Father, but he obtaines the grace of the golden Scepter; no sooner he cryes, *I will that these poor soules may be eternally saved*; but his Father answers, *Amen*; Be it so: be it, O my Sonne even as thou pleasest. O that we could joy at this! O that we could imitate the Jewes! O that light, and gladnesse, and joy, and honour would possesse our soules! if at *Christs* birth was such, and so much joy because a Saviour was proclaimed? is not our joy to be heightened, when salvation is effected? if the first act of *Christs* mediation was so joyous, shall not the last act of his mediation be much more joyous? — But I hear many objections, which keep back joy, they are as barres and hindrances at the doores of many heavy hearts, that joy cannot enter in, I shall instance in some.

(O I am much opposed here in this world (sayes one) men are as wolves, and divels; *dogges have compassed me*; the assembly of the wicked have enclosed me; they have no bowels; they persecute, reproach, revile, so that I am killed all the day long. — And what then? what matters oppositions of men, so long as *Christ* doth intercede for thee in heaven? O remember *Christs* bowels; it may be he suffers men to be mercilesse on earth, that thou mayst look up, and behold how merciful he is who sits above; and tell me, hast thou no experience of this truth? doth not relief strangely come in now and then? why, write upon the forehead of such favours, *I have a merciful, and compassionate Mediatour in heaven.*

(O I am much tempted (sayes another) that I cannot pray; had I now the key of prayer, I could then unlock the cabinet

Many objections
of a good Christian
on Answered
Soules Answered
Many objections

where all Gods treasures lye, and take out what I pleased ; but alas my prayers are dull, and weak, and dry, and without spirit and life, I cannot pray. — If so, be humbled for it ; and yet know this, that when thou canst not pray, Christ then prayes for thee, and he prayes that thou mayst pray : and tell me, hast thou no experience of this truth ? hath not sometimes thy spirit been enlarged in prayer ? hast thou not sometimes felt thy heart warmed, or savingly affected ? hast thou not sometimes in prayer been lifted up above thy selfe, and above the world ? conclude then, “ my Intercessour above hath sent me this gift “ and Spirit ; it is not I, but Christs intercession that by an admirable and secret operation hath given me the Spirit to help “ my infirmity ; these are the intercessions of the Spirit of “ Christ, and they are the very Echo of the intercessions of “ Christ in his own person.

O but I labour under such, and such corruptions (sayes another) and the Devil is busie ; exceeding busie, and he exceedingly prevailes ; how am I overcome with these corruptions, and with these and these finnes ? It may be so, and yet do not altogether despond ; for Jesus Christ is at Gods right hand, and there he sits till all his enemies be made his foot-stool ; and what ? are not thy finnes his enemies ? O be of good comfort, for Christ will prevaile ; it is one piece of his prayer that he puts up for thee, *to keep thee from evil* ; and surely he will either keep thee from it, or keep thee in it, that in the issue thou shalt have the victory. *Those that thou gavest me I have kept* (saith Christ) *and none of them is lost* ; if he undertake for thee, thou art safe and sure ; *his Covenant is everlasting, even the sure mercies of David* : and therefore if yet thou dost not, certainly thou shalt feel the vertue of Christs intercession ; sinne must be subdued, hell-gates shall not prevaile against thee, he will not quench thy sparks untill he bring forth judgment unto victory.

Oh but I am in a suffering condition (sayes another) and there is none that regards, or takes pity on me ; all my friends have dealt treacherously with me, among all my lovers there is none to comfort me : they have heard, that I sigh, and there is none to refresh me ; I stand for Christ, but there is none stands by me ; I own him, but there is none owns me. Bleeding Christian, bear up ! is not Christs intercession a sufficient answer

Joh. 17. 15.

Ver. 12.

Iia. 55. 3.

Iver to this case? alas thou wouldst be pitied for all thy weak-
 nesses; why, know that compassion is natural to Jesus Christ;
 he is a merciful high Priest, and can be no other to thee; God
 ordained him to officiate in such a Tabernacle as wherein thou
 dwellest, he was in all things like unto thee, sin onely excepted;
 it may be thou art in want, and so was Christ, he had no house;
 thou art persecuted, and so was Christ; sinne loades thee, and
 so it did Christ. A Christians condition needes compassion,
 and Christ knowes how much, and it is his work continually to
 lay it open above; "O my Father, thus, and thus it is with
 "the Militant Church, not a Member in it, but he is under
 "sinne and affliction; see here the teares, hearken to the sighs,
 "and groanes, and chatterings, and mournings of my Doves
 "below; I present here their persons and performances; and
 "oh that they may finde acceptance through my merits!
 Some speak of heavens Musick, some tell us of Saints and An-
 gels singing and warbling in lively notes the praises of Christ in
 heaven; and if any such thing be, certainly, it is eare-tickling,
 heart-ravishing musick; O the melody! O the joy of Saints to
 hear such heavenly ayres with heavenly eares! but be it as it will
 be, of this I am confident, that heaven it self yields no such
 musick as is the intercession of Jesus Christ; this (if any thing
 in heaven do it) makes melody in the eares of God, and of
 all celestial Spirits, Saints or Angels; And (O my soul) sup-
 pose thy self within the compasse, if now thou couldst but hear
 what thy Jesus is saying in thy behalfe; "Is not this a brand
 "newly pluckt out of the fire? was not this poor soul but the
 "other day in a state of nature, defiled with sinne, within a
 "step of hell? and did not I send my Spirit to recall him?
 "was not this precious blood shed for the redemption of him?
 "and what though sinne stick and cleave to him to this day,
 "yet have I not given the charge to take away his filthy gar-
 "ments from him, and to cloath him with changes of ray-
 "ment, even with the shining robes of mine own righteous-
 "nesse? O my Father, let this soul live in thy sight! O cast
 "him not away for whom I have suffered, and done all this;
 "I cannot rest satisfied without his society, I am not right till
 "he is with me in glory; he is my darling, my purchase, my
 "portion, my delight, and therefore let him be saved. Is
 not

not this enough to cause thy very heart leap in thy bosome? *Bonaventure* fondly reports, that *Frances* hearing an Angel a little while playing on an Harp, he was so moved with extraordinary delight, that he thought himselfe in another world. O but suppose thou shouldst hear the voyce of *Jesus* thy Intercessour thus pleading for thee, wouldst thou not be cast into an extasy? would not this fill thee with joyes unspeakable, and full of glory? — Come, realize this meditation! certainly if thou art *Christ*, he is thus, or in some other manner interceding for thee; as sure as *Christ* is in heaven, he is pleading with his Father in heaven on thy behalfe: O the joyes, the joyes, the joyes that I should now feel! — Tell me, is it not a comfort, for a poor beggar to be releev'd at a rich mans door? we are all beggars in regard of heaven, and *Jesus Christ* doth not onely come forth and serve us; but he takes us poor beggars by the hand, and leads us in to his heavenly Father: Oh what comfort is here!

SECT. 8.

Of praying to, and praising of Jesus in that respect.

8. **L**et us pray, and praise our *Jesus* in this respect.

1. Let us pray or sue out our interest in this intercession: it is a question amongst the Schooles, whether we may conveniently pray to *Jesus*, to pray to his Father in our behalfe? And thus farre is granted, that we may pray to *Christ* to make us partakers of his intercessions, and to mingle our prayers with his prayers, that they may finde acceptance with God his Father. But that we may use such a forme, as *bra pro nobis, O Christ pray for us*, it is looked upon as inconvenient in this respect. 1. Because we have no such custome, neither the Churches of God. 2. Because it savours too much of the error of *Arrius*, *Nestorius*, and indeed of the Romanists themselves. 3. Because our prayers are most what directed to *Christ* in his person or divine subsistence, whose part is rather to give, than to ask; or if they are directed to *Christ* as Mediatour, and not simply

simply as the only begotten Sonne of God, then I see no incongruity (though in the former respect some inconvenience) but that we may pray to Christ to intercede for us; for so he is God and man; and he is considered according to both natures; only the difference of both natures is still to be kept and maintained; intercession is the office of the whole person of Christ, and of the two natures of Christ. But he performs this office one way according to his divine nature, and another way according to his humane nature. I list not to quarrel about nicities; it is thus agreed on all hands, and that is enough to our purpose, that we may call on Jesus, or on God the Father in and through Jesus, that Christs intercessions may be ours, and that he would make it out to us in a way of assurance every day more and more.

2. Let us praise; let us blesse God, and blesse Christ for every transaction in heaven for us. It is a wonder to observe what songs of praise were chanted to Christ in heaven for that one transaction of opening the book; and loosing the seven seals thereof: first, the four beasts, and then the four and twenty Elders fell down before the Lambe, having every one of them harpes, and golden vials full of odours, which are the prayers of the Saints, and they sung a new song; saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slaine, and hast redeemed us to God by thy blood.— And then the Angels round about the throne, whose number was ten thousand times ten thousand, and thousands of thousands, came on, saying, worthy is the Lambe that was slaine to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.— And then every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, came on, saying, blessing, and honour, and glory, and power be unto him, that sitteth upon the throne, and unto the Lambe for ever & ever; and the four beasts and four and twenty Elders fell down and worshipped him that liveth for ever and ever. I cannot tell what other transactions may be in heaven; we have but hints of them here, nor shall we fully or particularly know them till we come to heaven; but for this one transaction of Christs intercession, we cannot imagine lesse praise to be given to Christ than for any other; O then let us do this dutie on earth, as it is done in heaven! what is Christ praying for us? O let us be on

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the exercise of praising him ; is Christ interceding for us ? let us give him the glory of his intercession ; heaven is full of his praises, O why should not earth ring with the sound thereof ? *praise the Lord, O my soul, and all that is within me, praise his holy Name.*

SECT. 9.

Of conforming to Jesus in that respect.

9. **L**et us conforme to Jesus in respect of his intercession. I cannot think but in every action of Christ there is something imitable of us. And as to the present work, I shall instance only in these few particulars. As —

1. Christ appeares in heaven for us ; let us appeare on earth for him. Is there not equity, as well as conformity in this duty ? O my soul, consider what thy Christ is doing, consider wherein the intercession of Jesus Christ consists ! is not this the first part of it ? why, he appeares in heaven before Saints, and Angels, and before God his Father in thy behalfe ; and art thou afraid to appeare before wormes, mortals, dust, and ashes in his cause or for his truth ? shall Jesus Christ own thee in heaven ? and wilt thou not own Jesus Christ here in this world ? shall Jesus Christ as thy great high Priest, take thy very name and carry it upon his brest into the presence of God ? and wilt not thou take the name of Christ, and hold it forth in profession and practise to all men ? Oh what a mighty engagement is here to stand to Christ, and to appeare for Christ, and to own his cause in these backsliding times ; in that Christ, who sits at the right hand of God, is willing and ready to appeare in person for us, both as a Mediatour, and Spoufor, and Solicitour, and Advocate, and Leiger-Embassadour ?

2. Christ spends all his time for us and our salvation, let us spend all our time for him, and in his service ; the Apostle tells us, that *he ever lives to make intercession for us* ; it is not for a day, or a month, or a yeare, but he lives for ever upon this account ; for ever (*i.*) during all the time from his ascension untill the

the end of the world; he is still interceding; he spends of all that time for us, and shall we think it too much time to spend a few dayes that we have here to live upon the earth for him? one thinks this the greatest argument in the world to make us to walke closely with God in Christ; *he spends of his eternity for us, and shall not we spend of our whole time for him?* surely people do not think what Christ is a doing in heaven for them; if you who are Saints would but seriously consider, that Christ this Sabbath, this day of rest is at his work, that without any wearinesse or intermission from morning till evening, and from evening till morning he is ever, ever, interceding; how would this engage you in his service? Ah Christians! if you should continue praying, praising, reading, hearing all this day without any intermission or breaking off. Oh what wearinesse! Oh how would you say, *when will the day be done? when will the Sabbath be at an end?* well, but Christ is not weary of serving you; this Sabbath, and the last Sabbath, and the other Sabbath, and every Sabbath, when you had done your duties, he took your persons, and duties, and presented all unto his Father; he prayed over your prayers, and continued praying, and saying, *Lord accept of a short, poore, leane, imperfect service done on earth for my sake, and for these merits sake, which I am continually presenting to thee here in heaven.* Oh why do we not come up to this conformity? Oh why are we so unconformable to the actings of Christ? he is preparing mansions for us in heaven, and are we digging in this world? he is making mention of our names to God, and are we sinning against him and God? his blood cries, *O that these souls may be saved;* and shall our sins cry, *it is just that these souls should be damned?* O minde the exemplar! Christ spends all his time for you, do you spend all your time for him: we cannot but judge this to be most equal, that *they who live should not hence forth live unto themselves, but unto him who ever lives to make intercession for them.*

3. He prays for us and for all beleevers to his Father; let us pray for our selves, and for all our brethren, and for all sorts of men, though they be our enemyes, for we were no better to Jesus Christ: *learne of me* (saith Christ) and so far as he is imitable let us follow him; doth Christ pray? let us pray; doth he pray for us and others? let us pray for our selves, and then let us

1 Tim. 2.1.

Isa. 37. 4.

Rom 15. 30.

Isa. 62. 7.

1 Thel. 5. 25.

pray one for another, *I exhort therefore (saith the Apostle) that first of all supplications; prayers, intercessions, and giving of thanks be made for all men. And come, lift up thy prayer for the remnant that is left, said the King to Isaiah; and wrestle together in prayer for me, said Paul; and give the Lord no rest till he make Jerusalem a praise in the earth, said the Prophet: Christ intercedes, and there is no question but we should intercede for the living Saints. Brethren pray for us, said the Apostle; whosoever thou art that readest, I beseech thee remember me in thy prayers, it may be thou art nearer God; and more in favour with God than such a poore sinner as I am; as Mordicai set Esther on work to intercede for him with the King; and for his people; so 'tis our duty to crave the prayers of such who are upon better termes (possibly) with the Lord; than we ourselves are at the present; only I could wish thy prayers at such a time, when thy heart is got nearest to God; by special stirrings of faith and love; I suppose thou canst not have a spirit; and power of prayer, but sometimes or other thou art (as it were) in the lap of Christ, upon the Spouses knee, in the beloveds bosome; O then make a request for an unworthy one; O then if ever, intercede for me, because then I read Christ's own intercession in thy intercession; what is thy prayer then but as the echo of Christ's prayer, the Amen to Christ's intercessions, which he makes in heaven? Christians! 'tis our duty to put one another upon praying one for another, Christ intercedes for us, and so should we intercede for his, called, or uncalled, if so they belong to the election of grace.*

4. Christ takes our prayers, and mingles them with his own prayers, intercessions, incense, and so presents all as one work mingled together unto God the Father; O let this be our care to put up all our prayers to God in the Name of Christ, and to stay our selves upon the intercessions of Christ; when all is done, let us beg the acceptance of our prayers, not for our sakes, nor for our prayers sake; but for his sake, who perfumes our prayers, by interweaving them with his prayers. Many a poore soul is many a time afraid to pray to God for want of the due consideration of this conformitie; such a one goes to prayer, and he looks upon it as it lyes upon his own heart, or as it comes from him selfe, and then he cries, *oh what a poore, weak, sinful, imperfect, impenitent prayer is this?* well, but if this weak prayer of thine

rhine be once mingled with the glorious and heavenly prayer of Jesus Christ, the weaknesse will soon vanish, and thy prayer will finde acceptance with God the Father; it is with your prayers and duties as it is with your fire; your kitchen fire is troubled with abundance of smoake, but if ever it could ascend into the element of fire above, it would smoake no more, so your prayer while it lyes upon your own hearth, there's a great deale of smoake in it, but if ever it get up into the hands of Jesus Christ, there it is in its own element, and so it is freed from all its smoke, and so the weaknesse of it is done away. O conforme to Christ in this poynt; he will not present thy prayers to God, but he will first mingle it with his own prayers; no more shouldst thou present a prayer to God but in Christs Name, considering that all thy prayers finde acceptance in, for, and through the intercession of Jesus Christ. If it were not for this, I professe I knew not how to answer the cavils of our dissolute adversaries, who throw down prayers, as of no use at all; for thus they object.

Thou canst not pray (say they) by thy own confession without some defect, imperfection, sin: and if so, there is need of a new prayer, to beg pardon for the defects of that prayer; and then another prayer to heale the flaws of that prayer; and then another to do as much for that; and so in *infinitum*; by this means there would be an infinite progression without any stop at any prayer at all.

Object.

I answer, This objection were valid if there were no intercession of Christ to stay our selves and our prayers on: but as we grant requests many times for some friends sake, rather than for the parties sake; so God doth alway grant requests for Christs sake, never for our own sakes; thou objectest there are many defects in our prayers as made by us; but I answer, there is no defects in the merits and intercession of Jesus Christ, for whose sake alone they are granted of God; and therefore our prayers being made in Christs Name, they may stay their heads in Christs bosome; in this respect we need not still to run our selves in a cicle, this being the last resolution, *Christs merits, and Christs intercession.* Christ offers up our persons and wooden prayers in his golden censer to his Father; Christs intercession therefore is that which doth the deed. Now to say our prayers are of no use,

Ans.

use, it is all one as to say his intercession is of no use; not that we are so good, that he cannot take exception against us, and our prayers; but because Christ is so good, and his intercession for us is so good, that he neither can, nor will take exception against him, or his intercession for us; and in this case Christ and Christians make one person (as it were) in law; his intercession for us, and our intercessions for our selves, are but one intercession: and indeed he so mingles them that they seem but one, for the *smoake of the incense, and the prayers of the Saints ascend up together before God out of the Angels hand,* Rev. 8. 4.

Rev. 8. 4.

5. Christ pleads the cause of his people, and answers all the accusations of Satan against them; Oh let us plead for them for whom Christ pleades, and answer the accusations of Satan, or his instruments against their persons; or their ways. We have a strange generation of men abroad, whose very Religion consists in rayling, reviling, reproaching the servants of the living God; not the best men, nor the best Ministers under heaven escape them; *are they not all,* say they,

* I lately received a paper wherein the Quakers gave the Ministers of Christ these following names. Conjurers, Thieves, Robbers, Antichrists, Witches, Blind guides, Devils, Lyars, Baals Priests, Sir-Symonds, Dissemblers, Upholders of the seven-headed, and ten-horned beasts, a Viperous, and Serpentine generation, bloody Herodians, Blasphemers, Scarlet-coloured beasts, Babels merchants, Busic bodies, ribbed walls, Painted Sepulchers, Ravning Wolves, Persecutors, Tyrants, greedy dogs, Pharisees.

** Wolves, Dogs, Hirelings, Priests of Baal, Covetous, Carnal, Damned; and what not? are they not all say they (as the Devil said of Josbua) cloathed with filthy garments? defiled totally, utterly defiled with the pollutions of Babylon? Christians! when you heare this language, learne you to conforme to Christ; go you first to God with the Lords own plea, now the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem rebuke thee: Zach. 3. 2. And then go on in vindication of their persons and their cause; are they not precious, gracious, holy, able, shining, and burning lights? it may be some of their persons have been faulty; but say of such,*

is not this a brand newly plucked out of the fire? failings, and humane frailties have been in the best, yea in most of the Prophets and Apostles, but shall we therefore condemne to hell the generation of Gods deare children? or howsoever it may be with their persons, yet is not their cause and office of Christs

own

own institution? in this respect *he that despiseth you, despiseth me, saith Christ, and he that despiseth me, despiseth him that sent me.* Luk. 10. 16. Are not the Ministers of Christ as *stars in the right hand of Christ?* they that would do them any deadly harme, must pluck them thence. Christians! conforme you to Christ in this poynt; you see how Satan stands at the right hand of our *Joshua's* to resist them, now then plead you their cause, and answer the adversaries accusations.

6. Christ by his intercession *saves us to the uttermost*; O let us Heb 7. 25. serve him to the uttermost; surely all we can do is too little to answer so great a love as this. Oh Christians! why should it be esteemed a needlesse thing to be most rigorously conscionable, and exactly circumspect? Christ payed our debt to the uttermost farthing, drunk every drop of our bitter cup, and now presents all unto his Father by way of intercession, and saves us, *εις παντες*, thoroughly, to the uttermost; why should not we labour to performe his service, and to fulfill every one of his commandements, thoroughly and to the uttermost also? certainly there is a duty which concernes us Christians, as to be *hot in religion*, Rev. 3. 16. to be *zealous of good works*, Tit. 2. 14. to *walk circumspectly*, or *precisely*, as the Word carries it, Eph. 5. 15. to be *servent in spirit*, Rom. 12. 11. to *strive to enter in at the strait gate*, Luk. 13. 24. to *contend for the faith*, Jud. 3. with an holy kinde of *violence to lay hold upon the Kingdome of heaven*, Mat. 11. 12. Oh what ever men should be afraid of taking Gods part too much, or fighting too valiantly under the colours of Christ; of being too bulie about the salvation of their own souls, of being singular (as they call it) in the duties of Religion; I observe men are content to be singular in any thing, save in the service of God; you desire and labour to be singularly rich, and singularly wise, and singularly valourous, and singularly proud; but you can by no meanes endure singularity or eminency in zeale, and the Lords service; in matters of Religion you are resolved to do as the most do, though in so doing you damn your own souls, Mat. 7. 13. O come and learn this lesson of Christ, he saves us to the uttermost, and let us serve him to the uttermost, with all our hearts, and with all our souls, and with all our might.

Thus

Thus far we have looked on Jesus in his intercession, our next work is our last work, which is to *look on Jesus* as carrying on the great work of our salvation for us in his coming againe, the very end of time to all eternity; he hath no more now to do, but to judge the Saints, and to leade them into glory, and to deliver up his Kingdome to his Father, and so to live with his redeemed ones for ever, and ever, and ever.



LOOK-



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JESUS

In his second Coming.

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R E V E R E N D,

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Master of the *SAVOY*.

Worthy S I R,



Cannot but expresse my thankfulnesse to you for your many labours of love. Many yeares have I exercised my ministry in *Preston*, and many a time in those many yeares have I been solicited to remove to *Garstange*. It is now above fourteen yeares since *Garstange* people first petitioned those in authority that I might be their Minister, and after they had obtained a grant, and I had thought to be theirs, another unexpectedly stepped in. Now of late the place being legally voyd by the death of the sequestred incumbent, many of the people have renewed their former petitions, and many endeavours have been against them. At last by a strange and admirable providence I received (together with an instrument) a letter from your selfe, containing these very words; *Reverend, and beloved Sir, The providence of God hath wonderfully appeared in calling you to Garstange; you did never ask it, nor any other for you, neither did the Savoy know that it*

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112,25

was voyd, untill by providence I came in to the Commissioners for approbation upon some other occasion, just in that nick of time when one — was disapproved: The mention of Garstange in that vote did give me an hint of the whole business, and immediately the remembrance of you, as the most fit person for that people, was set home upon my heart; And accordingly you are presented by the Savoy. — Your call is very manifest, and more than ordinary, and therefore I do earnestly intreate you, to gird up your loynes speedily to the work. My prayers (such as they are) shall follow you in it, because I hope God hath much people in that place. I make bold to repeate thus much of your letter, because of the many clouds that have been raised to blind the peoples eyes, as if I had not a direct, or righteous call. Indeed another pretended to a title, but to that you writ, that ~~from him you received a letter, wherein he promised to con-~~
~~cure, and acquiesce in whomsoever you should appoynt for~~
Garstange. Yet so tender I was in going thither, and ~~the~~ rather because of those clouds unworthily raised, that sometimes I demurred, sometimes I denyed to go, sometimes I writ to you back againe, humbly desiring that you would please to provide some other, godly and able Minister, for that place; and at last after hundreds of passages both at ~~Peebles~~ and Garstange, I resolved to obey that call, which I verily beleieve I have from God to go to Garstange. I have no more now to say, but only to tell you that in so great a Parish (consisting of fourteen or fifteen hamlets; and containing many thousands of people in it) I shall willingly undertake to do what I can, but not to do all that a Postour ordinarily ought to do, for it is beyond me. If the adverse party (for there are multitudes of Papists with us) think there is work enough for foure or five Priests, who have their constant residence in that Parish, what work may you imagine
for

for one Gospel-Minister, especially having no assistant at all, nor knowing for the present, notwithstanding his desires and endeavours that way, how he shall be able to procure one? Sir, my work is finished at *Preston*, and another work is since begun at *Garsington*. If I can but honour Christ any where, though for my part I lye in the dust, or in the dark, or under a cloude, I have enough. The day is a coming, when account must be given of all things; and if we are but now in the work, we shall be sure then, if never before, to have our reward. Lord minde us of that day, and of the account; that both Ministers and people must give at that day to the supream Judge of heaven and earth. We of the ministry *match for the peoples souls, as they that must give account, Oh that we may do it with joy, and not with grief.* It is the hearty prayer of

SIR,

Your engaged friend and
servant to his power,

I. A.

Matth. 24. 30, 31.

Then shall appeare the signe of the Son of man in heaven, and then shall all the tribes of the earth mourne, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect, from one end of heaven to the other.

Matth. 25. 34, 35.

Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world, for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, &c.

Matth. 19. 28.

When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.

1 Cor. 15. 24, 28.

Then cometh the end, when he shall have delivered up the Kingdome to God, even the Father. — And when all things shall be subdued unto him, then shall the Son also himselfe be subiect unto him, that put all things under him, that God may be all in all.

Heb. 12. 2. 2 Cor. 3. 18. Phil. 3. 20. Tit. 2. 13. Rev. 20. 12. — 21. 1

Looking unto Jesus, the beginner, and finisher of our faith. — We all wish open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory. — For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ. — We look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. — And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. — And I saw a new heaven, and a new earth, for the first heaven, and the first earth were passed away, and there was no more sea.

LOOK.



LOOKING UNTO JESUS

In his second Coming.

Book V.

CHAP. I. Sect. 1.

Job. 19. 25, 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for my selfe, and mine eyes shall behold, and not another.

Of Christs preparing for judgement.



And is not yet all done? O the unwearied patience, love, mercy, free grace of Christ in carrying on this mighty work! he begun it before the beginning of the world; since then he hath been labouring in it about six thousand years; and now the time of restoring being come, he will perfect what he hath begun, and bring on the other end of the golden chaine; moreover whom he did predestinate, them he also called;

Rom.8.30.

called; and whom he called, them he also justified; and whom he justified, them he also glorified. In this piece also as in the former we shall first lay down the object, and then give directions how to look upon it.

The object is *Jesus*, carrying on the great work of our salvation in his coming againe to earth, and taking up with him all his Saints into heaven. In this work I shall set before you these particulars:

1. Christs preparing for judgement.
2. Christs coming to judgement.
3. Christs summons of the Elect to come under judgement.
4. Christ and the Saints meeting at the judgement day.
5. Christs sentencing or judging the Saints for eternal glory.
6. Christ and the Saints judging the rest of the world.
7. Christ and his Saints going up into heaven; when shall be the end of this world.
8. Christ surrendering and delivering up the Kingdome to God even the Father.
9. Christs subjection to the Father, that God may be all in all.
10. Christ (notwithstanding this) being all in all to his blessed, saved, redeemed Saints to all eternity.

1. For his preparing for judgement. When once the number of all his Elect shall be completed, and the work of his intercession shall be at an end, then immediately will follow these particulars. As.

Rev.16.17.

1. A great voice comes out of the Temple of heaven, saying, it is done. It comes out of the Temple of heaven, that we may understand it to be the voice of Christ. And if this speech be directed unto God, it is as if Christ had bespoken his Father thus. And now O my Father I have done, that office of the Priesthood which by agreement we covenanted in an oath: here I have sate at thy right hand interceding for my Saints ever since my ascension; and of all that thou hast given me by thine eternal election I have not left a Saint; in their severall ages I produced them and gave them a being; and in their times I remembered them and preserved their conditions and necessities before thee; and now I have not a Saint more;

Joh.17.12.

more; in the book of life there is not another name written to be borne on earth; and to what purpose should I now continue the world? the Saints are they for whom I made the world, the Saints are they that hold forth the light of my glory in the world, the Saints are they for whom my eternal counsels before the world did work, the Saints are they for whom I was content to shed my precious blood when I was in that world below; and now their number is compleated, I am resolved to unpin the fabrick of the world; and take it down; it stands but for their sakes, and therefore now let the seventh Angel blow his trumpet, that the mystery of God may be finished. I sweare by him that lives for ever that time shall be no longer.

Rev. 10. 7.
Ver. 6.

2. No sooner this said, but the seventh Angel sounds. This seventh Angel (saith Pareus) is the Archangel that proclaimeth Christs coming, with a great and mighty shout; for the Lord himselfe shall descend from heaue[n] with a shout, with the voice of the Archangel, and with the trump of God. The Lord shall descend with a shout; but before he descend, and I beleeeve upon the very discovery of his coming down, there will be a shout in heauen; for so it follows, *And the seventh Angel sounded; and there were great voyces in heauen, if we may beleeeve Commentaries, these are the voyces of blessed souls, and blessed Angels in heauen; no sooner Christ bids the Angel sound* [q. d. summon those blessed souls that were slaine for the Word of God, and therefore cryed, *how long Lord, holy and true? summon those blessed souls that have cryed so long, come Lord Jesus come quickly; summon all souls, and summon all Angels, and bid them waite on me, now I resolve to go down, and to judge the world:)* no sooner I say. Christ bids the Angel sound; but presently at the joy of this command all the voyces in heauen give up a shout; why, this is the long lookt for-day, the day of perfecting the number of the Saints; the day of joyning the souls and bodyes of the Saints together; the day of conuening all the families both of Saints and Angels under one roofo; the day of bringing up the Bride unto the Lambe, and of compleating the marriage in its highest solemnity: and therefore no wonder if at this news great voyces and cryes (such as are used by Mariners, or gatherers of the vintage) were made in heauen. Oh what an addition of joy is this to heavens joy it selfe! the

Rev. 11. 15.

1 Thel. 4. 16.

Pareus in loc.

Rev. 6. 10.
Rev. 22. 20.

Oooooo

spirits

Rev. 11. 15.

spirits of the just, and the blessed Angels that have lived together in heavens blisse, had never such an adventitious joy as this before; now they shout and sing a new & blessed song, *the Kingdomes of this world, are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever.* We may call this heavens triumph for the finishing of Gods mystery. Now it is that Christ will vindicate his Kingdome, and overthrow the power of his enemies; they had long set themselves against the Lord, and against his anoynted; the Kings of the earth, and the Rulers confederated, they ruled all, and as much as in them lay, excluded Christ; but now the Kingdomes of the world will returne to Christ, and he alone shall rule; and thence the winged queristers of heaven chant forth this antheme, *the Kingdomes of the world are become the Kingdomes of Christ.*

Rev. 11. 16.

17. 18.

3. After this shout, *the foure and twenty Elders which sit before God on their seates, fall upon their faces, and worship God, saying, we give thee thanks O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned; and the nations were angry, &c.* By these foure and twenty Elders we understand all Gods Saints of the Old and New Testament, comprehended under the twelve Patriarches, and twelve Apostles; others would have them to be only those Saints of the Old Testament, and therefore called *Elders*; who soever they are, we finde they are so glad at this newes, that Christ will now judge the world, that presently they rise off their seates, and fall on their faces; and first they praise, and then they pray: 1. They praise God for taking to himselfe his own power; Christ connived (as it were) till now at the power of his enemyes; Antichrist, and not Christ seemed to rule, and to sit in the Temple of God; but now Christ is resolved to rule himselfe, and to make all his enemyes his footstool: and therefore now *we give thee thanks, O Lord God Almighty.* 2. They pray Christ to go on to judgement. 1. Because *the nations were angry,* & d. they have been angry long enough, they have set themselves against Christ and against his Church; and therefore now it is time to bridle their wrath, and to break them with a rod of iron, *O let thy wrath come.* 2. Because the time of judgement is now accomplished which God had decreed in his eternal counsell, and which the Father had put in his own power; *this*

Rev. 11. 18.

time

time was not for mortals to know, but now 'twas revealed to these celestial spirits by Christ, and therefore they beg, go on Lord Jesus; reward now thy servants, Prophets, Saints; and destroy them which destroyed the earth.

Mortalibus ignotum; celestibus vero nunc revelatum & in loc. Psal. 110. 1.

4. God the Father is well pleased with Christs purpose of judging the world. The Lord said unto my Lord sit thou at my right hand, untill I make thine enemies thy footstool, I know these words were spoke to Christ at his ascension into heaven; yet that hinders not but that now God speaks them againe to Christ; for as yet (saith the Apostle) we see not all things put under him; and Gods purpose was that Christ should rule, untill he had put all things in subjection under his feet. Nay, why not these words spoken now rather than before? Christ indeed reigned as King ever since his ascension, but now more especially he is to manifest his Kingdome, for now is he to judge among the heathen, now is he to wound the heads of many cuntryes, now is he to overthrow Pope, Turke, and all his enemyes, and he alone with the Father and the Spirit is to reigne in his Elect Saints and Angels. Thus all agree, that Christ in the latter dayes shall be fully honoured in his Kingly power; hitherto Christ hath been much honoured in his Prophetical and Priestly office, but not so much in his Kingly; but now he must be fully honoured in his Kingly office; now especially the Kingdomes of this world must become the Kingdomes of the Lord, and of his Christ, and so he shall reigne for ever and ever. Certainly there is a difference betwixt Christs reigne before, and his present reigne at the day of judgement, Christ hath a double throne wherein he sits and reignes, so him that overcomes will I give to sit with me in my throne, as I also overcame, and am set down with my Father in his throne. That Kingly rule that Christ hath from his ascension is upon his Fathers throne, but the Kingdome that Christ shall have at the day of judgement and ever after, it is the joynt reigne of him with the Father, he shall have a throne himselfe; and the Saints shall sit with him in his own throne; And now saith the Father, sit thou at my right hand, q. d. sit on thy own throne by me; go on to judge the nations; I will not judge them, but only in thee, and by thee; so I have committed all judgement unto the Sonne, and do thou judge them, untill thou hast rewarded thy friends, and made thine enemies thy footstool: Marke, he hath committed

Heb. 2. 8.

Psal. 110. 6.

Rev. 11. 15.

Rev 3. 21.

Joh. 5. 22.

all judgement unto the Sonne; the Father gives the Sonne a commission, wherein is written (as it were) these words, my Sonne, now is the time or season which I had put in my own power; and my pleasure is that all the world shall be set on fire: these heavens under thee shall passe away with a great noise, and the elements shall melt with fervent heate, the earth also, and the works that are therein shall be burnt up; and I will have new heavens, and a new earth, wherein shall dwell righteousnesse; go too then, put on thy robes, appare in thy glory, empty this heaven of all those glorious spirits that are therein, and let them waite on thee to thy judgement seate; go, passe thy doome upon all flesh, and send reprobates to hell, and bring up hither all thy Saints, that they may live with thee; and here behold thy glory for ever and ever. Lo here is thy commission; be gone, and returne no more hither untill it be accomplished.

Christians, I cannot but wonder at this joy and exultation in heaven, and that we have so little or none of this on earth; we say with cold lips, and frozen hearts, thy Kingdome come, thy will be done in earth as it is in heaven; but if our prayers were real and fervent, if we could but imitate those heavenly citizens, what longings would be in our hearts after Christs coming? how should we rejoyce at the very thoughts hereof? Christ comforting his Disciples in respect hereof, he speaks these words, when these things begin to come to passe, then look up (said he) and lift up your heads, for your redemption draweth nigh. The fulnesse of our redemption is a ground of consolation; all the spirits above are sensible of this, God, and Christ, and the Angels, and Saints rejoyce, and againe rejoyce. The Spirit and the Bride say, come; and Christ him selfe saith, surely I come quickly; O let us say Amen to this, even so come Lord Jesus.

Sec. I. 2.
Of Christs coming to judgement.

2. **F**OR Christs coming to judgement; no sooner Christ prepared, and all in readinesse but down he descends from his

his empyreal throne, to the judgement seate. In this passage I shall observe these particulars.

1. He descends with his train: he comes with his royal attendants out of heaven. This is the glory of a Prince, that he hath so many Nobles waiting on him; and this is the glory of Jesus Christ, that when he comes to judge the world, he shall have his Saints and Angels (the glory of the creation) to be his attendants in that work. *Behold the Lord comes with mighty Angels. Behold the Lord comes with ten thousands of his Saints,* 2 Thes. i. 7. *to execute judgement upon all.* Certainly a numberlesse number shall wait upon him; *Daniel tells us of a thousand thousand that this day minister unto Christ, a thousand thousands ministered* Dan. 7. 10. *unto him, and ten thousand times ten thousand stood before him;* or if heaven have more, I beleieve heaven will empty it selfe of all the Saints, and all the Angels; not one Spirit, whether Saint or Angel shall stay behinde when Christ descends; *the Son of man* Math. 25. 31. *shall come in his glory, and all the holy Angels with him.* Oh what a glorious day will this be! if one Sun make the morning sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousands of Suns shall shine over all our heads, the glorious body of our Christ surpassing them all in splendour and glory? here's a new heaven of Sun and stars, such as this peather world never saw, *Legend the Sun of righteousness* with all his morning stars, *singing and shouting for joy:* heaven now empties it selfe of all its created citizens, and cleaves a sun-der to make way for Christ, and all his traine.

2. In his descent through the heavens, he shakes the heavens. *And the powers of the heavens shall be shaken.* The whole frame of heaven, most strong and immutable in its being and motion; or the mighty bodyes thereof, most mighty in their substance, lastingnesse, motion and operation shall be shaken. I know by the powers of heavin some meane the Angels, who at this wonderful descent of Christ shall admire and move; but I rather think the heavens themselves are meant hereby, whose very nature shall be moved, and shaken at that day; *at his nod the pillars of heaven tremble, and are astonished.* As yet they are subject to vanitie, and therefore 'tis no wonder if at the coming of Christ they tremble and are moved. In this moving or shaking the Evangelist adds, that the glorious lights of heaven shall be altered,

ed, the Sun shall be darkned, and the Moone shall not give her light, and the stars shall fall; many interpretations are given of this; Mat. 24. 29. I am not for allegories, but rather conceive these things are

Adventum Christi tantam lucem allaturam ut ea solis et luna splendor obscuratur Aretius in loc.

Certissimum autem diem iudicii magna maiestate fore, ut recte et sol & luna dicantur obscurandi. Aretius in loc.

real; the very coming of Christ shall bring with him such a light, that the splendour of the Sun and Moone shall be obscured: this is most certaine, saith Aretius, that both Sun and Moone shall really be darkned at that day; it is the glory of his Majesty that will dazzle those candles.

Psal. 97. 3.

Quare renovatione mundi in 3. part. Thomæ.

3. As he passes through the Elementary world, a fire doth usher him. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

Whence this fire should come, I shall not dispute, only one tells us with some confidence, * that 'tis begotten in the middle region of the ayre by divine command, and that first it goes before him, ushering the Judge to the judgement-seate, and that there it staves during the judgement, and that ended, and the doome passed on all flesh, then it sets on fire all the world. Let this passe as it may, Scripture goes thus far, that a fire goeth before him. — Behold the Lord will come with fire, and with his chariots like a whirlwind. — And the Lord Jesus shall be revealed from heaven, with his mighty Angels in flaming fire. In which respect Daniel saw his throne like the fiery flame, and his wheels as burning fire; a fiery streame issued, and came forth from before him; and at last this fire shall have that effect, that the very Elements shall melt with fervent heate, the earth also and the works that are therein shall be burnt up. O Christians! what cause have we to make the Apostles use on this poynt, seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse? looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved; and the Elements shall melt with fervent heate?

Psal. 97. 3.

Isa. 66. 15.

2 Thes. 1. 7, 8.

Dan. 7. 9, 10.

2 Pet. 3. 10.

2 Pet. 3. 11, 12.

Mat. 26. 64.

Act. 1. 9.

4. He descends lower and lower till he is inwrapt with clouds. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. When he went up into heaven it is said, that a cloud received him out of their sight; and the

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the Angels then said, *ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.* Act. 1. 11. 12.

He went up in clouds, and he shall come down in clouds. *I saw in the night visions, and behold one like the Sonne of man came with the clouds of heaven.* Dan. 7. 13.

Here is the first sight of Christ to men on the earth, when once he is come down into the clouds, then shall they lift up their eyes, and have a full view of Jesus Christ; a cloud first received him out of their sight; and a cloud now discovers him to their sight; *then shall appear the signe of the Son* Mar. 24. 30.

of man in heaven, and they shall see the Sonne of man coming in the clouds of heaven with power and great glory: is it not plain that the first appearings, and sight of Christ at his second coming from heaven, is in the midst of clouds? *behold he cometh with clouds and every eye shall see him, and they also which pierced him.* Rev. 1. 7.

Some contravertise there is about these clouds, as whether they be Angels? when the Psalmist speaks of all sorts of Meteors, as of waters, clouds, winds, flames, some say, all these are Angels; and of the Angels he saith; *who maketh his Angels spirits, and his Ministers a flame of fire.* For my part I take it in the literal sense, Heb. 1. 7. that upon the very backs of clouds Christ shall come riding along at the general day; and howsoever this may seem a small matter unto us, yet I cannot look on any circumstance of this transaction as small and trifling! the very clouds on which Christ rides, speak terrour, and comfort.

1. Oh what a terrour is this to the wicked? *they shall see the Sonne of man coming in the clouds, and then shall all the Tribes of the earth mourn.* Mar. 24. 30.

These Tribes of the earth are the tribes of the wicked; no sooner shall they look up, and see Christ in his clouds, but with unconceivable horror will they cry it out, O yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off. O yonder is he that comes now in clouds, in tempestuous clouds; O see how he storms; do not those very clouds in which he rides speak or threaten a storm? In the eighteenth Psalm is a description of Christs coming to judgment. But O how terrible? in the seventh verse, we finde *the earth trembling*; in the eighth verse; *a fire devouring*; in the

Id de impiis solum intelligo, ad quos placuit & lucus ille miserandus solum pertinere. Arcius in locum.

Psal. 18, 7, 8, 9, 10, 11, 12, 13, 14, 15. ninth verse, *the heavens bowing downwards*: in the 12, 13, 14, 15. verses, are *thick clouds darkning the skie, thunders, lightnings, hayle-stones flying through the ayre, the foundations of the world discovered*; thus the Mighty God, our Jesus descends.

Hab. 3. 16. Oh how should the wicked but tremble at this, when but a consideration of this hath sometimes startled Gods own people? behold *Habakkuk* with quivering lips, trembling joynts, bones mouldering into dust, when he had onely a Prophetick representation of Christs second appearance! all the dreadful things that attended the presence of God in *Egypt*, at the red Sea on Mount *Sinai*, through the Wildernesse, are made but types, but shadowes of the terrible march of the Captaine of the Lord of Hosts; and therefore shall the wicked mourn.

Rev. 1. 7. 2. Here is the patience, and faith, and joy of Saints. *And all the kindreds of the earth shall mourne over him; even so, Amen.* This I cannot but understand of the wicked; onely some tell us of a double mourning on that day, the one of joy and love; and the other of sorrow and despair. I shall not deny but there may be some sweet teares upon this sweet subject, *Christs apparition in the clouds*: Such a shine will be from Christ in the cloud, that the very shine will pierce the hearts of men with the golden-headed arrow of love, and how may this work tears? from this Text of *Job*, *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail*, &c. Some

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stum in eo iu-
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ces vulnerum o-
stenfurum san-
guinem tropheum
infallibile con-
tra omnes suos
hostes Aret. in
loco. Divines gather, that Christ at that day, will shew in his glorified body the wounds of his crucifying, as an infallible trophy of his victory over all his enemies; and hence the wicked who pierced, or crucified the Lord of glory, by their sinnes, will weep, and wail. I can think no lesse, but that Christ at that day will open his bosome, and shew those wounds of love, which he had in his heart from all eternity, together with those wounds which he received on the Crosse; as they are glorified in his eternal love: and then as at the discovery of *Joseph* he and his brethren fell upon the necks of each other and wept; so will this discovery in the appearances of Christ bring a sweet confusion upon the spirits of Saints; then shall a Saint fall at the feet of his Saviour, and weeping say, O my Jesus! thou art my Father, Brother, Husband, Self; while there were o-
ther

ther things, I loved other things besides thy self, but alas ! they are everlastingly gone, and have left me alone, yet now thou ownest me ; O my Jesus thou breakest my heart : oh I cannot but weep out teares of love, and reares of joy at this appearing ; O welcome, welcome, sweet Jesus into these clouds ! oh welcome, welcome, sweet Jesus into this neather world.

In these clouds I must leave our Saviour for a while, and the rather, because I beleeve he will descend no lower : onely before I passe, one word of Use to all his Saints.

You see him still upon his old designe ; though the world now end, yet hitherto there is no end of his great transaction ; his first coming and his second coming is to save your soules ; his first coming was to purchase, his second to give you the possession of salvation. What are you not glad of this Gospel-newes, that Christ will come at last from this Empyrean Throne to his judgment-seat, to give you the possession of salvation ? is not the promise of his coming comfortable ? is it not comfortable to beleve in him, and to hope for him ? why, muse then, what comfort will it be to see his person with all his glorious traine coming for you ? *The Mighty God, the Lord hath spoken, and called the earth, from the rising of the Sunne, to the going down thereof ; out of Zion the perfection of beauty hath God shined ; our God shall come, and shall not keep silence ; a fire shall devoure before him, and it shall be very tempestuous round about him ; he shall call to the heavens from above, and to the earth that he might judge his people.* It is indeed a most terrible day unto the wicked, but oh how sweet, and pleasant, and comfortable to his Saints ? Christians ! do we not long to have Christs Spirit come into our soules with life ? do we not droop while Christ is absent from our soules ? are not the feet of them beautiful that bring glad tyings of peace, and of salvation by Jesus Christ ? oh then what will it be to see the King, not in his Embassadours, but in his own person coming for us to fetch us into heaven ? if we have but a dear friend returned from some farre Country, how do all runne out to meet him with joy ? Oh faith the child, *my father is come*, faith the wife, *my husband is come* ; and shall not we, when we see our Father, our Husband, our Head, our Saviour returning with great glory, and glorious Majesty, cry

PPPPPP

our,

Psal. 50. 1,
23, 4.

out, *he is come, he is come?* shall not we at the first view of him in his clouds, cry out, O yonder is he whose blood redeemed us, whose Spirit cleansed us, whose prayers prevailed for us, whose Law did governe us? yonder comes he in whom we trusted, and now we see he hath not deceived our trust, yonder is he for whom we waited long, and now we see we have not waited in vain.

I verily beleve this it will be with us one day; we shall have comfort then, oh let us comfort our selves with these words; and ever and anon cry, *come Lord Jesus, come quickly, I make haste my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of spices.*

Sam. 14.

SECT. 3.

Of Christs summoning of the elect to come under judgment.

3. **F**OR Christs summons of the elect to come under judgment: no sooner is he in the clouds, his Throne of judicature, but there he stands, and thence he sends his holy Angels with a great sound of a Trumpet, and they shall gather together his elect from the foure windes, from one end of the heaven to another. Christs summons are effectual, if he will have the elect to meet him, they must come; to this purpose he sends his Angels, and they returne with his Saints back again to the judgment-sear. In the carrying on of this affaire, we shall discusse these particulars. 1. His mission of the Angels. 2. The manner of the mission. 3. The resurrection of the world. 4. The collection of the Sains; wherein 1. whence, and 2. whither they are gathered.

Mat. 24. 31.

1. For Christs mission of his Angels; he shall send his Angels. This was their office from their first creation; they were still sent of God this way, and that way, and indeed herein is one difference betwixt Christ and the Angels, he was to sit on Gods right hand, but they were sent abroad to minister to the Saints and people of God; so which of the Angels said he at any time, sit on my right hand, untill I make thine enemies thy foot-stool? are they not all ministring

Heb. 1. 13. 14.

ministering spirits, sent forth to minister for them, who shall be heirs of salvation? Now according to their office, Christ puts them upon employment at this day. q. d. O my Angels! you that wait upon me, that excell in strength, that do my commandments, and hearken to the voice of my Word: go your wayes now into all the four minds of the world. gather all my Saints together unto me, those that have made a covenant with me by sacrifice; search into all the dusts of the earth, and leave not behind one dust that belongs unto any Saint; search into the bottome of the Sea; see what becomes of those drowned bodies of my deare ones; if either wormes have eaten those in graves, or fishes have devoured them in the deep, why now restore them; am not I as able to recover them, as I was to create them? is it not as easie for me to raise the dead, as to make heaven, and earth, and all of nothing? go then, and gather together all those dusts, and let every dust be brought home to its own proper body, and compact those dusts as soft as they are into solid bones; and prophesie upon those bones, and say unto them, O ye dry bones, hear the Word of the Lord; thus saith the Lord, behold I will cause breath to enter into you, and ye shall live; and I will lay sinewes upon you, and cover you with skinne, and put breath in you, and ye shall live, and ye shall know that I am the Lord; why this is my will and pleasure, and therefore be gone, O my Angels do your office, what? have not I commanded you?

2. The mission, or commission, or dismission given, the Angels, swift messengers of his will fall on the execution; and to that purpose immediately they sound the Trumper; so it follows, and he shall send his Angels with a great sound of a Trumper. Here is the manner of their mission; they go, and as they go they give a shout; what this shout is, or how it is made, is a curious question, and sets many wits on work, in this Scripture it is set out by the sound of a Trumper; * Now some would have it to be a material Trumper, because the Scriptures frequently call it a Trumper; he shall send his Angels with the sound of a Trumper, saith Christ; and in a moment, in the twinkling of an eye, at the last Trumpe we shall be changed (saith Paul) for the Trumper shall sound, and the dead shall be raised. And the Lord himself shall descend from heaven with a shout, and with the voice of the

Psal. 103. 20. 21.
Psal. 103. 21. 22.

Ezek. 37. 4.
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* Anselmus in elucidario. Suarez. tuba ex aere. Doctor Slater, who I thinke see not, but wee may take it properly, &c. Cornelius a lapide.

Mat. 24. 31.
1 Cor. 15. 52.
1 Thes. 4. 16.

* *Plicator,*
estius, Aretius
or alii fere om-
nes.

Cui omnia obe-
diunt elementa
petra scindit
inferos aperit,
&c. Chrysost.
in 1. Cor. 15.

Numbers 10.
1, 2, 3,
9.

1 Thes. 4. 16.

Archangel, and with the Trumpet of God : but whether this Trumpet shall be of silver, or of brasse, or of the aire, or of the cloud and meteors whereon Christ rides, they cannot agree : * others more probably look upon this Trumpet as nothing else but a metaphor ; or a sound formed in the aire ; like the sound of a Trumpet. A voice it is without all contraverſie ; and metaphorically it may be called a Trumpet, both from the clearneſſe and greatneſſe of the ſound ; ſo loud ſhall it be that 'twill pierce into the eares of the dead in their graves ; " it will ſhake the world, rend the rocks, break the mountaines, diſſolve the bonds of death, burſt down the gates of hell, and unite all ſpirits to their own bodies. An horrible terrible voyce ſhall it be : But how ſhould Angels who are Spirits make a voyce ? by a collifion of the ayre which the Angels can move at their pleaſure ; and who can tell, ſay ſome, but there may be ſome new created inſtrument Trumpet-like ; adapted for the Angels, at the ſides of which by a force and collifion of the aire this great ſhout may be, to convene all the world ? or who knowes (ſay others) but that the Lord Jeſus may fill the Angels, even as Trumpets are filled with a loud blaſt, and that through them this loud blaſt ſhall come ruſhing like a mighty wind upon the dead Saints, and ſo awaken their bodies out of the duſt ? we all know this was uſual in all the Jewes ſolemnities to convene the people by the ſound of a Trumpet. And the Lord ſpake unto *Moses*, ſaying, *make thee two Trumpets of ſilver, — that thou mayſt uſe them for the calling of the Aſſembly ; — and when thou ſhalt blow them, all the Aſſembly ſhall aſſemble themſelves. And if ye go to War, then ye ſhall blow an alarme with the Trumpets ;* and in the ſame way (ſay they) Chriſt now will convene all the world with the ſound of a Trumpet, or with the ſound of ſome ſuch inſtrument of divine power and vertue, whereby the dead ſhall be raiſed, and their bodies and ſoules re-united. Amidſt all thoſe Authours, if I may deliver my opinion ; I ſuppoſe the Text that will cleare all to us above all that is written, is that of *1 Theſſalonians 4. 16.* *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voyce of the Archangel, and with the Trumpet of God.* Give me leave to inſiſt on it, that we may come up yet to a more full and perfect knowledge of this paſſage. In theſe words is ſhewed,

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or held forth the coming of Christ in three particulars; *with a shout, with a voyce, and with a Trumpet*; some think this to be one and the same set out in variety of expressions; but I am of another minde. It is agreed by most that the transactions at the giving of the Law on Mount *Sinai* were a representation of the proceedings, which shall be at the great day of judgment; now in that transaction we read of a three-fold voyce, *the voyce of God, the voyce of thunder, and the voyce of a Trumpet.* (Exod. 19. 16. compared with Exod. 20. 1.) and accordingly we find the Apostle speaking of a three-fold voyce, *of the voyce of Christ, of the voyce of thunder, and of the voyce of a Trumpet.*

1. The Lord himself shall descend *with a shout.* *Arius Montanus*, and the vulgar translate it with a command; *Lyra* and others think this to be the voyce of Christ himself, saying, with a loud voyce, *Arise ye dead, and come to judgment.* Thus *Joh. 11. 48.* Jesus cryed with a loud voyce, *Lazarus come forth*; and with such a voyce will he call on the dead at the last day. So much *Joh. 5. 25.* Christ himself hath taught us; *the boure is coming, and now is, when the dead shall hear the voyce of the Sonne of God, and they that hear shall live.* The houre is, because by his voyce he raised some at his first coming: and the hour is coming, because in the like manner he will raise up all men at the last day; *Marvaile* *Joh. 5. 28.* not at this (*saith Christ*) *for the houre is coming, in the which all that are in the graves shall hear his voyce, and they shall come forth.* As at the creation of the world he said, *let there be light, and there was light*; so at the dissolution of the world he will say, *let the dead arise; let the Sea give up the dead that are in it, and death and bell deliver up the dead which are in them; and it will be so.*

2. The Lord shall descend *with the voyce of the Archangel.* Two questions here; 1. who is this Archangel? 2. what is this voyce?

For the first, some argue this Archangel to be *Gabriel*, others *Raphael*, others *Michael*. The Jewes have an antient tradition, that there are seven principal Angels that minister before the Throne of God, and therefore called Archangels. The Scriptures seem to speak much that way, calling them, *seven lampes* *Revel. 4. 5.* *of fire burning before the Throne*; and *seven hornes, and seven eyes* *Revel. 5. 6.* *of the Lamb*; and *the seven Spirits of God sent forth into all the*

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earth;

Zach. 4. 10.
Rev. 8. 2.

earth; and seven eyes of the Lord, which runne to and fro through the whole earth; and yet more plainly, seven Angels that stand before God. Now which of these seven is the Archangel, here spoken of, is hard to determine; onely probable it is, that all the Archangels, and all the Angels are hereby understood, as comprehended under that one; to which agrees, *Mat. 24. 31.* Mr. *Aynsworth* observes, that when things are done by a multitude, where one is chief, that the action is frequently ascribed either to the multitude, or to him that is chief indifferently; as *Jeboiada* brought forth the Kings son, and he put the crown upon him, *2 Kings 11. 12.* or they brought forth the Kings sonne, and they put upon him the crown, *2 Chron. 23. 11.* so *David* offered burnt-offerings, *2 Sam. 6. 17.* or they offered burnt-offerings, *1 Chron. 16. 1.* and so he shall descend with the voyce of the Archangel; or he shall send his Angels with a great sound, *Mat. 24. 3.*

Mat. 25. 41.

Colos. 2. 18.

That there are seven principal Angels *Master Mede* affirms; and that there is one which yet eminently is called the Archangel; some others affirme; as among Divels, there is one chief Divel, called the Prince of Divels; and therefore the fire is said to be prepared for the Divel and his Angels, so from this Text of *1 Thes. 4. 16.* and of *Dan. 10. 13.* and of *Jude ver. 9.* Some probably conclude that the good Angels have a Prince, even *Michael*, whom *Jude* calls the Archangel. But of this no more; the Lord keep me from intruding into those things which I have not seen. The day it self will discover it, and so I leave it as having said enough to satisfie the sober minded.

Exod. 19. 16.
— 20. 18.
Heb. 2. 2.

For the second, what is this voyce of the Archangel? I conceive that thereby we are to understand thunder: here is (as we have said) a manifest allusion to the proceedings at the giving of the Law, now the voices there mentioned besides the voice of God, and the voice of a Trumpet, is the voice of thunder, and it came to passe on the third day in the morning, there were thunders. In this sense some expound these words of the Apostle, where the Law is said to be spoken by Angels, because the Angels did raise up those extraordinary thunders, which happily were the matter of the articulate voice, in which the Lord spake to *Israel*: or if the Law was spoken by Christ (as I have delivered
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my opinion elsewhere) he being the *Angel of the Covenant*, *Mal. 3. 1.* and the *Angel of his presence*, *Isa. 63. 9.* Yet this hindereth not, but that created Angels might speak the Law too, if not in respect of the articulate voice, yet in respect of the voice of thunders which attended on it; thus thunder is often called *the voice of God, and the voice of his excellency*, *Job. 37. 4, 5.* *Psal. 29. 3, 4, 5, 6, 7, 8, 9.*

Book. 3.
Chap. 1.
Sect. 4.

3. The Lord shall descend *with the Trumpet of God*. Such a voice was used also at the giving of the Law, *Exod. 19. 16.* and *Exod. 20. 18.* and so it will be now when men are called to account for the keeping or breaking of it. For the understanding of this, our last translation tells us, that *Christ shall send his Angels with the great sound of a Trumpet*, but in four Greek copies, as *Beza* confesseth; as also in the Hebrew Gospel of *Matthew*, and in the vulgar, and in the margin of our last translation; it is read, that *Christ shall send his Angels with a Trumpet, and a great voice*. And so the latter words are exegetical, *q. d. with a Trumpet*, that is, *with a great voice, like the voice of a Trumpet*; so that this reading very probably proves that the last Trumpet is to be taken metaphorically. For the more full confirmation whereof I argue thus; when any thing is ascribed to the Angels which is not suitable to their spiritual nature, and which they have no need of for the work they are about, it is to be taken metaphorically; unless the context or some other Scripture force us to a proper acceptation; but a material Trumpet of silver, brass, or the like metal, is not suitable to the spiritual nature of the Angels; neither have they need of such a Trumpet for producing a great sound in the ayre; it is evident that without a Trumpet they can make a great sound like the noise of a Trumpet; and there is nothing at all in the Scriptures that will force us, or probably lead us to a proper acceptation of the word; adde yet to what hath been said; that sometimes a great voice is set out by the similitude of a Trumpet, *I heard behind me a great voice, as of a Trumpet*, *Rev. 1. 10.* and the first voice which I heard, was as it were of a Trumpet, *Rev. 4. 1.*

Math. 24. 31.

But why is this sound as of a Trumpet called *the Trumpet of God*? I answer, for the greatnesse of it; for 'tis usual in the Hebrew language for the setting forth of greatnesse, excellency, or superlativenesse

superlativenesse of a thing, to adde the name of God to the word, whereby the thing is signified; as *Gen. 23. 6. A Prince of God*, (i.) a Mighty Prince, *Gen. 30. 8. with the wrestlings of God*, (i.) with great wrestlings, *Psal. 36. 6. Mountaines of God* (i.) Great Mountaines, *Psal. 80. 10. Cedars of God*, (i.) very high cedars. So here *the Trump of God*, (i.) A very great sound, like the sound of a Trumpet. It is said in the Law, there were *thunders, and lightnings, and a thick cloud upon the Mount, and the voyce of the Trumpet exceeding loud, so that all the people that was in the camp trembled*, and if there was trembling at the giving of the Law, oh what trembling will be at the general Assize, when sinners shall be condemned for breaking of it?

Exod. 19. 16.

1 Thes. 4. 15,
16, 17.

3. No sooner the shout made, but the Saints arise; it is true, the Saints that are alive need no resurrection, but upon them will this Trumpet have its effect. Something like death shall ceaze upon them, and they shall be changed. The order of this is given in by the Apostle from the Lord; *This we say unto you by the Word of our Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voyce of the Archangel, and with the Trumpe of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them into the clouds.* The first that shall be called are the Saints that sleep, and then the Saints that are alive shall be immediately changed. Oh what a day will this be? what a strange sight to see all the dead ever since the beginning of the world rise out of their graves? for the wicked I beleeve they shall rise like toades from their holes in a black, swarthy, ugly colour: A question is amongst the Schooles whether Reprobates shall rise again with all their deformities which they had in this life? as some of them being blind, halt, lame, maimed, deaf, dumb, &c. Whether now they shall rise in the self-same condition? for my part I conceive that whereas God the Authour of nature, will at that day restore humane nature, that therefore there shall be no defects of natural parts; certainly nothing shall be wanting in the damned, which may impede the sense of torment in any part, now a defect of any member would hinder these universal torments, that must ceaze

ceaze on every part of the bodies of the damned in hell ; their bodies therefore shall be whole, onely the bodies of such shall be foule, ugly, heavy, lumpish bodies, as opposed to the glorious qualities of the bodies of Saints ; why, what bodies (you will say) have they ? I answer, glorious bodies : no sooner shall the bodies of the Saints arise, but they shall exceed with singular qualities ; *They were sown in corruption, but they are raised in incorruption ; they were sown in dishonour, but raised in glory ; they were sown in weaknesse, but raised in power ; they were sown natural bodies, but raised spiritual bodies.* The Sunne in its shining, doth but shadow forth the glory of their bodies ; and this will in some measure torment Reprobates, to see the difference of their bodies and the bodies of the Saints. O (will they say) yond are they, whom we despised, and now are they honoured. See a world of Sunnes rising at once out of all parts of the earth ; sometimes we lived on earth, and we never saw but one Sunne rising in the East, but loe millions of Sunnes on East, and West, and North, and South ; O those are the glorious Saints of heaven ; see with what swift and agil bodies they are preparing to fly into the ayre, to meet their Lord and Saviour there ; whilst in the mean time we rise with such heavy, dull, and deformed bodies, that we cannot mount, O what will become of us ? why this is the day of resurrection. The Angels have been here to unseale our graves, to roll away the stones, and at their shout, and sound of the Trumpet, our scattered dusts have met together : and loe now we stand upon the earth.

4. No sooner the Saints raised, and their soules and bodies re-united with excellent Majesty, but then shall all the elect of God, from first to last be gathered together : if you ask whence ? and whither ? I answer.

1. To the question *whence ? from the four windes, from one end of heaven to another.* (i.) From all parts of the world, from East, and West, and North, and South, *from one end of heaven to another* ; a vulgar terme, in regard of our sight ; for in it self heaven is round, and hath no end ; the meaning is, that not one Saint in all the world from Adam to the last man shall be concealed, or lye hid ; from the most hidden, inward, secret bo-

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some of the earth all shall be gathered; howsoever their dusts may be scattered into a thousand thousand parts, yet the power of Christ shall restore all those dusts, and bring them together into their several compacted bodies.

Joel. 3. 12.

2. To the question whether they shall be gathered? Some say to the Valley of *Jehoshaphat*, from that Text, *let the Heathen be wakened, and come up to the Valley of Jehoshaphat, for there will I sit to judge the Heathen round about*; but I beleve this Text hath reference to a particular judgment of God upon *Israels* enemies which dwell round about *Jerusalem*, and not to the general day of judgment. Others say to *Mount-Olivet* from that

Acts 1. 11, 12.

Text, *this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven; then returned they unto Jerusalem from the Mount called Olivet*. But I beleve this Text speaks onely of the manner how Christ shall come, and not of the place to which he shall come. Indeed 'tis not probable that either the Valley of *Jehoshaphat*, or the *Mount of Olivet* can be sufficient places to contain all the men that ever were, are, and shall be; and therefore if such a thing can be determined, I should rather appeale to that Text, *then*

1 Thel. 4. 17.

we which are alive and remain; shall be caught up together with them (that are raised) in the clouds, to meet the Lord in the ayre. When Christ was askt this very question, *where Lord?* whither shall the Saints be gathered? where shall the general judgment be? he answers, *wheresoever the body is, thither will the Eagles be gathered together*. By the body, Christ meant himself, and by the Eagles Christ meant his elect, because their youth is renewed as the Eagles; now the elect must resort to Christ wheresoever he is, and the Apostle is expresse, that Christ is *in the ayre, and in the clouds*: and therefore thither must the elect be gathered; they shall be caught up by the holy Angels into the clouds, *to meet the Lord in the ayre*.

Luke 17. 37.

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O my brethren, what sights are these! what changes, wonders, strange face of things will be this day? how is it that we are not as frequent in the meditation of this summons as *Jerome* was, who as he thought, heard daily that sound, *arise ye dead and come to judgment*? methinks a sad and serious consideration of these passages might keep us close to Christ; come try a little, if in the hurrys of the day we are so distracted that we cannot reach

reach the spiritual part of a meditation, yet in the evening or morning when all is still, or in the night-season when all is quiet, then labour to prevent the day of doome, so realize it as if then we saw Christ in the clouds, sending his Angels on this errand, away, and bring hither all the men, and women in the world; and in the first place gather my Saints together unto me, *Adam*, and *Abraham*, those fathers of the world and of the faithful, let them see all their children, and let all their children see them, and bring them all to my Throne; awaken the world, let them who have slept in their graves, some thousands of yeares be now rouzed, and raised. Imagine then, as if we heard the Trumpet of God sounded by the Angels of God, and as the sound of it waxed louder and louder, that we saw the Mountaines skip like Rammes, and the little Hills like young Sheep. That we saw all the graves in Churches, or Churchyards, in Fields, or Plaines, or Seas fly open, that we saw all the bodies of the dead beginning to stirre, and to stand upon their feet, and presently the Angels coming, and taking all the Saints upon their wings, and so flying with them through the ayre till they came to the Throne, and judgment-seat of Christ: is it possible that such a meditation should passe without some tincture of it on our spirits? if my eares shall hear that sound, and if my eyes shall see these sights, is it not time for me to lay these things to heart, that I may be found faithful and well-doing? as sure as I have this book in my hand I must be one of those that shall hear the sound of the Trumpet, and away I must from the mouth of my grave, wherever I shall be buried, to the cloud where Christ doth sit; come then, how would I rise? as fowl as a toad? or as an Angel of God? O my God! fet this home on my soul! O where's my Lampe? and where's my oyle? are all ready? and am I ready, furnished, and prepared to meet the Lord in the ayre? Christians! if we have any life in us, let us act and realize this to the life; O this would keep us close to Christ, and to the Banner of Christ; who would not march under this Banner, and adhere to him, that but reades over these summons of soules at the last dreadful day?

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S E C T. 4.

Of Christ and the Saints meeting at the judgment day.

4. **F**OR Christ and the Saints meeting at the judgment day; no sooner are the Saints lifted up, and set before the Judge, but these things follow. —

1. They look, and gaze, and dart their beames: and reflect their glories on each other. Oh the communications! oh the dartings of beames betwixt Christ and his Saints! look as when two admirable persons; two lovers meet together, their eyes sparkle, they look on, as if they would look through one another. So Christ and his Saints at first meeting, they look on, as if they would look through one another. And such is the effect of these looks, that they give a lustre to each other by their looks. Did not *Moses* face shine when he had been with God? and shall not the faces of the elect glitter and shine when Christ also looks on them? not stayes it there; but as they shine by Christ, so shall their shine reflect on Christ, and give a glory to Christ; and this I take it to be the meaning of the Apostle, *that when Christ shall come, he shall be glorified in his Saints; not onely in himself, but in his Saints also; whose glory as it comes from him, so it redounds also to him, for of him, and through him, and to him are all things.*

2 Thes. 1. 10.

2. They admire at the infinite glory, and beauty, and dignity, and excellency that is in Christ. The glory they reflect on him is nothing to the glory that is in him. Oh when these Stars the Saints shall but look upon Christ the Sonne of righteousness, they exceedingly admire. So the Apostle, *when he shall come, he shall be glorified in his Saints, and he shall be admired in all them that beleeve.* All that beleeve shall break out into admiration of Jesus Christ: they shall at the first sight observe such an excellency in Jesus Christ, as that they shall be infinitely taken with it: here we speak of Christ, and in speaking we admire; but how will they admire, when they shall not onely speak or hear, but see and behold him who is the *expresse image of God, and the brightnesse of his Fathers glory*? O the lustres that he casts forth each way! is not his very body more sparkling than the Diamond

Rom. 11. 36.

2 Thes. 1. 10.

Heb. 1. 3.

Diamond before the Sunne? yea, more than the Sunne it selfe now shining at noon-day? how should the Saints but wonder at this sight? Oh there is more beauty, and glory in Jesus Christ than ever their thoughts or imaginations could possibly reach; there is more weight of sweetnesse, joy, and delight in Jesus Christ, than either the seeing eye, or hearing eare, or the vast understanding heart (which can multiply and adde still to any former thoughts) can possibly conceive: every soul will cry out then, I beleev'd to see much glory in Jesus Christ, when ever I saw him; I had some twilight, or Moon-light glances of Christ on earth; but O blind I! O narrow I! that could never have faith, opinion, thought, or imagination to fathom the thousand-thousand part of the worth, and incomparable excellency that I now see in him. Why, this causeth admiration; when we see more than ever we could expect; the Saints shall then cry out, and say, I see more, ten thousand times more than ever I expected; I see all the beauty of God put forth in Christ, I see the substantial reflection of the Fathers light and glory in Jesus Christ, I see thousands of excellencies in Jesus Christ that never were revealed to me before. This is the very nature of admiration; it is ever wondering or admiring at some new and strange thing: the glory of Christ will then exceed all former apprehension. O they admire to see the King in such a beauty, they admire to see the Judge in such a glittering and glorious robe of Majesty, they admire, and they cannot but admire.

3. They adore, and magnifie the grace and glory of Jesus Christ; as it is said of the twenty four Elders, that they fell down before him that sate on the Throne, and worshipp'd him that liveth for ever and ever, and cast their Crowns before the Throne, saying, thou art worthy O Lord to receive glory, and honour and power for thou hast created all things, and for thy pleasure they are and were created. Rev. 5. 10. So all the Saints, now advanced to come up to Christ, and to stand before the Throne, they fall down before Christ, and they worship him that lives for ever, shouting and singing about Jesus Christ, and setting out his glory, grace, and goodnesse. After this I beheld (saith John) and lo a great multitude, which no man could number, of all Nations, and kindred, and people, and tongues stood before the Throne, and before the Lamb — and cryed with a

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loud voyce, saying, salvation to our God, which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the foure Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever, and ever. Amen. Saints and Angels will both give glory to Jesus Christ that day; every elect man will then acknowledge, here is Christ that shed his blood for me, here is the Saviour that laid down his life for me, here is the Sacrifice that gave himself a propitiation for me, here is the Person that mediated, and interceded, and made peace for me, here is the Redeemer that delivered, and redeemed me from the wrath to come; and then they begin those Hallelujahs, that never never shall have end: *Hallelujah, and again Hallelujah; and Amen Hallelujah; for the marriage of the Lamb is come, and his wife hath made her self ready.*

Rev. 19 7.

4. Christ welcomes them into his glorious presence; if the Father could receive his Prodigal but repenting with hugges and kisses, how will Christ now receive his Saints, when they come as a Bride to the solemnization of the marriage? his very heart springs (as I may say) at the sight of his Bride; no sooner he sees her, and salutes her, but he welcomes her with such words as these. *O my love, my dove, my faire one, come now and enjoy thy Husband, many a thought I have had of thee, before I made the world, I spent my infinite eternal thoughts on thy salvation, when the world began I gave thee a promise, that I would betroth thee unto me in righteousness, and in judgment, in loving-kindnesse, in mercy, and in faithfulness; It was I that for thy sake was incarnate, and lived, and dyed, and rose again, and ascended, and since my ascension that have been interceding for thee, and making ready the Bride-chamber where thou and I must live, for ever and ever: and now I come hither into the clouds, to meet thee more than half the way; and my meaning is to take thee by the hand, and to bring thee to my Father; now do I take thee for my own; O my Sister, my Spouse, thou art as dear to me as my own dear heart; come, see into my bosome, see here love written in the golden letters of free-grace; come near, for I must have thee with me; and I will never more be so strange to thee as to this day; sometimes thy sinnes have made a wall of*
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Hos. 2. 19, 20.

partition between me and thee ; sometimes I withdrew and was gone, and I hid my self beyond the curtaines ; and for a time thou hast layen hid in the closset of the grave ; but now wee'll never part more ; anon I will bring thee to my Father, and I will say to him, Father, behold here my Spouse that I have married unto my self ; in the mean time welcome to thy Jesus ; I have purchased thee with my blood, I have paid dear for thee ; and now I'll wear thee as a crown, and ornament for ever.

5. Christ sets them on his right hand ; *upon thy right hand dost stand the Queen in gold of Ophir.* This is the signe of Christs love, Psal. 45. 9. and respect to his Saints ; when he himself ascended vp into heaven, then said the Father to him ; *Sonne, sit thou down at my right hand ;* and no sooner the Saints are ascended up to Christ, but he speaks the same to them, *Sit thou down at my right hand ;* Christ entertaines them, as God the Father entertained him ; he at the right hand of God, and they at the right hand of Christ ; And herein is set forth the great exaltation of the Saints ; as Christ being set at Gods right hand, God highly exalted him, and gave him a name above every name, so now are the Saints highly exalted by Jesus Christ, now are they filled with unmatchable perfections, now is the *πλήρωμα*, the fulnesse of perfection, and fulnesse of honour and glory conferred upon them ; *upon his right hand is set the Queen in gold of Ophir,* (i.) in the best, richest, finest gold ; the Lord now puts upon his Saints heavens glory ; he adorne them with all his ornaments fit for the marriage day ; and indeed here is the beginning of the solemnity of the marriage of the Lamb ; not but that the contract was before, but the solemnity was reserved for this day, and all the glory of this day is for nothing else but to set out the solemnity of the marriage. As the Bridegroom on the day of Nuptials comes forth in his glory, and as the Bride on the marriage-day comes forth in her best array ; and as the servants, and parents, and friends, and all appear on the marriage-day in as much glory as they can ; so Christ on this day comes forth in his glorie, with all his Angels in their glory ; and the Saints, the Lambs wife, *the Kings daughter, is all glorious,* Psal. 45. 13. *without and within.* Though starres may lose their shining when the Sunne riseth, yet the glory of the Saints shall be no lesse because

because of the Sun of righteousness, but rather more. This is the day that Christ shall honour his Saints before all the world; come (will he say) and sit you down at my right hand; as a Shepherd divideth his Sheep from the Goates; so will I separate you from wicked reprobates, why you are they for whom the eternal counsels of my Father did work, you are they in whom I am now to be glorified for ever; and therefore now will I exalt, and advance, and honour you; sit here, or stand here on my right hand; O come, come hither to the right hand of your Saviour.

6. Hereupon Christ fully and actually joyes in them; and they in him: he joyes in them, because now he sees of the travail of his soul; he sees the issue of all his doings and sufferings here on earth, he sees now the great work he hath brought about, to wit, the glory of his Saints; and he cannot but rejoyce therein. As a man that makes a work that is very curious, and glorious, he takes abundance of delight to look upon it; when God made the world, he look't upon what he made, and he saw it was good, and he delighted in it; So Christ looks on his Saints, and when he sees what he hath done, in raising so poor a worme to so high an excellency, he takes infinite delight therein; now he sees that he hath attained his end in that great designe, and deepest counsels that he had before the world: he was then resolved to save a number of sinners, and to bring them at last to himself that they might behold him in his glory, and manifest the riches of his grace; and to that purpose hath he still been carrying on the great work of soules salvation, as we have heard; and now that he sees it accomplished, and fulfilled in them, he must needs delight; *In that day it shall be said to Jerusalem, fear thou not, and to Zion let not thy hands be faint, for the Lord thy God in the midst of thee is Mighty; he will save, he will rejoyce over thee with joy, he will rest in his love, he will joy over thee with singing.*

Ephes. 3. 17.

And as he joyes in them, so they cannot but rejoyce in him; as he delights in their glory, so they cannot but delight in his glory; are they not at Christs right hand? and is not that the place of pleasure, the paradise of God? *in thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore:* the very setting them on Christs right hand, is the beginning of heavens joy.

Psalme 16. 11.

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The presence of Christ makes joy, exceeding joy saith Jude; oh Jude 24. but what joy? what fulness of joy? what exceeding joy will it be to be set at Christs right hand? now begins that joy, that never, never shall have end. O the complacency which the blessed feel in their seeing, knowing, loving, and being beloved of Jesus Christ. O my Christ, let me have tribulation here, let me here spend my daies in sorrow, and my breath in sighings; punish me here; cut me in pieces here; burn me here; so that I may there be placed at thy right hand, for then joy will come, and sorrow will vanish; sorrow is but for a night, this night of life; but joy is for ever in this morning of the resurrection, and it never is a night again.

SECT. 5.

Of Christs sentencing his Saints.

5. **F**OR Christ sentencing of his Saints; no sooner are they set on his right hand, but he prepares for sentence; in the opening of which we must consider, 1. The preparative. 2. The sentence it self.

1. The preparative before sentence will be some exploration or trial of the parties to be sentenced, as—

1. The Book must be opened. *And I saw the dead, small Rev. 20. 12. and great, stand before God, and the books were opened, and another book was opened which is the book of life.* It is spoken after the manner of men, in whose publick Judgements are produced all the writings of the proceſſe, informations, depositions of witnesses, to shew that all actions, even the most secret ones, shall then be rehearsed and made manifest; *Augustine* thinks these books to be the books of the Old and New Testament, where, in all things either to be done, or omitted, are prescribed by God: and then shall these books be opened, because according to them shall sentence be given; *in that day God shall judge the secrets of men by Jesus Christ according to my Gospel.* *Origen*, and almost all with him, think these books to be the books of our consciences, which now are shut up, and concealed from

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Rom 2. 16.

Orig. Com 2d
Rom 14.

men, but then shall be made manifest to all the world, whatsoever those books are, we find here one book opened which is proper to the Saints, called *the book of life*; This book contains in it the names of all that are elected from first to last; Thou *John*; & thou *Joseph*; & thou *Judah*; & thou *Mary*; & thou *Elizabeth*, &c. you are all book'd down; there is the particularity, and there is the certainty; *your names are written in heaven, rejoyce in it*; oh what is the joy of Saints when once they see this book opened and their names inrolled, ingraven there in letters of glory. This very book clears it to me, that God from all eternity made choice of a particular and determined number of persons, to save them; and that none other were saved, but those who were so elected; and whosoever are so elected, they shall not fall away. *All that worship the Beast, their names are not written in the book of life of the Lamb, from the foundation of the world.* On the other side, *he that overcometh, the same shall be written in the book of life, and I will not blot out his name, but I will confesse his name before my Father and before his Angels.* This is the day when that book of life shall be opened, and Christ shall read the names of every elect person before God and Angels; not that Christ needs a book; or indeed reads a name, but that his election stands so firm, that he knows every predestinated Saint as well, as we know their names, whom for our memories we commit unto our books; and then he will so honour his Saints, that he will publish their names to all the world.

2. All the actions, demeanours, graces, duties, and (it may be) sins of Saints shall be produced, and laid open; the holy Ghost tells us, that *the dead were judged out of those things which were written in the books.* It appears hence, that not onely names, but things were written, and these things were produced, and accordingly they were judged.

1. As to evil things, unfruitful works of darkness. It is a question, and I dare not be too positive in it, *viz. Whether the sins of Gods people shall be manifest at the day of Judgement?* some are for the negative, because God in his promises speaks so expressly of *forgiving iniquities, of remembering them no more, of blotting them out, of throwing them into the bottom of the Sea, of casting them behind his back;* in which respect say they

Rev. 13. 8.

— 17. 8.

Rev. 3. 5.

Mt. 4. 25.

— 44. 22.

38. 17.

they, the godly are said *not to come into Judgement*. I suppose Joh. 5. 24. this last Text is ill urged, for by Judgment is not meant discussion, but condemnation; and in our best translations so it is rendered; others are for the affirmative, upon these grounds.

1. Because many of the godly and wicked mens sins are mingled together, and there cannot be a Judgement of discussion, preceding that of condemnation, unless godly mens sins are also produced. 2. Because it is spoken generally in respect of all sorts, that *the books were opened*; by which books most understand the consciences of men, and by the opening of those books, they understand the manifesting, clearing, and discovering of consciences at that general day. 3. Because the Scriptures are expresse for the affirmative; not but that those Texts are truths, that *sins are forgiven, blotted out, thrown away, to be remembered no more*; (1.) as to condemnation; but as for exploration or discussion the Lord speaks universally, that *of every idle word that men speak, they shall give an account thereof at the day of Judgement*. If the ballance weigh down on this side (for my part I am not peremptory, but shall easily submit to the spirits of the Prophets) yet this manifestation shall not be for the shame, grief, trouble, ignominie, or confusion of the godly; but onely for the setting up of Gods justice, & that the goodness and free grace of God in Christ may be made more illustrious; how will Christ then be exalted, when all the world shall see his righteousness and goodness, his truth and mercy, now again meeting together, and kissing each other? it was so at his first coming, and it will be so at his second coming; then shall his justice and mercy, his righteousness and goodness be manifested to all; in that by his own merits, notwithstanding their sins, he will bring all his Saints to his heavenly glory.

2. As for good things, whether good works, duties or graces, there is no question but all these will be that day produced, and laid open. 1. We see Christ enumerating the good works of them on his right hand; for *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me*. It is true in this catalogue we

in the poor, or you must starve in hell; you must either cloath naked Christ in the poor, or you must be laid naked to the fiery indignation of the Lord for ever, oh what strictness would you call this? but I recollect my self; if Christ set you at his right hand; he will then recount all your charities, and all your labours of love to the Saints: you that are poor, and had nothing to give, he will tell you of your good works, if it was no more, but at such a time, you cast a mite into his Treasury, and at such a time you carried a Letter for the Lord Jesus; he will produce and commend these pittances of your poor charities to all the world.

2. Nor onely good works to man; but all the Saints duties to God shall come in remembrance. Oh then it will be known who served the Lord in spirit and truth, and who did not; then Men and Angels shall know, *such a day this poor Saint performed such a spiritual service*; every prayer in publick or private, every tear shed for sin, every sob, or sigh, every spiritual meditation, or self-examination, every glance, ejaculation, or looking up unto Jesus, shall be recounted by Jesus: It was said Act. 10. 4. of Cornelius, that as wel his prayers to God, as his alms to men came up for a memorial before God; certainly every duty in reference to the first table is booked in heaven, & at this day the book being opened, it will appear, that such a prayer thou madest such a morning, and such an evening in thy closet; and now will Christ Mat. 6. 6. say, did not I tell thee, that if thou wouldst pray to thy Father in secret, then he that saw thee in secret, should reward thee openly? why now shalt thou have thy reward in a full view, I will divulge here all thy secret duties, to Men and Angels; all the world shall know it, thy wandrings I told them, and thy Phil. 56. 8. tears I bottled them, lo here, are they not all written in my book?

3. Nor onely duties, but graces shall now be rehearsed; thy knowledge faith, hope, love, spiritual joy; thy fear, obedience, repentance, humilitie, meekness, patience, zeal, perseverance shall be fully discovered; time was that in the incense of such a praier many sweet spices were burned together; therein was faith working by love; therein was humilitie, therein was patience in submitting to Gods will and pleasure, therein was hope of a gracious answer in Gods due time, therein was holinesse, brokennesse of heart, and love to others, &c. Time was (saith

Cant. 5. 1.

Christ) that I gathered my myrrhe with my spices, that I ate my honey-comb with my honey, that I both accepted and delighted my self in thy heavenly graces; I shall never forget how thou didst ravish my heart, my sister, my spouse; how thou dost ravish my heart with one of thine eyes, and with one chain of thy neck. Why, thus shall the Lord set forth, and tell all the world what gracious children he had; then will appear indeed the meekness of Moses, the faith of Abraham, the patience of Job, the zeal of Phineas, the love of Magdalene; and according to the measure of grace conferred upon thee, Christ will set thee out; we commend the graces of such and such Saints at their death, but oh let Christ blazon me, and his graces in me at the resurrection-day.

Thus far for the exploration or trial before sentence.

Mat. 25. 24.

2. For the sentence it self, then shal the King say to them on his right hand, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* Every word here is full of life and joy; 1. *Come*] this is the Kings invitation of his Saints to his Court; he had summoned them before to his presence, and now they are about him, he will not part with them, they must come a little nearer yet, they must go with him into his presence-chamber; the mansions are ready, the Supper of the Lamb is ready, and now he begins the solemn invitation to his bride, *Come*, 2. *Come ye blessed of my Father.*] Christ blessed them when he went up to heaven, and whiles yet on earth he pronounced them blessed many a time, *Blessed be ye poor, Blessed are ye that hunger; Blessed are ye that weep;* but now he calls them *the blessed of his Father*; not onely Christ, but God the Father hath ever looked upon them as his children; it is the Fathers will as well as Christs that they should be blessed, *ye blessed of my Father.* 3. *Inherit the Kingdome.*] Christ had told them before, *it is your Fathers pleasure to give you the Kingdome*, but then they were onely as servants, or as children under age, but now they are heirs, heirs of God, and joint heirs with Christ; and now they are come to full age, *so the measure of the stature of the fulnesse of Christ*; and therefore they must have the inheritance in possession; they must all be Kings; this very word speaks them Kings, and makes them King; it is the solemn coronation of the Saints. It is the anointing, the setting of the crown upon the heads of the Saints; henceforth there is laid

Luk. 6. 20, 21.

Luk. 12. 32.

Rom. 8. 17.

Eph. 4. 13.

1 Tim. 4. 8.

laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not for me onely, but unto them also that love his appearing. 4. *Inherit the Kingdome, prepared for you* [as *Tophet* was prepared of old, so was this Kingdom prepared of old; it was the first creature that ever God made, *In the beginning God created heaven*; his first work was to make Gen. 1. 1. heaven for himself and his Saints to dwell in; he prepared it for them, and then he prepared them for it: but why for them? were not the Angels the first creatures that possessed it? nay, were they not created in it, or together with it? yes; but yet the Angels are not properly the heirs, sons, members, spouse of God and Christ, as the Saints are; the Angels are but ministering spirits, and the servants of the Bridegroom, but the Saints are the Bride her self, heirs, and coheirs with Christ. 5. *Prepared for you from the foundation of the world.*] This was the great design of God and Christ from all eternity; before the foundations of the world, and at the first stone laid, and ever since, they have been carrying on this mighty work; it is not a business of yesterday onely; No, no; the eternal thoughts of God have been upon it, *he hath chosen us in him be-* Eph. 1. 4. *fore the foundations of the world.*

Oh what thoughts are in Saints, when this sentence is pronounced! oh what joy enters into them now they are to enter into their Masters joy? methinks if it were possible that tears could be in a glorified estate, the Saints should not see Christ reach out a crown to set it on their heads, but they should weep, and hold away their heads, But Christ will have it so; *This honour have all the Saints; praise ye the Lord.*

SECT. 6.

Of Christ and the Saints judging the rest of the world.

6. **F**OR Christ and his Saints judging the world: so sooner shall the Saints be sentenced, justified, acquitted, anointed, crowned; but presently they must be enthronized and sit with Jesus Christ to judge the world.

world. In the unfolding of this we may observe these particulars.

Rev. 3. 21. 1. As Christ is on a Throne, so now must the Elect be set on Thrones. *To him that overcometh will I grant to sit with me in my Throne.* Thrones are for Kings and Judges; and in that Christ hath now lifted up his Saints to this condition, he will have them sit with him as so many Judges, and as so many Kings; or if it be more honour to have Thrones by themselves, than to sit with Christ in his Throne; *John* in his vision saw many Thrones, *And I saw Thrones, and they sate upon them, and judgement was given unto them.* And Christ himself told his Apostles, *verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Hence some argue that amongst all the Saints, the Apostles shall have their Thrones seated next to Christ; I nowsoever the rest shall not be deprived of their Thrones; for not only twelve Thrones, but twelve and twelve are set about the Throne of Christ, and round about the Throne were four and twenty Thrones (or seats): and upon the Throne I saw four and twenty Elders sitting clothed with white rayment, and they had on their heads crowns of gold. Only four and twenty Thrones, and four and twenty Elders are numbred, but thereby is represented the whole Church of Christ; It is plain enough, that all the Saints shall appear plainly in the glory of Christs Kingdom, having Thrones with him in the air, during the time of his judgement.

2. The goats on the left hand shall then be called to receive their doom. No sooner the Saints enthronized, but then shall Christ say, *ye blessed Angels bring hither all those mine enemies, who have said I shall not rule over them, that I may bruise them with my Iron mace, and break them in pieces like a Potters vessel.* O the fear and trembling that will now seaze on reprobates! do but see the case of prisoners, when the Judge speaks that word, *Come Jailors, bring hither those prisoners to the bar.* But alas! what comparison can we make to suite with the condition of these reprobates? now shall their hearts fail them for fear; now shall they seek death (oh how gladly would they die again!) but shall not find it; now shall they cry to rocks and

and mountains, *fall on us*, and *hide us from the face of him* Rev. 6. 16. *that sitteth on the Throne*, and *from the wrath of the Lamb*. As a prisoner in a desperate case had rather remain in his fordid stinking dungeon, than coming into the open air for execution, so the reprobates newly raised from the earth, would fain return again into the earth, glad to remain, though not on the face of it with pleasure, yet in the bowels of it with rottenness and solitude; like malefactors pressing to death, they cry out for more weight, *hills cover us, mountains fall upon us, yet more weight, more rocks, more mountains; hide us, presse us, cover us, dispatch us*. But all in vain; the command is out, Angels and Devils wil force them to the bar, for the Lord hath spoken it, Luk. 19. 27. *those mine enemies which would not that I should reign over them, bring them hither*.

3. They shall look on Christ, and his Saints, now sitting on their Thrones. As prisoners that stand at the bar in the face of the Judge, so must these reprobates look the Judge and all his Assessors in the very face.

1. For the Judge, they shall look on him, *Behold he cometh with clouds, and every eie shall see him, and they also which pierced him*. We heard before, that no sooner Christ in the clouds but they saw him then; as the prisoners that see the Judge riding to his Judgement-seat; oh but now they shall see him in the Judgement-seat ready with sparkling eies, and thundering voice to speak their sentence. Prisoners at the bar must not turn their backs on the Judge when he begins their sentence; no more must reprobates;

They must see him in Majesty whom they would not deigne to look upon in humility; that by so much more they may feel his power, by how much more they derided his weakness. Oh the difference betwixt Christs first coming in the flesh, and in his second coming in the clouds; then he came in povertie, now in majesty; then in humility, now in glory; then with poor Shepherds, now with mighty Angels; then the contempt of Nations, now the terror of the World; then crowned with thorns, now with majesty; then judged by one man, now judging all men; then as a Lamb, now as a Lyon; oh horror to conceive! how will the sight of this Judge amaze

In majestate visuri sunt, quem in humilitate videre noluerunt; ut tanto distinctius virtutem sentiant quanto contemptius infirmitatem deriserunt.

the wicked? and the rather because they shall see him whom they have pierced. Is not this the aggravation of their terror? conceive the guilty man-slayer coming to his trial, will not the red robes of his Judge make his heart bleed for his bloodshed? doth not that crimson cloath present a monstrous hew before his eies? O then what sight is this, when the man slain sits in the judgement-seat? the rosy wounds of our Saviour still bleeding (as it were) in the prisoners presence? well may they hang their heads, but they shall not shut their eies; *they shall see him*, saith the Text; yea, *they also which pierced him shall see him*. This very sight will be as convincing, as if they heard Christ say, *thou art the man didst murder me, thou art the man hast pierced me, this wound, this skar, and this print of the nails in my hands and feet were thy very doings in thy sinning against me*. And who can tell but Christ may speak in some such a manner as this! *Come all you on the left hand prepare you for the sentence; I am the man whom you did crucifie afresh; I am he whose person you despised, whose Commands you disobeyed, whose Ministers you abused, whose Servants you hated, whose Offers you rejected; and of whom you said, there is no beautie in him that we should desire him*. Whatsoever he shall say, this I beleieve, that Christs sweet face will be most terrible to the wicked at that day. Oh it will cut them to see him in the judgement-seat whom they basely shut out of doors, preferring a lust before his presence; then will they begin with extreamest grief and bitterneffe of spirit to sigh and say, *Oh, he that I look upon, and must look upon, and cannot choose but look upon: he whom I now see sitting on yonder flaming, white, and glorious Throne, is Jesus Christ, the Mightie God, the Prince of Peace, that true Messiah, whose precious blood was poured out as water upon the earth, to save his people from their sins: it is he, yea, the self same he that many a time whiles I lived on earth, invited and wooed me by his faithfull Ministers, that besought and entreated me with tears of dearest love, to leave my lusts, and to bid the devil adieu; that knocked again and again at the door of my heart for entrance, offering himself to be my at-sufficient, an everlasting husband, telling me that if I would but have embraced him, at this time should have been the solemnitie of the marriage, and now he would have set an immortal crown of blisse and glory upon my head with his*

own Almighty hand; but I alas! like a wilful desperate wretch, forsook my own mercy, judged myself unworthy of everlasting life, and wretchedly and cruelly against my own soul, persecuted all the means which should have sanctified me, and all the Ministers which should have saved me, as instruments in the hands of Christ, and now happy I if I were an hundred thousand millions of miles distant from this sight of Jesus Christ, oh that these eyes in my head were holes again, as they were but even now when I was rotting, or rotten in the grave! oh that I could turn any way aside from this glorious sight! oh that I were a stone, or tree, or air, or any other thing that wanted eyes! oh that I had no eye within, nor understanding faculty to conceive of Christ, or to know Christ Jesus as my Judge, now ready to bid me go to hell! certainly these will be the woful wishes of the wicked, when they shall look on Christ as sitting on his Throne of Judgement.

2. For the Saints, they shall look on them. Indeed they sit so near their Saviour, that they cannot look on him, but they must look on them; the Saints are on their Thrones, either in the Throne or about the Throne of Jesus Christ; and the reprobates stand in a direct opposite line to the Saints, so that their eyes cannot be off them; It is said in the parable, that the rich man being in hell, he lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom; but the distance being so great as heaven and hell, that cannot be literally understood, but only parabolically; it is otherwise here, for howsoever the separation be already made, yet neither is the sentence, nor execution past upon the reprobates; and indeed as yet, both the Saints and reprobates are in the air, the one on the right hand, and the other on the left hand of Jesus Christ, and therefore they cannot but have a full view of each other. In the Apocriphal book there is a plain description of this view, then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours; and when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of spirit, shall say within themselves, this is he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life

Luke 16. 23.
Wisd. 5. 1. 2. 3.
4. 5.

madness, and his end to be Without honour; how is he numbred among the children of God, and his lot is among the Saints? Here is a fight that will trouble and amaze the wicked, that those who sometimes were their footstools should now be on Thrones; that poor Lazarus, who lay at the gates of that certain rich man, should now shine like a star near the Sun of Righteousness; that they who were reproached, reviled, massacred, murdered by them, should now be their Judges, joining with Jesus Christ to sentence them to hell. Oh who can conceive the terrible thoughts of these mens hearts! now the world cannot help them, their old companions cannot help them, the Saints neither can, nor will; onely the Lord Jesus can, but oh! there is the soul-killing misery, he will not; ye men, and devils (saith Christ) joint heirs of hell, fit fuell for eternal fire, look on us in our Thrones, time was we could not have a look from you; Christ and Christians were an abhorrency of spirit unto you, you trod us under foot; but now we are got above you, oh see the vast difference betwixt us and you; look on us, look on me and my Saints! see us on our Thrones, see us glittering in glory; and be confounded and amazed for ever.

4. A particular strict account shall be then required, and given. Of what you will say? I answer. —

1. Of sins. *Come (will Christ say) now confesse all your sins before all the World; time was that you concealed your sins, but now every sin shall be laid open before God, Angels, and Men; And now is the black book of their consciences opened, wherein appears all their sins original and actual; of omission and commission. For omissions of duties all those shall be discovered. Christ hungry, and I gave him no meat; Christ thirsty, and I gave him no drink; Christ a stranger, and I lodged him not; Christ naked, and I clothed him not; Christ sick, and in prison, and I visited him not. And for commissions of evils, all those shall be discovered. These and these sins I committed in my child-hood, youth, ripe age, old age: these were my grosse sins, blasphemy, perjury, idolatry, robbery, drunkenness, uncleanness, prophaneess, &c. and these were my lesse sins, anger, hatred, envy distrust, impatience, pride, presumption, contention, derision, inconstancy, hypocrasie, &c. Oh the numberlesse number of evil thoughts, words and deeds that now are laid open!*

In

In the black book is not onely written all sins done, but all such sins as were intended or purposed to be done; All the projects of the heart, though never acted, must now be discovered. Men little think of this; If I should tell you of such designs that died in your hearts, and never came out to light; you would be now ready to say, *Tush, I never did such a thing, I onely intended it, or had some thoughts about it, and what then?* why then those very thoughts, secrets, purposes, projects shall come to light; or if there be any thing more hidden or secret, as the very bent, and frame of your hearts, the very inclinations of your souls to this or that evil, shall then be manifest to all the world. Nay, yet more, such sins as by the sinners themselves were never took notice of, either before, or at, or after the commission of them, shall this day come out. Conscience is such a kind of private Notary or Secretary, that it keeps notes or records of all acts and deeds whether you observe them or no; conscience hath the Pen of a ready Writer, & takes in short hand, and in an illegible character, from your mouths as fast as you speak, & from your hearts as fast as you contrive. *Consciences writing* (saith one) *is not now legible, as that which is written with the juce of a Lemmon is not to be read by day-light, but against the fire by night you may read it; so consciences writing cannot now be read, but in that day when heaven and earth are set on fire this book shall be opened, and the cypher be discovered.* Oh what a day will this be, when not a sin committed by any reprobate from the beginning of the world, but now it shall be rehearsed.

2. As an account of all sins, so an account of all temporal gifts which God hath imparted to reprobates, must now be given. Some have the gifts of the world, as riches, honours, places of authority: others have the gifts of the body, as health, strength, beauty, life; others have the gifts of the mind, as understanding, wisdom, policy, learning; now of all these gifts must they give an account. Come you that are rich (saith Christ) *render you an account of your stewardship; how have you spent your riches?* The like will he say to the honourable, and to those in places of authority; *Oh remember you were in authority, and office, and place, but what service did you to me, or my members? you had wisdom, and learning, and knowledge,*

and understanding conferred upon you, but what good had the Church or Common-wealth by it? the like will he say to others according to the talents bestowed on them, you excelled in strength, beauty, health of body, length of dayes; and now tell me, and publish it to all the world, how were these improved? I beleeve many a sad answer will be given to Christ of these things, riches mis-spent, and health mis-spent, and wisdom, policy, learning, gifts and parts mis-spent; O consider it! if the Factor after many years spent in forrain Countries, at last returns home without his reckonings, who will not blame him for his negligence? but when his Master calls him to account, and he finds nothing but a bill of expences, this in courting, that in feasting: who laughs not at so fond a reckoning? Thus many passe the time of their life as a time of mirth, then when they return to their Lord again, behold all their accounts are fims, their profits vanities.

3. I shall adde one thing more; not onely of gifts temporal, but of all blessings spiritual, though but tendred, and offered, must all give an account. Oh the sad accounts that many a soul will make of these things! methinks I hear some wicked wretch confessing thus to Christ, True Lord, I lived at such a time when the sun of the Gospel shone bright in my face; and in such a place where all was Goshen; I lived under such a ministry, whose before me life and death; many and many a powerful, and searching Sermon have I heard; any one passage whereof (if I had not wickedly and wilfully forsaken my own mercy) might have been unto me the beginning of the new birth, and everlasting blisse. Sometimes in the use of the means I felt stirrings or strong workings in my heart, and then I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the world; I was almost resolved to have been wholly for God, I was almost perswaded to be a real Christian; oh what thoughts were in my heart, when such a faithful Minister pressed the truth home? methinks every Sermon I heard then, is now a preaching again; methinks I hear still the voyce of the Minister, methinks I see still his tears dropping down his cheeks; oh how fresh is the reproof, admonition, exhortation of such, and such a Preacher now in my mind? oh how earnestly did he intreat me! with what love and tender compassion did he beseech me! how did his bowels yearn over me!

how

Sad unto
Spirits

how strongly did he convince me, that all was not well with my sin-sick soul! how plainly did he rip up all my sores! and open to me all my secrets, and my whole heart! but alas within a while I made a jest of all, I hardened my heart against all, I stifled all his convictions, I shut my eyes against his discoveries; I cared neither for the Minister, nor any thing he said, or did. And yet here is not all; not only the Ministers of Christ; but the Spirit of Christ sometimes spake to my heart; I remember at such a time Christ himself (as it were) condescended, and bowed the heavens, and came down to entreat me for my souls health; oh the strivings of the Spirit of Christ, as if he had been loath to have took a denial! O Christ, Rev. 3. 10.
I remember thy words, When thou criedst to me, open sinner, open thy heart to thy Saviour, and I will come in, and sup with thee, and thou with me. Why sinner, are thy lusts better than I? thy carnal pleasures better than I? thy worldly commodities better than I? why sinner, what dost thou mean? how long shall thy vain thoughts lodge within thee? O take pitie on thy Jesus! for here I stand, and wait at the door of thy heart, and my head is filled with the dew, and my locks with the drops of the night. But alas! I resisted Christ and his Spirit; O thou Judge and Saviour of all thine Elect, I dealt churlishly with thee, I tired out thy patience. I gave thee a repulse, I told thee I had entertained other lovers, and I would none of thee; I trod on counsel, I trampled thy precious blood under my feet; and now I am expelling no other but to eat the fruit of my own way. Now mayst thou accomplish thy Word, because I set at nought all thy counsels, and would none of thy reproof, therefore thou mayst laugh at my calamitie, and mock now my fear cometh. Lo, here the confessions of sinners. Every thing now comes out, for Christ will have it so, as a preparative to his doom upon them.

5. Christ and his Saints proceed to sentence. First, Christ the chief Judge shall pronounce it, *depart from me ye cursed into everlasting fire, prepared for the devil and his angels*, every word breaths out nothing but fire and brimstone, vengeance and woe; to depart from that glorious presence of Christ were hell enough, but they must go with a curse; nor onely so, but into fire, and that must be everlasting; and therein they shall have no other company or comforters but wicked devils, and they insulting over them with hellish spight and stinging exorobations. Mar. 25. 41.

Give

Give me leave a little to enlarge upon these words. No sooner Christ begins the sentence, *Depart from me*] but methinks I imagine the reprobates to reply; how? depart from thee? why O Christ, thou art all things, and therefore the losse of thee is the losse of all things; thou art the greatest good; and therefore to be deprived of thee is the greatest evil; thou art the very center, and perfect rest of the soul, and therefore to be pulled from thee is the most cruel separation: we were made by thee, and for thee, O let us never be divided from thee; we were made according to thy Image, O never drive us from our glorious Pattern; *Away, away* (saith Christ) ye have no part in me, or in my merits, never speak, or intreat me any more, but *depart from me*. But secondly, they may reply again, if we must depart, and depart from thee, at least give us thy blessing before we go, thou hast great store of blessings to give, and we hope thou hast one yet in store for us, we crave but a small thing, but a blessing, *O it is a little one*; thou art our Father (witness our creation) and it is a chief property of a Father to bless his children. No; *depart from me ye cursed; in place of a blessing take the full curse of your Father; you have been most prodigal and disobedient children: you have followed him who had my first curse; and now share ye curses with him, cursed be you in your souls, and in your bodies; and in your thoughts, and in your words, and in the haynousness of your sins, and in the grievousness of your punishment.* But thirdly, if we must depart from thee, and depart accursed, yet appoint us some meet and convenient place to go into; create a fruitful piece of ground, and let a goodly sun daily shine upon it; let it have sweet and wholesome air, and be stored with fruits, and flowers, of all forms and colours; give us the variety of creatures for our uses; O if wee must go from thee, the source and fountain of heavenly sweetness, afford us some plenty of earthly pleasures, which may in some sort recompence our paine of losse, speak but the word, and such a place will presently start up, and shew it self. No, *depart from me ye cursed into fire; though fire naturally burns not spirits, yet I will lift and elevate this fire above its nature; you have sinned against nature, and I will punish you above nature; Fire? alas that ever we were born! who is able to rest in fire? the very thought*

thought of it already burns us. Of all the creatures appointed by God to be the instruments of revenge, fire and water have the least mercy. But Fourthly, if we must into fire, let the sentence stand but for a very short time; quench the fire quickly, half an hour will seem a great while there; *No, depart from me ye cursed into everlasting fire: it was kindled by my breath, and it hath this property among other strange qualities, that it is an unquenchable fire; as long as I am God it shall endure, and ye broyl in it; and when I cease to be happy, then shall ye cease to be miserable.* O wo is us! what? to live in a fire perpetually without all end, or hope of end?—Yet Fifthly, allot us then some comforters, whose smooth and gentle words may sweeten our torments, or somewhat dull the most keen edge of our extremity: O let the Angels recreate us with songs and himnes of thee, and of thy blessedness, that we may hear that sweetly delivered which others fully enjoy: *No, no; depart from me ye cursed in to everlasting fire, prepared for the devil and his angels: they shall be your comforters; they that will triumph in your miseries, they that are your deadly, desperate enemies; they that will tell you by what deceits and by-ways they led you from me, and that will give you every hour new names of scorn and horrible reproach.* O sentence not to be endured, and yet never, never must it be reversed. O my brethren, I tremble at the very mentioning of this sentence, and O what will they do on whom it must passe? I beseech you before we passe from it, wil you ask but your souls this one question? *What? can you dwell with everlasting fire?* if you can, you may go on in sin; but if you cannot, why then stop here, and repent of sin, O now say, *if this be the effect of sin, Lord pardon what's past, and O give me grace that I may sin no more, as sometimes I have done.* Methinks if a temptation should come again for ordinary entertainment, you should fright it away with the remembrance of these powerful words, *depart from me ye cursed into everlasting fire, prepared for the devil and his angels.*

2. The Saints shall judge the very self same judgment, do ye not know that the Saints shal judge the world? that they as well 1 Cor. 6.2. as Christ shal judge the world, is without controversie; And judgment was given to the Saints of the most high. Ye also shal sit upon Dan. 7.22.

T t t t t

twelve

Mat. 19. 28.

Jude 14, 15.

1 Cor. 6. 5.

twelve Thrones judging the twelve Tribes of Israel. Behold, the Lord cometh with twelve thousands of his Saints, to execute judgement upon all. Know ye not that we shall judge the Angels? not onely shall we judge the world, but the God of the world; the principalities and powers that captive wicked men at their pleasure; even they must be judged by those whom they formerly foyled; so then there is no question but they shall judge.

Onely how the Saints shall judge together with Christ, is a very deep question, for my part I am apt to think, that it shall not be directly known, ere it be seen and done. I shall onely relate what others say to this point, and so leave you to your liberty of judging what is right.

Jude 15.

1. Some say that the Saints shall judge the world by presenting their persons and actions, by comparing their good examples with the evil examples of all the reprobates; and so, they shall convince and condemn the world. *Behold the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them; This I conceive to be a truth, yet surely this is not all truth.*

Joh. 5. 45.

2. Others say, that the Saints shall judge the world by way of inditing, impleading, accusing, witnessing, &c. And I conceive it may be thus too; the Saints of the Law more especially accusing the breakers of the Law, by the Law. *Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust.* And the Saints of the Gospel more especially judging the prophaners of the Gospel, by the Gospel;

Rom. 2. 16.

in that day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. This likewise is truth, but I beleieve as yet we have not the whole truth.

Psal. 58. 10.

3. Others say, that the Saints shall judge the world after the manner of exultation, glorying, and rejoicing to see the vengeance. *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of the wicked.* But this their exulting being a constant and perpetual act, not for a time, but for eternity, methinks this present act should be yet somewhat more.

4. Others say, that the Saints shall judge the world by way

way of assension, assent, vote, suffrage, comprobation, and the like subordinate, and conformable acts. *And I heard another* Rev. 16. 17.
out of the Altar say, even so Lord God Almighty, true and right- Rev. 19. 1, 2.
eous are thy judgements. And after these things, I heard a great
voyce of much people in heaven, saying, Allelujah, salvation, and
glory, and honour, and power unto the Lord our God, for
true and righteous are his judgements; this certainly is
truth, and commonly so received, yet neither is this all
truth.

5. Others say, that the Saints shall judge the world (i.) Christ in the Saints, and the Saints in Christ. He in them by those infallible principles of Divine Justice which are imprest in them; and they in him, by those inseparable bonds of union, whereby they wholly relate to him: or he and they together as head and members, the act of the head imputed to the members, and the act of the members acknowledged by the head; his Judiciary Act (especially as from his Mediatorship and Manhood) having a peculiar influence upon them; and their Judiciary Act (in a perfect conformitie, though not any absolute proportion) having a peculiar reference to him. And methinks those Texts of *Matth. 19. 28.* *Jude 14, 15.* speak there of Christs, and of the Saints judgement, as of one joint act.

Oh what terror will be to all wicked men? when, not one-ly Christ, but all the Saints shall say of them, *Away with them, away with them, let them be damned.* You that are Fathers, it may be your children will thus sentence you, I remember when the Jews told Christ, that he cast out devils through Beelzebub, Prince of devils, he answered, *if I through Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your Judges.* Matth. 12. 7. They liked well enough of the miracles of their children who were Disciples of Christ, but they could not endure them in Christ, and therefore he tells them, that their children whom God had converted, and to whom he had given power to do the same works that he did, even they should be their Judges to condemn them. And so it may be with you, if any of your children be converted to the Lord, and you remain still in a natural estate, your very children shall be your Judges, and condemn you to hell. But of that anon.

Mat. 25. 42.

44.

45.

Phil. 2. 9, 10.

6. In this doom which Christ and his Saints shall passe on reprobates, our Saviour tells us of some reasonings betwixt him and them; *I was an hungred* (saith Christ) *and ye gave me no meat; I was thirsty, and ye gave me no drink, &c.* — Then shall they answer, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? and then shall he answer them, *verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.* As if Christ should have said, time was that I was under reproach, misery, calamity, necessity; I lay at your doores like *Lazarus* full of sores, and as I thought nothing too much for you, so I expected also something from you; but oh cruelty to see thy Christ an hungred, and not to feed him? to see thy Christ athirst, and not to coole or quench his thirst? to see thy Christ a stranger, and not to give him a nights lodging? to see thy Christ naked, and not to cover him with a garment, who would gladly have covered thee with the robe of righteousness, the garment of salvation? O monstrous inhumane heart! O prodigious wretch! who among the Heathens ever dealt thus with their Idols? have any of the Nations starved their gods, turned them out of doores? and must I onely be sleighted? away reprobates! you had no mercy on me, and now I laugh at your calamity; surely he shall have judgement without mercy, that hath shewed no mercy. They stand wondering at this, and cannot remember that ever they saw Christ in such a condition; Why Lord (say they) when saw we thee an hungred, or thirsty, or naked? art not thou he that rose again from the dead, and ascended on high, and ever since hast been exalted above the highest Cherubims, a name being given thee above every name; at which name to this day, but especially now on this day, every knee doth bow of things in heaven, and things in earth, and things under the earth; how then could we see thee in such a condition? is not this thy second coming in glory? and were we alive at thy first coming in humility? how can this be? oh why shouldst thou charge us with unkindnesse to thy self? Sure if we had known thee in need, we would have given thee of thy own, thou shouldst never have wanted what things we enjoyed, but thou shouldst have commanded both us and them. To which our Saviour replies, O deceitful, ignorant, and stupid soules! have you no better learned

learned Christ than so? am not I Head of the Church, and can the Head be without Members? Verily, if you had loved, relieved, or done good to them, you had done so to me; but in being uncharitable to them, you were no lesse unto me. Never say you would have been thus and thus kind to Christ, whiles you were unkind to Christians: herein lies the deceitfulness of your hearts; *O they are deceitful above all things, and desperately wicked, who can know them? but I the Lord search the heart, I try the reins, even to give to every man according to his wayes, and according to the fruit of his doings;* In as much as ye did it not to one of the least of my members, ye did it not to me; and therefore get you down to hell, get you out of my presence; take them Devils, away with them Angels to the Divil and his Angels for ever.

Jer. 17. 9; 10.

These are the reasonings betwixt Christ and reprobates; and if so, may we not imagine the like betwixt Saints and reprobates? is there not the same reason of reasoning betwixt them and the inferiour Judges, as betwixt them and the Supream Judge? for my part I cannot conceive, but if we admit of such disputes betwixt Christ and them, well may there be the like disputes, arguings, and reasonings betwixt Saints and them: for they had on earth more familiarity, converse, and communion together; some of them it may be, were in near and dear relations to each other; and now that the one shall judge the other to eternal flames, oh what passages will be betwixt them? I shall instance in our nearest relations upon earth, as of Masters and servants, parents and children, husbands and wives, Ministers and people; no question but in these very relations some shall judge, and others be judged; our Saviour tells us, *there shall be two men in one bed, the one shall be taken, the other shall be left; two women shall be grinding at one Mill, the one shall be taken, and the other left; two men shall be together in one field, the one shall be taken, and the other left;* wherein the Lord seemes to shew that Gods election doth extend it self to all sorts of persons, and separates the most. They shall not be saved by families, as in Noahs time, but one friend shall be taken by Christ into heaven, and another left for the Divil to carry into hell. Give me leave but to enlarg on those reasonings, or discourses that we may imagine will be now betwixt these several relations. As —

Luke 17. 34, 35
36.

T t t t t t 3

1. Betwixt

ch Confidre

Masters

3. 22. 23.

Colof. 3. 22.

1. Betwixt Master and servant; if the Master be the Saint, and his servant the reprobate; then shall the Master say, O thou wicked servant, how many a time did I call on thee to duty? how often have I told thee that I would have thee to be Gods servant as well as mine? how often came that word to thy eares; *Servants obey your Masters in all things according to the flesh, not with eye-service as men-pleasers; but in singleness of heart, fearing God?* how often was that precious word laid close to thy conscience, *he that doth wrong, shall receive for the wrong which he doth; but in doing service to me as to the Lord, thou shouldst of the Lord receive the reward of the inheritance, for in such service thou didst serve the Lord Christ?* but thou wouldst not be warned, and now thou art justly condemned; I say Amen to Christs sentence; get thee down to hell and there serve Satan, and receive his wages in fire and brimstone for ever. — Or if the servant be the Saint, and his Master the reprobate, then shall the servant say, O my quondam Master, how many a time hast thou tyrannized it over me? how didst thou use me, or abuse me to serve thy own lusts and corruptions? many a time I have had strong desires to wait upon God in the use of publick and private Ordinances; this morning, and that evening I would have served my Master the Lord Jesus Christ; but thou wouldst not spare me one houres time for prayer, reading, meditation, &c. I was ever faithful in thy service, going to bed late, and rising early; *the drought consumed me by day, and the frost by night, and my sleep many a time departed from mine eyes; surely God hath seen my affliction, and the labour of my hands, and now he hath rebuked thee;* dost thou not observe the admirable justice and righteousness of Christ in the sentences past on us both? remember that thou in thy life-time recievedst thy good things, and I received evil things, but now I am comforted, and thou must be tormented. I now serve a better Master, after my weeks work with thee, I shall keep a perpetual Sabbath with God; but go thou with thy old companions from thy glorious mansion to a loathsome dungeon; from thy Table of surfet, to a Table of vengeance; from thy faithful servants, to afflicting spirits; from thy bed of down, to a bed of fire; from soft linnen and silken coverings, to with a rock for thy pillow, and a mountain for thy coverlet.

2. Betwixt

2. Betwixt parent and childe; if the parent be the Saint, and the childe the reprobate; then shall the Parent say, O thou wicked, rebellious sonne! or O thou wicked, rebellious, and disobedient daughter! It is I that begot thee, or that brought thee forth; that during thy infancy laid thee in my bosome, and dandled thee on my knee, and carried thee in my armes, and set thee as a seale upon my heart; that during thy minority fed thee, and apparrelled thee, and trained thee up in manners, learning, a particular calling, and especially in the nurture and admonition of the Lord; and then when I saw thy untowardness of spirit, and thy breakings out into things forbidden by God and man, O the admonitions, reprehensions, corrections! O the many thousands of warnings that I gave thee of this day, and of the wrath to come! and yet thou wentest on in thy stubbornesse, till thou becamest many and many a time a grief of mind, a bitterness of spirit unto me: and then how often did I minde thee of thy duty. *Children obey your parents in all things? Colos. 3. 20. Honour thy father and mother, which is the first commandment with promise? the eye that mocketh his father, and despiseth to obey his mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it? But alas, all these expressions made no saving impression on thy hardened heart, thy brow was brass, and thy sinew of iron, thou wast ever stiffe-necked, and now thou art justly damned; I cannot but approve of Christs judgment upon thee; though thou camest out of my bowels, yet now I have no pity, no bowels of compassion towards thee; the glory of God hath so swallowed up all my natural affections, that I cannot but laugh at thy calamity, and joy in thy damnation; I gave thee a body, and God himself gave thee a soul, but now let Devils have both, and torment them in hell; be gone! I shall never see thee again. — Or if the child be the Saint, and the parent the reprobate, then shall the childe say, Unworthy parent; unworthy of everlasting life! I had my natural being from thee, but my spiritual being was from the Lord: if I had followed thy steps, I had been everlasting damned; did not I know thy ignorance, thy unbelief, thy wickednesse, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmnesse, thy impatience, thy discontentment, thy vain-glory, thy self-love? didst thou not often check me for my forwardnesse,*

nesse, and zeale, and holinesse in Religion? didst thou not ask me, what art thou wiser than the rest of the neighbour-hood? are there not many gray haire amongst us, whose wisdom and experience thou hast not yet attained? and canst not thou walk on soberly towards heaven, and either do as the most, or keep pace with the wisest? what, have any of the Rulers, or of the Pharisees beleevd on Christ? oh I shall ever remember to the praise and glory of Christ, what discouragements I had, and yet how the Lord pluckt me as a fire-brand out of the fire; and now hath the Lord set me on the Throne to judge thee according to thy demerits; and therefore I joyne with him, who is the Father of spirits against the father of my flesh; depart; go to the gods whom thou hast served, and see if they will help thee in the day of thy calamity.

3. Betwixt husband and wife; now if the husband be the Saint, and the wife the reprobate, then shall the husband say; Thou art she whom I knew in the flesh, whom I dearly affected with my heart and soul; whom I nourished and cherished as my own body; thou art she that was the wife of my bosome, as near and deare to me as my heart in my bosome; thou wast my companion, my yoke-fellow, and my very delight, but oh! I could never rule thee, lead thee, guide thee in the way of life, in that path that is called holy: many a time have I wooed, sued, and sought to gain thy soul to that blessed Bridegroom, the Lord Jesus Christ, many a time have I prayed with thee, and for thee; many a time have I stirred thee up to hear the Word, to wait upon God in the use of all meanes publick and private; and instead of imbraces, or yieldings to these blessed motions, *I have met with contentions and jarres, as a continual dropping in a very rayny day; but death hath dissolved that knot, so that now I am no more thy husband; this is the day of separation, and I shall no more consort with thee; at the resurrection there is no use of marriage, but now I am to live as an Angel in heaven;* and because thou wouldst not draw with me in Christs yoke, now therefore adieu for ever and ever; we shall never more lye in one bed, or sit at one board, or walk in one field, or grinde at one Mill; thou hast lost me, and thou hast lost Jesus Christ, two husbands in one day; go now and take thy choice in hell! thou art free from us, but thou shalt be bound there with indissoluble bonds to the
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Prov. 19. 13,
— 27, 15.

Mark 12. 25.

Diuel and his Angels. — Or if the wife be the Saint, and the husband the reprobate, then shall the wife say; Thou art he, whom I looked upon as my second-self, my head, my governour, my helper, my husband; for whom I was willing to forsake my native home, fathers house, deare relations of father, mother, brother, sister, and many comforts in that kind; and I expected to have found new matter, and a continued influence of comfort, and delight in a marriage-state; but oh the vexations of spirit! hadst thou not almost drawn me away from Jesus Christ? was I not forced through many provocations sometimes to break out and say. *Surely a bloody husband art thou* Exod. 4. 25. *to me?* many a time I cryed out, O my husband when wilt thou set up the rich and royal trade of grace in thy family? when wilt thou exercise prayer, reading, catechising, conference, dayes of humiliation, and other household holy duties? oh for doing something to assure our soules of meeting together hereafter in heaven! But alas! it would not be; and now see the effect; here I stand like a Queene, deckt and adorned with cloth of gold, with rayment of needle-work, with the white robe of Christs righteousness, so that the King of heaven greatly desires my beauty, and my soul is this day married to Christ; I acknowledge him, and no other husband in the world, and for thee who refused to joyne with me in the worship of God, now God hath refused thee: farewell or fare ill for ever.

4. Betwixt Minister and some of his people at least: if the people be as so many Saints, and the Minister the reprobate, then shall the people say: O thou art the man that undertookst that high and mighty calling of feeding soules with the Word of life; but now are thy sinnes written in thy forehead, for either thou runst before thou wast sent, or being sent, thou hast been exceeding negligent in the gift that was in thee: Didst thou not prophesie in *Baal*, and cause Gods people to erre? didst thou not studiously and mainly seek for the Fleece, not regarding respectively the flock? didst thou not strengthen the hands of evil-doers in preaching peace, peace to wicked men? wast thou not prophane, and wicked, and loose in thy life, and by that meanes ledst many thousands to hell! O thou bloody Butcher of soules; hadst thou been faithful in thy Ministry, well might those damned companions about thee have escaped

the flames ! but they are doomed to death, and now thou mayest hear their cries, and grievous groanes, and complaints against thee, this was the man set over us to give us the bread of life, but O Christ, did he not faile us ? did he not feed us with unprofitable matter, fables conceits, airy sentences, rather than with any thing tending to godly edifying, which is in faith ? did not our tongues, and the tongues of our children stick to the roof of our mouths in calling and crying for bread, for the bread of life, and he would not pity us ? we gave him the tithes which thou appointed, but he gave not us thy truth, which thou didst command him ; why Lord Christ, thou Judge of all the world, didst thou not bid him, feed, feed, feed ? didst thou not bid him feed the flock committed to his charge ? didst thou not bid him, preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering ? and notwithstanding all thy commands did he not miserably starve us ? instead of feeding us to salvation, hath he not starved many thousands of us to our destruction. O Christ, thou that art the Judge of Nations, and the revenger of blood ! reward thou this man, as he hath rewarded us ; he led us in the wayes of wickednesse, and (if it must be so) let him be our ring-leader to hell ; and upon his soul once buried in hell, let this be the Epitaph, the price of blood, the price of blood ; if thou didst hear the blood of *Abel*, being but one man, forget not the blood of many, now thou art judging the earth. Why thus do the damned cry about thine eares ; and as for us (say the Saints) who were once thy people, but now thy judges, we consent to their cry, and to our Saviours doom, go thou cursed into everlasting fire.

Men, brethren, and fathers, I begin thus with the Ministers doom, that you may see I would deal impartially ; and verily I beleieve it, if our case come to this, we of the Ministry shall be in a thousand times worse condition than any of you ; for besides the horror due to the guilt of our own soules, all the blood of those soules who have perished under our Ministry through our default will be laid to our charge ; little do you know, or consider the burthen that lies upon us, a burthen able to make the shoulders of the most mighty Angel in heaven to shrink under it. *Chrysostome* was a glorious Saint, yet casting his eye upon
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one onely Text in the Bible, *Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give account, he professeth that the terror of this Text made his heart tremble.* Surely it is enough to make our hearts tremble, if we seriously weigh our terrible doom, in case that we should miscarry.

Heb. 13. 17.
Hujus commi-
nationis terror
animum mihi
concussit.
Chrys. de.

But now on the other side, if the Minister be the elect, and sentenc'd to salvation; and many of his people prove no better than reprobates, then shall the Minister say, O miserable souls, now you feel the truth of those comminations, and curses which we opened and unfolded, and discovered to you out of Gods Word! *we dealt plainly with you, that the unrighteous should not inherit the Kingdome of God; we advised you again and again, be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God:* and such were you, and notwithstanding all our threats, warnings, intreatings, beseechings, thus ye lived, and thus ye died; and here is the issue, Christ now hath doomed you to hell, and here am I set on a Throne to judge your soules, for the Saints shall judge the world as well as Christ himselfe; oh what shall I do? O my bowels, my bowels! here's a case beyond all the former, each of them according to their relations judge another; but here's a multitude, not one, or two, or ten, or an hundred, but many hundreds, or thousands, according to the number of such and such congregations, where I have preached.

1 Cor. 6. 9.
10.
11.

In Christs reasonings with the wicked we have heard of his sayings, and their answers, and of his replications to their answers, much said on both sides to and again; I may suppose the like here. Oh what shall I do (sayes the Minister) what doom shall I passe on this assembly of reprobates? can I absolve them whom the righteous God hath condemned? can I say, come along with me to heaven, now Christ hath said, go ye cursed into hell? and oh now shall I turn my speech from my wonted wooing, beseeching, intreating, exhorting, to a direct doom-ing, damning, condemning these soules to the pit of hell? sometimes indeed I opened to these soules all the armoury of Gods wrath, I thundred and lightened in their congregations;

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but my designe was to fright them out of hell-fire, and knowing the terrors of the Lord, to have perswaded them towards heaven, and heavenly things; but now if I speak condemnation, no sooner shall I speak, but their soules will sink down to hell; O miserable soules, what shall I say? or what can you say for your selves? Then shall they answer; Oh Sir, do not you aggravate the torment by your condemnation; the weight of Christs doome is already unsupportable, but will you adde more weight? why remember, we are some of us (it may be) of your flesh and blood; many a time you told us that you unfeignedly loved us; and that we were dearer to you than all worldly enjoyments; many a time you told us that you were willing to spend your self for us, as the candle that burnes it self to give others light; you were pleased to bestow your prayers, teares, sighs, groanes for our soules; your very books and writings were high expressions, and abiding monuments of your deare love to us; you weighed not your strength and spirits in comparison of our soules; and shall this faire commical scean end in a dismal, doleful, bloody tragedy? would you do or suffer any thing to save us, and will you now condemne us? oh forbear!

Ah no, (saith the Minister) I cannot forbear; all is true that you say, I loved you dearly, and I was willing to spend, or to be spent for you; but this aggravates the more; ah my travaile, paines, books, writings, words, teares, sighs, groanes are in one volume together, and this volume has been opened this day, and now is the question put, what have you profited by all my words, prayers, teares, sighs, and groanes? is not all lost? and are not your soules lost? and now do you tell me of love? what, did I ever love you more than Christ loved you? were the drops of my teares to be compared with the showers of his blood? were my paines for you equal to the paines of his Crosse? and hath not he condemned you to hell? and shall not I be like-minded to Jesus Christ? Surely the Lords will must be my will; he hath already judged you, and he will make me to judge you; so farre am I from pitying you, that if he that formed you will shew you no mercy, if he that saves me, and all the elect people of God, will not save you, can I pity you, or save you, or dissent from Jesus in his sentence upon you? speak no more of flesh and blood, of labours of love,

love, Christs sentence must stand, and as I am a member of Christ, and a Minister of Christ, I cannot but approve of it, and so judge you to hell.

Why then (say reprobates) we will curse thee, and blaspheme Jesus Christ in hell for ever; cursed be the time that ever we heard of Jesus Christ, or that ever we knew thee, or thy Ministry, do not thy Sermons send us deeper into hell? had it not been easier for us at this day of judgment if we had lived in *Tyre* and *Sidon*, where the Gospel never was preached? didst thou not harden our hearts in such and such Sermons, when the Word came home? didst thou not deny us the seals which might have been for confirmation of our soules salvation? didst thou not estrange thy self from us in respect of any inward, intimate, and familiar society, which thou affordedst to others? doth not the event plainly shew that all thy tears, prayers, words, and works, as in reference to us were hypocrisie, flattery, deceit, dissimulation? oh cursed be the day that ever we lived under such a Ministry, or that ever we heard of Jesus Christ.

Nay then (saith the Minister) it is time for us to part; such were your invectives on earth, and now they are, and will be your language in hell; but have I not answered these cavils many a time? have not I told you that the Word would harden some, & soften others, the fault being in your selves? have I not cleared it that the seals are not to be set upon blanks, & that confirmation could not be without a work of conversion to lead it? and were we not commanded in the name of our Lord Jesus Christ to withdraw our selves from every brother that walketh disorderly? did not ^{2 Th: 3. 16.} the wise man tell us; *he that toucheth pitch shall be defiled therewith, & he that hath fellowship with a proud man shall be like unto him? can a man take fire in his bosome, & his cloaths not be burnt? can a man go upon hot coals, and his feet not be burnt?* as for other cavils, the Lord be Judge betwixt you and us; nay, the Lord hath been Judge betwixt you and us; lo, here we stand on the right hand of Christ, lo, here we sit on our Thrones to judge you, & that world of wicked men & Angels; let Christ be glorious, & let his sentence stand, & let that word of judgment never be reversed; *he that loveth cursing, let it come upon him; & he that cloatheth himself with cursing as with a garment, let it come into his bowels like water, and like oyle into his bones;* ^{Pla. 109. 17, 18} no more, but adieu souls, adieu reprobates, adieu for ever; you must descend, but we must ascend. Go you to hell, while; we mount upwards into heaven and glory. U u u u u 3 At

At this last word, down they go; the evil Angels falling like lightning, and evil men haled, and pulled down with them from the presence of God, and Christ, and Angels, and all the blessed ones; even from their fathers, mothers, wives, husbands, children, Ministers, servants, lovers, friends, acquaintance; who shall then justly and deservedly abandon them with all detestation and derision; and forgetting all nearnesse, and dearest obligations of nature, neighbour-hood, alliance, any thing will rejoyce in the execution of divine justice. Oh the shrieks, and horrid cryes that now they make filling the ayre as they go! oh the wayings and wringings of hands! oh the desperate roarings! oh the hideous yellings, filling heaven, and earth, and hell! But I shall follow them no further, no sooner do they fall into the bottomlesse pit, but presently it shuts her mouth upon them, and there I must leave them.

SECT. 7.

Of Christ and his Saints going up into heaven, and of the end of this world.

7. **F**OR Christ and his Saints going up into heaven, and so for the end of this world: no sooner are the reprobates gone to their place, but the Saints ascend; now Christ riseth from his judgment-seat, and with all the glorious company of heaven, he marches towards the heaven of heavens. Oh what a comely march is this? what songs of triumph are here sung and warbled? Christ leads the way, the Cherubims attend, the Seraphims wait on, Angels, Archangels, Principafities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professors, and Confessors of Gods Law and Gospel following, attend the Judge and King of glory; singing with melody, as, never eare hath heard, shining with Majesty as never eye hath seen, rejoycing without measure as never heart conceived. O blessed traine of Souldiers! O goodly Troop of Captaines! each one doth bear a palme of victory in his hand, each one doth wear a Crown of glory on his head; the Church Militant is now triumphant;

triumphant; with a final overthrow have they conquered Devils, death, and hell; and now must they enjoy God, life, and heaven; sometimes I have with much wonder and admiration beheld some regiments passing our streets, but had I seen those Romane armies, when they returned Victors, and made their solemn triumphs in the streets of Rome, oh then how should I have admired? never was the like sight to this of Christ and his Army in this world. O the comely march they make, through the sky, and through the orbs, and through all the heavens, till they come to the heaven of heavens! was ever so many glittering Sunnes together in one day? was ever so many glories together on this side the Kingdome of glory? not to speak of Christ, or his Angels, *O who is she that looketh forth as the morning, fair as the Moon, clear as the Sunne, and terrible as an Army with Banners?* are not in the head of those regiments Adam, and Abel, and Noah, and Abraham, and Isaac, and Jacob; and all the Patriarchs, and all the Prophets, and all the Apostles? And (if thou art a Saint that readest this) art not thou one Sunne appointed by God amongst the rest to follow Christ? here's enough to fill thy heart with joy before-hand; as sure as yond Sunne now shines in the Firmament, shalt thou that beleevest passe by that Sunne in its very orb, and by reason of thy glory it shall lose its shine; oh then what spreading of beauty and brightnesse will be in the heavens as all the Saints go along! what fumps of darknesse shall those glittering Starres appear to be, when all the Saints of God shall enter into their several orbs and spheres? and thus as they march along higher, and higher, till they come to the highest, at last heaven opens unto them, and the Saints enter into their Masters joy; what is there done at their first entrance, I shall discover another time; only for a while let us look behind us, and see what becomes of this neather world.

Can. 6. 10.

No sooner Christ and his company in the Empireal heaven, but presently this whole world is set on fire; To this, prophane Authours seem to assent; As,

Y. Philosophers, especially the Stoicks were of this mind. Humus primordium, exitus ignis, said Seneca, moisture was the beginning, and fire shall be the end of this world. And speaking of the Sunne, Moone, and Starres; mark (sayes he) whatsoever

forever new Wines in comely and decent order, shall at last burn together in one fire.

2. The Poets grant this; *Lucan* speaking of those whom *Cæsar* left unburned at the Battel of *Pharsalia*; *Hoc Cæsar populos* *frangere non uulsi ignis, nec cum terris.* — If fire shall not now burn these, when heaven, and earth, and all shall burn, then must they burne. — *Ovid* in like manner, *Esse quoque in satis* — *quo mare, quo tellus* — *accidet.* A time shall come, when *Sea*, and earth, and all the frame of this great world shall be consumed in flame.

3. The Sybills grant this, to which the *Romane* misall seems to allude, joyning them with the Prophet *David*, though I know not by what warrant. *Dies ira, dies illa, solvet seculum in favilla, restit David cum Sybilla.*

A day of wrath, a day of fire,
So David with the Sybills doth conspire.

But to wave all these, one Text of Scripture is to me more than all these. — *2 Pet. 3. 10.* *The heavens shall passe away with a great noise, and the elements shall melt with fervent heat, the earth also, and the workes that are therein shall be burnt up.* Hence all our Divines agree, that a fire shall ceaze on the universe, onely some difference is amongst Divines, whether the world shall be wholly annihilated, or renewed by fire? *Jerome* and *Augustine*, and many after them say, the end of this fire is for purifying and refining of the heaven and earth; for all corruptible qualities shall be burnt out of them, but they in their substance shall remain still: If we ask them, to what end shall this new world be renewed? some say for an habitacle of the restored beasts; others for a fitter accommodation of men, * and the glorified Saints; others for a perpetual monument of Gods power and glory. *Polanus*, and some of our Modernes are of opinion, that * these heavens, and this earth when purified with those fires, and

* *Mundus in melius immutatus aperte accommodabitur hominibus in melius immutatis.* *August. de civit. Dei. l. 20. c. 16.*

* *Polan. Syntag. l. 6. c. 70.*

superinvested with new endowments, they shall be the everlasting habitations of the blessed Saints. But on the contrary, others are of the other opinion, that all the world with all the parts and workes

works (except men, Angels, and devils, heaven and hell, the two mansions for the saved and damned) shall be totally and finally dissolved and annihilated. And of this opinion were Hilary, Clement, and all the antients before Jerome; and of our Moderns not a few. For my part I rather encline this way, because of the many Scriptures that are so expresse, I shall mention only these. — *Man lyeth down and riseth not till the heavens be no more.* — Of old thou hast laid the foundations of the earth, ^{Job 14. 12.} and the heavens are the works of thy hands, ^{Psal. 102. 25,} they shall perish, but thou shalt endure. All the hostes of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all the hostes shall fall down, ^{Isa 34. 4.} as the leafe falleth from the vine, and as a falling fig from the fig-tree. To which prophesie John seems to allude, ^{And the Rev. 6. 14.} heavens departed as a scrowle when it is rolled together, and every mountaine and Island were moved out of their places. Again, heaven and earth shall passe away (saith Christ) but my Word shall not passe away. — ^{Mr. 24. 36.} The day of the Lord will come as a thiefe in the night, ^{2 Pet. 3. 10.} in the which the heavens shall passe away with a great noyse, and the elements shall melt with fervent heate, the earth also, and the works that are therein, shall be burnt up. — And the world passeth away, and the lusts thereof; but he that doth the will of God ^{1 Joh. 2. 17.} abideth for ever. — And I saw a great white throne, and him that ^{Rev. 20. 11.} sate on it, from whose face the earth and the heaven fled away, and there was found no place for them. Now I would demand whether being no more, as Job; and perishing as David; and rolling together, and falling down like a withered leafe, as Isay: and passing away, as our Saviour, and Peter, and flying away, as John; do not include an utter abolition? If to these Scriptures I should adde one reason, I would argue from the end of the worlds creation; was it not partly for the glory of God? and partly for the use of man? now for the glory of God, the manifestation of it is occasioned by the manifestation of the world unto man; if man therefore should be removed out of the world, and no creature in it be capable of such a manifestation, what would become of his glory? And for the use of man, that is either to supply his necessity in matter of dyet, physick, building, apparel; or for his instruction, direction, recreation, comfort, delight; now when he shall attaine that blessed estate of enjoying God, and seeing God face to face, these ends, or the like must needs

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be frustrate. This argument is weighty, and we need no more. Only we shall heare our Antagonists objections, and give them their answers, and so conclude.

The texts more especially objected against this opinion, are two; the first is that in *Rom. 8. 21.* *The creature is selfe shall be delivered from the bondage of corruption into the glorious liberty of the sonnes of God:* here (say they) is an earnest expectation, attributed to bruit creatures, that they shall be delivered from the bondage of corruption into the glorious liberty of the children of God. But I answer, that no immortal being of the bruit creatures is here promised, but only a simple deliverance and dismissal from the servitude they were in, to ungrateful men. The birds, beasts, and fishes, do now suffer for our dyet; horses, mules, and beasts of that nature do now groan under the burthens of our pleasures, or necessities; their annihilation therefore to them must needs be a kinde of deliverance; and at last they shall be delivered at the time of the glorious liberty of the sons of God, the text will beare it thus, * *eis pro dia*, the creature shall be delivered by the glorious liberty of the sonnes of God. (i.) When such a deliverance comes to men, these shall be freed from their servitude by being not at all, having done all the businesse for which they were ordained, or created.

The second text is that in *2 Pet. 3. 13.* *we look for new heavens, and a new earth, wherein dwelleth righteousness.* These words (say some) imply a purging, rather than abolishing; a taking off the corrupt qualitiyes only, not the substance. But I am of another minde, and if I must give my sense of the place, I say —

1. Negatively, that by *new heavens and new earth*, is not meant renewed heavens and earth; is it not punctually in the seventh verse, that *the heavens and the earth* which are now are reserved unto fire against the day of judgement? and doth he not descend unto particulars in the tenth verse, that the heavens which are now, shall passe away with a great noyse? that the elements shall melt with fervent heate? and that the earth also, and the works therein shall be burnt up? and doth he not infer thereupon in the eleventh and twelfth verses, that all these things shall be dissolved? and in the thirteenth verse, that we are therefore to look

for

* *eis pro dia*
Rom. 8. 21.
1 Cor. 10. 2.
as, sometimes
dia pro eis.
Rom. 4. 11.
1 Cor. 15.
So Chrysostom
expounds it
eis pro dia.
2 Pet. 3. 13.

11, 12,

for new heavens, and a new earth? dissolution mends not a fa-
brick, but destroyes it; how then should that which is dissolved
be said to be reserved, and let stand? surely if *Peter* had thought
of this refining only, some words of his would have intimated
so much. The end of these creatures was for mans use, and man
using them no more, to what end should they be reserved? to
say for a monument of what hath been; or for the habitation
of the Saints; or for an out-let for the Saints, descending some-
times from the highest heavens to solace themselves here be-
low; are but groundlesse surmises, and deserve no answer
at all.

2. Positively, by *new heavens, and new earth*, is meant the
heaven of heavens, and place of glory. Now these heavens are
termed *new*, not in regard of their new making, but of our new
taking possession of them for our new habitation; and they
are called *heavens and earth*, because they come instead of that
heavenly covering, and that earthly habitation which we now
enjoy; so that the text may well beare this paraphrase, *we look
for new heavens* (i.) the supream court of Gods presence, and
a new earth, (i.) a new habitation for us; which shall infinitely
exceede the commodities and happinels of these heavens & earth
which we now enjoy; thus *John* in his revelations, *And I saw a
new heaven and a new earth, for the first heaven, and the first earth*
were passed away, and there was no more sea. This new heaven,
and new earth is the place or habitation prepared for the blessed
Saints and people of God. *A new heaven*, where the Moon is
more glorious than our Sun, and the Sun as glorious as he that
made it, for it is he himselfe, the Son of God, the Sun of righ-
teousnesse, the Sun of glory; *a new earth*, where all their
waters are milke, and all their milke honey; where all their
grasse is corne, and all their corne Manna; where all their
glebe, and clods of earth are gold, and all their gold of innu-
merable Carats; where all their minutes are ages, and all their
ages eternity; where every thing is every minute in the high-
est exaltation as good as can be. Of these new heavens, and
this new earth, I can never say enough, nor know enough, till
I come thither to inhabit it. Something only we shall dis-
cover of it in our next Sections; for now are the Saints entred
in with Jesus Christ.

13.

Rev. 21. 1.

Use

Only one word of use, Christians! what's the matter that we are so busie about this world? why look about you, not one of these visible objects shall that day remaine; or have a being; those houses wherein we dwell, these Temples wherein we meet, this Town, this Country, this Isle, and the seas and waters that surround it, shall be all on fire, and consume to nothing; the sea shall be no more, and time shall be no more, or if we look higher, yond Sun, and Moone, and Stars shall be no more; that glorious heaven which rolles over our heads, shall be rolled together as a scroll, and all the host shall fall down as a leafe falleth from the vine, and as a falling fig from the fig-tree: — the heavens shall vanish away like smoake (saith Isaiah) *comminuentur in nihilum* (as Hierome reades it) they shall be battered into nothing. Alas! alas! what do we toying all the day. (it may be all our life) for a little of this little, almost nothing — earth? you that have an hundreth, or two hundreth, or a thousand acres, if every acre were a Kingdome, all will be at last burnt up; so that none shall say here was *Preston*; or here was *London*, or here was *England*, or here was *Europe*, or here was the Globe of earth on which men trod; let others boast as they will of their inheritances, but Lord give me an inheritance above all these visibles; heaven shall remaine, when earth shall vanish; that empireal heaven, those seats of Saints, those mansions above, prepared by Jesus Christ shall never end, but for my riches, lands, possessions, moveables, goods real or personal they will end in smoake, in nothing; what? wilt thou set thine eyes upon a thing that is not? upon this the primitive Christians took joyfully the spoiling of their goods, it was but a losse a little before the time, and they knew in themselves that they had in heaven a better, and an enduring substance. O let this be our care! here we have no abiding City, but O let's seek one to come, even that one that will abide for ever and ever. Amen.

Isa. 34. 4.
Isa. 51. 6.

Prov. 23. 5.

SECT.

SECT. 8.

Of Christs surrendering and delivering up the Kingdome to God, even the Father.

8. **F**OR Christs surrendering and delivering up the Kingdome to God, even the Father; no sooner is he in heaven, but these things follow. —

1. He presents the Elect unto his Father, of this the Apostle speaks, *you hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight; to this end Christ dyed that he might wash us and cleanse us by his blood, and then that he might present us without spot unto his Father.* We may imagine Christ as going to his Father with his bride in his hand, and saying thus, O my Father, here is my Church, my Spouse, my Queen; here are the Saints concerning whom I covenanted with thee from eternitie, concerning whom I went down from heaven, and dyed on earth, and ascending up I have interceded these many hundred yeares; concerning whom I went down to judge the world, and having sentenced them to life eternal, I now bring them in my hand to give them the possession of thy selfe. These are they whom thou gavest me in the beginning of the world, and now I restore them to thy selfe at the end of the world, for they are thine. Thus he presents them to his Father. Indeed we reade that Christ loved the Church, and gave himselfe for it, — *that he might present it to himselfe a glorious Church, not having spot or wrinkle; but this I take it was done before; when first a soul beleeveth, it is contracted to Christ, when the soul is sentenced to glory, then is the solemnitie, and consummation of the marriage, then doth Christ present the soul to himselfe; and I know not but that the Ministers of Christ may have a part in this matter, for I have espoused you to one husband (said Paul to his Corinthians) that I may present you as a chaste Virgin to Christ.* And after this when Christ takes the bride home, brings her into heaven, and leades her by the hand into his Fathers presence; then is his last presentation, then he presents her faultlesse before the presence of his glory

Col. 1. 21, 22.

Eph. 5. 25, 27.

2 Cor. 11. 2.

glory with exceeding joy. The word signifies leaping, springing, exalting joy: O what springing, leaping, exalting is in heaven, when Christ takes the hand of his bride, and gives her into the hand of his Father; *q. d.* O my Father, see what a number I have brought home to thee; thou knowest what I have done, and what I have suffered, and what offices I have gone through, to bring these hither; and now my Mediatourship is done, I resign all my charge to thee againe; see what a goodly troope, what a noble army I have brought thee home, why all these are mine, and all mine are thine, and all thine are mine, and I am glorified in them; all those that thou gavest me, I have kept, and none of them is lost; see here is Adam, and Abel, and Noah, and Sem, and every Saint from the beginning to the end of the world, the nuptial between them and me is solemnized, and whither should I leade them but to my Fathers house, and into my Fathers presence? I have already pronounced them blessed, and the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one. Here take them from mine hands, now give them a welcome into glory, and let them know that thou hast loved them, as thou hast loved me.

2. He presents all his commissions to his Father, as he is a Mediatour (at least by destination) from all eternitie; were not the Saints chosen in Christ before the foundation of the world? then was he a Mediatour in the businesse of Election, and then was he predestinated to be a Mediatour of reconciliation. *I was set up from everlasting, (i.)* I was appoynted and designed to be a Mediatour from all eternitie. Howsoever he was a Mediatour virtually and inchoatively from the fall of Adam; then did he undertake that great negotiation of reconciling God to man, and man to God; and actually he was a Mediatour after his incarnation; for then was he manifested in the flesh, then was he manifested to be what before he was, then did he act that part visibly upon earth, which before he had acted secretly and invisibly in heaven; then he entred upon the work of his active and passive obedience; then he discharged his Prophetical and Priestly office here on earth, which having done, then he entred upon his Kingly administration in heaven. Now as to this work he was called by God (*him hath God the Father sealed; it pleased the*

the Father by him — to reconcile all things to himselfe.) And as to these offices severally he had commission from God, (*the Lord hath anointed me to preach good tidings unto the meek; and the Lord hath sworn, and will not repent, thou art a Priest for ever; and the Lord said unto my Lord, sit thou at my right hand untill I make thine enemies thy footstool.*) So now he comes with all his commissions in his hand, and he delivers them all up unto his Father againe. In this case it is with Christ as with some General, whom the King sends forth with regal authority to the war, who having subdued the enemy, he returns in triumph, and all being finished he makes a surrender of his place; thus Christ having discharged all his offices imposed on him, now the work is finished, he leaves his function by delivering up his commissions to his Father. *In heaven there is no need of Sun or Moone,* Rev 21. 23. that is, as some interpret, there is no need of preaching, or prophesying, of the Word or Sacraments, *for the Lambe is the light thereof,* Christ is the only meanes of all the communication that the Elect there shall have; and as for his regal office, the Apostle is expresse, *then shall he deliver up the Kingdome to God, even the Father.* Only here is the question, how is Christ said to resigne his Kingdome to God the Father? for saith not the Scripture that *Christs Kingdome shall have no end?* and that Christs throne is for ever and ever? for answer, I see no contradiction but that Christ may both resigne his Kingdome, and yet reserve it. See a like case, *All power saith Christ in heaven and earth is given to me of my Father,* shall we say now that the Father himselfe was quite stript of it? no; but as the Kingdome which the Father gave the Sonne is neverthelesse called the Fathers Kingdome, or *the Kingdome of God;* so Christ shall returne it, yet retaining it also. Two things (we say) are contained in the terme of reigne, *sci.* dominion, and execution; to weare the Crown, and to beare the Scepter: now Christ in the former sense shall reigne for ever, the honour of dominion and of wearing the Crown he shall never resigne up to his Father, for his Fathers throne disturbs not his, there are both their thrones at once, Rev. 7. 11. but the functions of a King, to sit in judgement, to reward deservvers, to punish evil-doers, to rescue the oppressed, to fight with the enemy, Christ in this sense shall cease to reigne, and shall deliver up the Kingdome to his Father.

More

Colof. 1. 19.

Ila. 61. 1.

Psal. 110. 4.

Psal. 110. 1.

1 Cor. 15. 24.

Luk. 1. 33.

Heb. 1. 8.

Mar. 28. 18.

More particularly, Christ is said to deliver up the Kingdome in three respects.

1. Because he ceaseth to execute that authority, which nevertheless he hath; as a Judge that goeth from the bench is a Judge still, although he giveth no judgement, but employeth his time in other occasions; so Christ is said to resigne his place, not that his authoritie is subject to diminution, but in that he makes no shew; for when his enemyes are all put under, there is no need that any more blows should proceed from his Kingly power.

2. Because the manner of his Kingdome after the judgement day shall be wholly changed; he shall not reigne in the same fashion that he did before; there's no need in heaven of good Laws to keep men from starting into wickednesse; the orders of this life are changed into a new kinde of government, and in that respect he is said to give over the Kingdome.

3. Because he ceaseth to increase his dominion. In this world Christ was still gaining more souls to his Kingdome by the preaching of his Word, and so he spread his dominion further, and further; but when the Lord shall have made up the number of his servants to his minde, then he will end the world, and give up the Kingdome, (i.) he will cease to enlarge his confines any more, he will be content with the number of his subjects that he hath already. Here is the second thing, Christ presents all his commissions to his Father, he gives up his Priestly, propheticall, and regal offices at his first entrance into heaven.

3. He presents himselfe unto his Father; not only his offices, but Christ himselfe is presented; and subjected unto God. This I take it, is the meaning of the Apostle; when he saith, *then shall the Son also himselfe be subject unto him; that put all things under* 1 Cor. 15. 28. *him.* The words are mystical, and therefore we had need to understand them soberly, and according to the Analogy of faith. The *Arrians* hence inferr'd that the Son was not equal with the Father; because he that is subject must needs be inferiour to him whose subject he is. But the answer is easie, Christ is considered either as God, or as man; and Mediatour betwixt God and man; Christ as God hath us subject to him, and is subject to none;

none; but Christ as man and Mediatour is subject to his Father together with us. Some would have it, that Christ is subject to his Father in respect of his mystical body, the Church; and that this only should be the meaning of the Apostle, *then shall the Church be subject to the Father*; but I cannot assent to this exposition. 1. Because the Apostle speaks expressly of Christ and of his Kingdome. 2. Because though *Christ* be sometimes in Scripture read for the Church, or for the body of Christ, yet *the Son* as opposed to *the Father* is never so read or understood. 3. Because we read that he that is to be subject, must first have all things subject to himselfe. Now the Father doth not properly subject or subdue all things to the Church of Christ, but only unto Christ, and therefore the Apostle speaks of Christs subjection to the Father; In the same way as Christ delivers up the Kingdome to the Father, is Christ also to be subject to his Father; but Christ delivers up his Kingdome as man, and as Mediatour betwixt God and man; in these respects Christ (as we have heard) must reigne no more, at that day his Mediatourship shall cease; and by consequence in respect of his Mediatourship, or in respect of his humanity, he shall that day be subject to his Father.

You will say, is not, and was not Christ alwayes subject to his Father as man, or as Mediatour betwixt God and man? how then do we limit this subjection to that day? *then* (saith the Apostle) *shall the Son be subject*.

I answer, this subjection will be *then*, or at that day more clearly manifested than ever it was before; then he must surrender his Kingdome to his Father in the sight of men and Angels; then he shall lay aside all his offices in the view of all; so that thenceforth God shall not reigne by the humanitie of Christ, but by himselfe; nor shall we thenceforth be subject to God through a Mediatour Christ, but immediately to God himselfe; nor shall Christ himselfe reigne over us as Mediatour any more, for the very glory of his Majesty shall become so illustrious, that all eyes shall see how transcendently eminent the Deitie of Christ is above all creatures, even above the humanitie of Christ himselfe. That a fuller view of Christs subjection shall be at that day than ever before, we may illustrate thus: by night the Sun reignes or rules over us, but by the Moone; for the

light of the Moone is borrowed from the Sun, though in the night we see not any subjection of the Moone to the Sun at all; but so soone as the Sun riseth, presently the Moone surceaseth its office of illighting others, and becomes subject to the Sun it selfe, not by a new subjection, but by a declaration of its former subjection, so that now all may see what eminency of glory and light the Sun hath both above the stars, and above the Moone; thus it is with God and Christ, now it is God reigns over us, but only by Christ as Mediatour; Gods immediate reigne we discern not so clearly for the present, but when the end shall come, and Christ shall surcease his office of Mediatourship, then shall the glory of Christs Divinity appeare more eminently, not only above all creatures, but above the brightnesse of Christs humanity it selfe; and in this respect Christ then shall be subject, if not by a new subjection, yet certainly by a new declaration and manifestation of his subjection, so as never was before.

Use

O the wonders of this day! O the admirable shews in heaven, at Christ and his Saints first entrance into heaven! O my soul, where wilt thou stand? or what wilt thou say, when Christ shall take thee by the hand, and bring thee into the presence of his glorious Father? when he shall present thee, and present all his commissions which he received for thee, and present himselfe unto his Father with thee, saying, O my Father, here we are all before thy glorious Godhead; thus far I have carryed on the great work of mans salvation; and now all's done according to the covenant betwixt thee and me, lo here all the Saints which by decree thou gavest me before the world was made; lo here all the commissions which I received from thee in order to their salvation; lo here the humanity which thou gavest me when I came into the world; such were the sins of my redeemed ones, and grown to such an height, that *Sacrifice and offering thou wouldst not have, but a body thou preparedst for me*, and lo here I present all these before thee; come, take thy commissions, and be thou all in all; *we praise thee O God, we acknowledge thee to be the Lord. Come welcome me, and welcome mine, we all stand here before thy glorious Throne, and expect every way as high an entertainment as heaven, or the God of heaven can afford us.* O my soul, what joy will possesse thee at this passage?

Heb. 10. 5.

passage? be sure now thy danger is over, and thy arrival is safe, neither shall it here be heard, *friend how camest thou hither?* for the Lord himselfe will run unto thee, he will hug thee and embrace thee, mouth on thy mouth, eyes on thy eyes, and hands on thy hands; and each hand shall clap for joy, each harpe shall warble, each knee shall bend and bow, and each heart be merry and glad. O for the day! Oh when will the day come on, when Christ shall deliver up the Kingdome to the Father!

SECT. 9.

Of Christs subjection to the Father, that God may be all in all.

9. **F**Or the end of Christs subjection to his Father *that God may be all in all.* Surely this is the meaning. Christ therefore subjects himselfe unto his Father, that God himselfe may be *all in all*; that God may no more reign by a deputy, or by a Christ, but that immediately and perfectly he may reign by himselfe, so that every one may see him face to face. Here we enjoy God (as it were) by meanes as in the use of the Word, and Sacraments, and the like, but when that Kingdome (where these administrations are made use of) shall be delivered up, then shall God himselfe be *all in all*, without meanes, without defect, without end.

1 Cor. 15. 28.

It is observable that Christ in his Mediatory Kingdome hath some such things as beare an Analogy to the means and instruments of governing in the Kingdomes of men; As, 1. He hath his militia and his laws, with threatnings and promises, in the ordinances of his Word. 2. He hath his grants, and seales, with many priviledges to confirme his people in the ordinances of his Sacraments. 3. He hath his Officers and Embassadors for the management of spiritual affaires in the ordinances of his ministry; but the ceasing of Christs Kingdome is the ceasing of all these; and he therefore ceaseth his Kingdome that God may immediately succeed all these; without any meanes, or without

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any Mediatour at all he himselfe may be instead of all; or all in all.

In prosecution of this, I shall discusse. 1. The meaning, what is it for God to be *all in all*: 2. The particulars, wherein more especially is God *all in all*.

1. For the meaning; it is a periphrasis of our compleate enjoyment of God: that God may be *all in all*, is as much as to say, that we may enjoy God alone to all purposes, neither wanting nor willing any thing besides himselfe; for a person to be *all in all* to me, it is to have an enjoyment of that person to all purposes, so that I neither do, nor need I to enjoy any thing besides himselfe; thus God is to the Saints in glory, he is their exceeding great reward; they need nothing else besides himself, their very draughts of happinesse is taken in immediately from the fountaine, and they have as much of the fountaine as their souls in their widest capacity can possibly hold.

2. For the particulars, wherein more especially is God *our all in all*? I answer, —

1 Co. 13. 12.

1 Joh. 3. 2.

1. In our enjoying God immediately; here we enjoy God by meanes; either he communicates himselfe unto us through his creatures, or through his ordinances, and hence it is that we know him but in part, we see him but in a glasse darkly; but when he shall be our *all in all*, we shall see him *face to face*, we shall then see God as he is clearly and immediately. Oh how excellent is this enjoyment above all present enjoyments here below? as the enjoyment of a friend in his picture, letters, tokens, is short of what we enjoy when we have his personal presence; or as the heat and light of the Sun through a cloud is beneath that heat and light when the glorious body of it is open to us without any interposition; even so all the enjoyments of God in the use of meanes, graces, blessings, ordinances are infinitely inferiour to that enjoyment of God which shall be without all meanes; all the ravishments of our spirit in prayer, hearing, reading, meditating, is but a sip of those rivers which we shall have in heaven. I know the remembrance of God in a private meditation is sweet, *Psal. 104. 34.* and communion with God in any ordinance is a *feast of sweetnesse, and marrow, and fatnesse*, *Psal. 63. 5, 6.* but when the soul shall immediately possesse God, when this Kingdome of grace shall expire, and all

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the administrations of it shall vanish away, will not the fountain be much more sweet than all the streames? surely *feasts, and sweetnesse, and marrow, and fatnesse*, are termes exceedingly too diminutive to give us any more than a small hint of that incomprehensible satisfaction by immediate communion. O the wonders of heaven! there shall be light without a candle, and a perpetual day without a Sun; there shall be health without physick, and strength of body without use of food; there shall be knowledge without Scripture, and settled government without a written law; there shall be communion without Sacraments, and joy without promises to be its fewel; the soul in glory shall go straight unto God, and immediately participate his glory and happinesse. 'Tis the comparison of a learned Divine, suppose you saw a company of Chrystal Globes placed in a parallel lyne, because their posture will not admit the Suns immediate beames; wee'll suppose another single Globe set by the middle of them, to transmit the Sun-beames unto all those Globes, by this meanes they all shine, though it be only by reflection; but when the Sun shall so come about, as that they may immediately receive its beames, there's no further use of the single Globe then; so here, while we through our distance from God are incapable of immediate enjoyment, there's a necessitie of Christs mediation, but when all things that cause that distance are removed, and we brought into the presence-chamber of God himselfe, there's no such need of a Mediatour then. Now here is one thing, wherein he is our all in all, we shall enjoy him immediately.

2. It consists in our enjoying of God fully. Now I know in part (saith the Apostle) but then I shall know, even as I am known: 1 Cor. 13. 12. our enjoyment of God is but here in its infancy, there it will be in its full age; here it is in drops, there it will be in the ocean; here we see Gods back parts, and we can see no more, but there we shall see his face, not his second face (as some distinguish) which is his grace and favour enjoyed by faith, but his first face, which is his Divine essence enjoyed by sight. Yet I meane not so, as if the soul which is a creature could take in the whole essence of God which is incomprehensible; but the soul shall and must be so full of God, as that it shall not be able to receive, or desire one jot more. And oh how excellent is this enjoyment above all present enjoyments? it is now our highest happinesse
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to have some glimpses of his glory shining on us, and some drops of his favour distilled into us, oh but when God shall be our *all in all*, we shall have as much of God as our souls can hold, we shall have the glory of God so poured in, till we shall be able to receive no more. And here is that which gives the soul a full satisfaction; never would it be satisfied till it came to this; suppose that God should draw out all the beauty, sweetnesse, goodnesse that he hath communicated to all creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one poore Saint, certainly it would not serve the turne, there must be a greater communication before the soul be fully satisfied and rest content; only once admit it into the glorious presence of him who is *all in all*, and presently it expires it's infinite desire into the bosome of that God; for there's enough to fill his spirit; he cannot desire so much, but there is more, and yet infinitely more; if there be enough in God for the spirits of all just men made perfect with God, if there be enough in God for Angels whose capacities are greater than the Saints, if there be enough in God for *Iesus Christ*, whose capacity is yet far wider than the Angels, if there be enough in God for God himself, whose capacity is infinitely greater than them all; then there must needs be satisfaction enough in God to any one poore soul. Here is another thing wherein God is our *all in all*, we shall enjoy him fully.

3. It consists in our enjoying God solely. Not as if there were nothing else in heaven but only God; but that God in heaven shall be *all in all*, or instead of all; it is God in heaven that makes heaven to be heaven; the Saints blessednesse, and Gods own blessednesse doth consist in the enjoyment of God himselfe; the Scholemen tell us, that we shall not properly enjoy any thing else but only God; we may have some use of the creatures, but no fruition; and therefore is God said to be *all*, or as good as all. And indeed what can we imagine to be in heaven, which is not eminently in God himself? if it be greatness, and power, and glory, and victory, and majesty, all these are his; if it be joy, or love, or peace, or beauty, or any thing amiable or desirable, all these are in him. Hence some take it to be *Dauids* meaning, when he said, *he had none in heaven but God*; that the sole enjoyment of God, (of God, and of nothing else

else but God) is the souls true happines, when it is at highest ; *whom have I in heaven but thee?* whom ? why there are Angels, there are Saints, there are the spirits of just and perfect men ; are these nothing with *David* ? O yes ! all these are good, but they are not able to satisfie a soul without God himself. Whether God will make use of any creatures for our service then ? or if any, of what creatures ? and what use ? is more than I yet know ; but to make up a full enjoyment there is required a gracious-glorious-presence, a sweet effusion or communication of that presence, a just comprehension of the excellency of that communication, a perfect love, and a perfect rest in the love of whatsoever it is we comprehend ; now this is proper only to God ; it is he only that fills the whole capacity of the soul, it is he that so fills it that it can hold no more, it is he only that is the object of love intended to the uttermost, and therefore he only is properly enjoyed, he only is possessed with a full contentment as portion enough, and as reward enough for the soul for ever.

But shall not the Saints have to do with something else in heaven, but only with God ? O yes ! I beleieve there shall be in heaven a communion of the blessed spirits in God, an association of the Saints and Angels of God : yet this shall not take away the sole enjoyment of God that he should not be their all in all. For they shall not minde themselves or their own good as created things, but altogether God ; they shall not love them or one another as for themselves, but only for God ; here we love God for himself, and it is a gracious love ; but there we shall love our selves for God, and 'tis a glorious love ; why this is to enjoy God solely, in this respect he is *all, and in all* ; *whom have I in heaven but thee?*

Here's a poynt enough to weane us from the world. Alas ! the time is coming on a pace that all this world shall be dissolved, and then *God shall be all in all* ; here lyes the Saints happines to have God immediately, God fully, and God solely ; and will not Saints prepare themselves for such a condition as this ? you that have the world, *use it as if not, for the fashion of this world passeth away* ; and you that have but a little to do with the world, improve that condition ; surely 'tis your own fault if you have not more to do with God, for you have little else to take

use

1 Cor. 7. 31.

Psal. 139. 17.

take up your hearts, God may dwell and walke in your hearts without disturbance, *give me neither poverty nor riches* (saith the wise man upon that account) a meane condition is more capable of happines than that which over-loads us with outward things; whil'st others are casting up their accounts, you may say with *David, how precious are thy thoughts unto me O God, how great is the summe of them?* whil'st others are following their suits at courts of justice, you may follow all you have at a throne of grace; whil'st others are numbring their flocks and heards, all your Arithmetick may be employed to number your dayes; whil'st others cannot get out of the clutches of the world, you may get into the embraces of your God; why, this is to prepare your selves for fuller and fuller enjoyments of God, it is God will be *all in all*, and this is the very top of heavens happines; surely the less you have of the world now, if you can but improve it, the more you may have of heavens happines even upon earth, for what is the happines of heaven, but the sole enjoyment of God? Christians! if you feele any inclinations, pantings, breathings after this world, give me leave to tell you, that you will never be happy till you have lost all, till you have no friends, nor estates, no enjoyment but God alone; when all is done, when this world is nothing, when means shall cease, both for bodyes and souls, and when Christ shall cease his Mediatours office, and the Son of man be subject to his Father, then God shall be *all in all*.

S E C T. 10.

Of Christs (notwithstanding this) being all in all to his blessed, saved, redeemed Saints to all eternity.

10. **F**OR Christs being *all in all* to his blessed saved redeemed Saints to all eternity; we shall dilate in this Section. Some may object, if God be *all in all*, what then becomes of Christ? is not this derogatory to Jesus Christ? I answer no, in no wise; for—

1. It is not the Father personally and only, but the Deity essentially

essentially and wholly that is our *all in all*, when we say God is *all in all*, we do not exclude the Son, and holy Ghost, for the whole Godhead is *all in all* to all the Saints, as well as the first person in the Trinity; the Father is *all*, and the Son is *all*, and the holy Ghost is *all*; and in that Christ is God, and the Son of God, we may say of Christ, that he is *all in all*; only the truth of this position is not from the humane nature, but from the divine nature of Jesus Christ.

2. It is not derogatory to Christ, but rather it doth exceedingly advance Christ in the thoughts of all his Saints; while it was necessary Christ veiled his Deity, and when his work of mediation is fully finished, Christ then shall reveale his Deity to his Saints more than ever before. In this respect might I say if any person in the Trinity receives more honour than other, Christ should have most; *every creature which is in heaven heard* Rev. 5. 13.

I saying, blessing, honour, glory, and power be unto him that sitteth on the throne, and unto the Lambe for ever and ever; not only unto God, but particularly to the Lambe for ever and ever. It is true, that God only, and God fully, and God immediately is all in all, but doth that hinder that Jesus Christ is not also only, fully, and immediately all in all? see how the Scripture joynes them together, which plainly argues that they may consist, I saw no Temple in the City, for the Lord God Almighty, and the Lambe are Rev. 21. 22, 23. *the Temple of it, and the City had no need of the Sun, neither of the Moone to shine in it, for the glory of God does lighten it, and the Lambe is the light thereof.*

Now then as I have spoken of God, so that I may speak of Christ, and conclude all with Christ, I assert this doctrine, *that the glory of Christ which the Saints shall behold in Christ to all eternity is their all in all.* In the discussion of which I shall open these particulars, 1. What is the glory of Christ. 2. How the Saints shall behold his glory. 3. Wherein is the comprehensiveness of this expression, that the beholding of Christ is our *all in all*.

1. What is the glory of Christ? I answer, that the glory of Christ is either humane, or divine.

1. There is an humane glory, which in time was more especially conferred upon his manhood.

2. There is an essential or divine glory, which before time,

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and after time, even from everlasting to everlasting issueth from the Godhead; I shall speak to both these, that we may rather take a view of Christ in those gloryes (as we are able) wherein he will appeare to his-Saints as their *all in all* to all eternity.

i. For his humane glory, that is either in regard of his soul, or body; for his soul, Christ was from the first instant of his conception full of glory, because even then he received grace, not by measure, as we do, but as comprehensor, he had the cleare vision of God, even as the Angels of heaven, which arose from that hypostatical union of two natures at his first conception. It is true, that by the special dispensation of God the fulnesse of joy accompanying that glory was withheld from Christ in the time of his passion, and the redundancy of glory from his soul unto his body was totally deferred untill the exaltation of Christ; but Christ no sooner exalted, and set on the right hand of God, but immediately the interruption of joy in his soul, and the interception of glory from his soul to his body, was altogether removed. Then it was that his soul was filled with all joy, solace, pleasure, which could possibly flow from the sight of an object so infinitely pleasing, as is the essence, majesty, and glory of God. And then it was that his body was replenished with as much glory as was proportionable unto the most vast capacity of any creature; not only his soul, but his body is a glorious creature; it is *σῶμα τῆς δόξης*, a body of glory, that is a most glorious body in it self. And the spring of glory unto others, *ought not Christ to have suffered these things, and so to enter into his glory?* it is called *his glory*, as if it were appropriated unto him as the most eminent subject, and principal efficient of glory; as if he had the monopoly of glory: all the glory in heaven is in some sort *his glory*. Surely Christs manhood is exalted unto an higher degree of glory, than the most glorious Saint or Angel ever was, or shall be; principalities, powers, mights, and dominions fall short of his glory.

Luk. 24.26.

But some object, that the mediatory office of Christ shall wholly cease, and that the body and soul of Christ shall then be annihilated.

Indeed this was the opinion of *Eutiches*, that the humane nature of Christ should be changed or converted into the divine; and

and thus he interprets that Scripture, *then shall the Sonne also himself be sub. eit. that God may be all in all*; what is this *sub. eit. ion* 1 Cor. 15. 28. (saith he) *but a conversion of the creature into the very substance, or essence of the Creatour himself*? But we deny the interpretation; the Sonne as man shall be subject, and yet the manhood of Christ shall still remain; it is true that his Mediatory office shall wholly cease, but it followes not that therefore the manhood of Christ shall be converted or changed into the Deity; there may be other reasons for the continuation of his humane nature besides the execution of his Mediatory office; As, 1. That the lustre of his Deity might shine through his humanity, and that thereby our very bodily eyes may come to see God, as much as is possible for any creature to see him, *I shall see him* Job. 19. 27. (saith Job) *not with other, but with these same eyes*; 2. That the Saints may see how the power of an infinite God can convey the lustre of his Deity into a creature; upon this account I verily believe, that Angels and men will be continually viewing of Jesus Christ, *he shall come to be admired of the Saints*; he shall be admired (as we have heard) at the judgment-day; nor is that all, but the Saints in heaven shall see with their eyes such excellencies in Christ, as that they shall admire for ever; I say for ever, as much as they did at the first moment when they saw him; here if we see any thing excellent, we admire at first, but after a while we do not so; but in heaven there will be so much excellency in Christ, that we shall admire as much to all eternity, as we did at the very first moment, there will be no abatement in glory of our being taken with the sight of the glory in Jesus Christ; 3. That Christ by his humanity may converse more freely, and familiarly with his brethren in his Fathers house; oh the intimacy that will be there betwixt Jesus Christ and his Christian Saints! oh the mutual rejoycing and delight that will be there betwixt Jesus Christ and his dearest darlings! as Christ from eternity rejoyced in the habitable part of his earth, so wil the Saints (his habitable earth) to all eternity rejoyce in Christ; the eye of the Saints in glory can never be off Christ as Mediatour and God; now the eye of the Saints in glory shall never be off Christ as God and Mediatour then. Thus far of his humane glory.

Ne ipsam subjectionem communicationem & conversionem credat futuram creatura in ipsam substantiam vel essentiam creatoris.
Aug. de Trin. lib. 1. c. 8. & Arct. in loco.

2 Thes. 1. 10.

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2. For his essential divine glory, it is that glory which Christ hath as God: this he never laid aside, but as the Sunne in a dark gloomy day may not send forth its beames, so Christ the Sun of righteousness in the time of his abode upon earth (except a little glimpse onely in his transfiguration) did not send forth his glorious beames; but hereafter the body or humanity of Christ shall not hinder the breaking forth of all his divine glory. No sooner the Sonne subject, and his mediatory office discharged, but Christ, as God, will manifestly put forth his more immediate glory to all his Saints. *Behold, now we are the sonnes of God, and it doth not yet appeare, what we shall be; but we know*

1 John 3. 2.

when he shall appeare we shall be like him, for we shall see him as he is. Mark it, *when he shall appeare*, at, and after the resurrection-day, *we shall see him as he is*, (i.) we shall see the very essential glory of Jesus Christ. But what is the essential glory of Christ?

Quest.

Ans.

I cannot answer, it is a question not to be resolved by all the men in the world; we know little of the glory of Saints, how should we know any thing of the essential glory of Christ as God? The Scriptures say that *God spake to Moses face to face*, yet God tells him *thou canst not see my face*, and he favours him

Exod. 33. 13.

20. *so farre as to tell him the reason, for there shall no man see my face and live.* q. d. No man in this life, he must first dye, and be changed, and then he shall have a peculiar revelation of the divine majesty; then he shall *see him as he is*; but how that is, I cannot tell; come, let us question this no further; surely it is a mercy that this infinite glory is not discovered to us; for as a weak eye is not able to behold the Sunne, or to see it in *rotas*, (as the Schoolmen speak) in that wheel or circle wherein the Sunne doth runne, but onely in the beames of it; no more can we see Christ as God in his glorious essence, or in his essential glory, but onely in the beames thereof, in his word and effects; if now we know so little of spirits and spirituals, oh then how little do we know of him who is the Father of Spirits? I shall say no more therefore, let us be content to be ignorant of these things, till we enter into the confines of eternity.

Quest.

But whether shall this glorious essence, or essential glory of Christ be more seen, or manifested, at, or after the day of judgment, than ever it was before? I answer. —

I beleeve it will. Some tell us of several periods wherein the glory of Christ is still more and more seen; as, 1. In this life we may see it in part, thus *David* speaks of himself, *my soul thirsteth for thee, my flesh longeth for thee, to see thy power & thy glory, as I have seen thee in the Sanctuary*; but this sight is very dim, *we see onely now as through a glasse darkly*. The second period is betwixt our dissolution and resurrection; and then shall we see the essential glory of Christ more immediately and fully, our creeping apprehension of God shall then be elevated, and our distance from God shall then be shortned, and all the riddles of grace and of Jesus Christ shall then be opened. This sight is so great that if a soul should come from heaven to declare it, neither could that soul expresse it, nor we understand it; we read of *Lazarus*, whose soul Christ returned into his body, whom much people of the Jews came purposely to see, that they might hear stories of the other world, but not a word from him of any such matter; *Paul's* rapture may satisfie with the reason of it, he heard there *ἀπύκτα ῥήματα*, *wordlesse words*, such words as could not possibly be repeated on earth, and yet all this is but the second step to the full vision of Christs essential glory. The third period is at the resurrection, and during the time of the last Judgment, And then we shall see more of his glory; *Camero* affirms, that *'tis no curiositie to say, that the Saints and Angels in Heaven had a new glory by the exhibition of Christ, the great mystery of the incarnation being thereby better known*; and we may as safely affirm that the Saints shall have a new glory, by new visions of the glory of Christ at the day of resurrection; they shall then see the solemnitie of heavens glory carried on by Christ in his glorious actings; and all that ever the soul saw before in being with Christ in heaven till the resurrection, shall be swallowed up with the sight of this glory of Christ at the resurrection-day. The last period is after the resurrection, & that shall continue even to all eternitie, now all the manifestations of Christs glory before this are but as a few green eares rubb'd in our hands, so that the full crop, or the full harvest is yet behind. But this is that, (which as we told you before) we cannot tell, though we had the tongues of men & Angels. Thus far of the first point, what is the glory of Christ.

2. How shall the Saints behold this glory? I answer,

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Ans.
Dr. Amesley
Communion
with God.

1 Cor. 13. 12.

2 Cor. 12. 4.

As Christ hath a twofold glory, so there is a twofold manner of beholding it, (i.) ocular and mental.

Job 19. 27.

1. There is an ocular vision, a sight of Christ with our very eyes, *whom I shall see for my self, and mine eyes shall behold him;* with these eyes in our heads we shall one day behold the humane glory of Christ; I doubt not we shall behold the beauty of Heaven, the shining bodies of the Saints, but above all, our very eyes shall delightfully contemplate Christs glorious body; and indeed this shall drown all the other sights, if any think that Christs glorious body shall be too intensive, and too extraordinary a brightness for our weak eyes; let such consider that—

1. The eye in heaven shall be glorified; now glorification adds a singular excellency to the faculties, it advanceth the faculties, and raiseth them to an higher pitch of excellency; glorification adds a greater capacity to the eye than ever it had before. In this world there is a difference in our eyes and sight; a man of a clear sight sees more things, and more of every thing than a dark sight doth; so a glorified eye sees more of things than our eyes now can see; it shal be enlarged exceedingly to take in objects which now it cannot receive; glorification adds strength to the faculties both internal, and external, so that the eye shall be able to look on the glory of Christ, not with difficultie, but with contentment; in this world every sense we have is apt to be destroyed by excellent objects, and the more excellent, and transcendent the object is, the more it hurts and destroyes the sense; as the Sun by its brightness darkens the eye, and other things by mighty sounds bring deafness on the ear; *Paul* indeed had a vision of glory, but because his faculties were not glorified, he was he knew not how, *whether in the body, or out of the body*, whether alive or dead, he did not know; certainly the sight of the glory of the other world would amaze, distract, and destroy us, if we had a sight of it as now we are; but in heaven the eye shall have great pleasure in beholding the brightest light, because it shall be advanced to the highest pitch of strength that may be.

2. As the eye shal be glorified, so it shal see in a glorified body, and this will make the sight of the glory of Christ in stead

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of hurting us, to leave upon us, a more sweet, enlivening, and powerful impression. By this means all the impediments that hinder the conveyance of divine influences from that heavenly object will be removed. To illustrate this, let the most excellent sight be set before a man that is defective in his bodily state, and it doth not take him; what should a sick man do with such things? he makes nothing of the most pleasant gardens, orchards, buildings, nor of the most glorious sights that are; when he is sick, they are but sick things to him, and of none effect; but in heaven the body shall be glorified, and stript of all corruptions and imperfections, so that there shall be no bar unto the influences of the glory of Christ which shall there be seen.

3. As there shall be a glorified eye acting in a glorified body, so it shall be acted by a glorified spirit; the eye is but the organ or instrument of sight, and without the spirit would convey no more than a glasse doth; it is the spirit of a man that gives life to vision, it is the spirit of a man that discovers things, and sets them forth in their worth, virtues, ends; now in heaven the spirits of men shall be glorified, and enabled to perform all those offices in perfection; so that when a man shall look on the man Christ Jesus by virtue of a glorified spirit, he shall see more, know more, taste more than any other can; As a man of understanding when he looks on a diamond, or a wedge of gold he hath other apprehensions of it, and a further touch upon his spirit, than a beast, or a child in a cradle hath; so where the sight of the eye is acted by a glorified mind, it takes in more from the sight of every thing which is to be seen (unexpressibly more) than what can be done here by the most sanctified Spirit in the world. Now in these respects Christs glorified body (though it be the brightest visible thing in the Heaven of Heavens) yet may it be the object of the eyes of Saints, for they shall have glorified eyes, in glorified bodies, and acted by their glorified spirits,

2. There is a mental vision, a sight of Christ by the eyes of our understandings; and surely this exceeds the former, the eye of the body is onely on the body of Christ, but the eye of the soul is on the body and soul, on the humanitie and Deitie of Jesus Christ. This is the very top of heaven, when Saints shall

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shall be illightened with a clear and glorious sight of Christ as God; Divines usually call it, *Beatificall vision*.

Quest.

But how shall Saints behold the glorious Essence, or Godhead of Christ?

Ans.

1. Some say, Christ as God, or the Godhead of Christ shall be known by the Humanity of Christ; such a lustre of his Deitie shall shine through his Humanitie, as that thereby, and by no other means shall the Essential glory of Christ appear.

2. Others say, that besides the Humanitie of Christ, there shall be a species representing the Divine Essence of Christ, and a light of glory elevating the understanding by a supernatural strength; and that thereby the glorious Essence of Christ shall be discovered.

3. Others say, that the Divine Essence shall be represented to the glorified understanding, not by Christs humanity, nor by any species, but immediately by it self, yet they also require a light of glory to elevate and fortifie the understanding by reason of its weakness, and infinite disproportion and distance from the incomprehensible Deity.

4. Others hold, that to the clear vision of Christ as God, there is not required a sight of Christs humanity, as the first suppose; nor a species representing the Divine Essence, as the second suppose; nor any created light elevating the understanding, as the third suppose, but only a change of the natural order of knowing; It is sufficient (say they) that the Divine Essence be immediately represented to a created understanding; which though it cannot be done according to the order of nature, as experience tells us, (for so we conceive things as first having passed the sense and imagination) yet it may be done according to the Order of Divine grace. I shall not enter into these scholastical disputes, it is enough for a sober man to know that in heaven we shall see him *face to face, his servants shall serve him, & they shall see his face.*

1 Cor. 13. 12.
Rev. 22. 4.

Quest.

Ans.

His face? whats that? I answer —

1. They shall see Christ as God, of the same Essence with the Father, and the holy Ghost, and yet a distinct Person from them both; they shall see the Unitie in Trinitie, and Trinitie in Unitie; they shall see how the Son is begotten of the Father, and how the holy Ghost proceeds from the Father, and the Son; they shall see the difference between the generation of the

the Son, and procession of the Spirit. These are mysteries in which we are blind and know very little or nothing, but in seeing his face we shall see all these.

2. They shall see Christ as the first being, or principal of all the good that is in the world; *they shall see how all things were made by him, and without him was not anything made that was made*; they shall see all the good in the creature as flowing from Christ, and as contained in the absolute perfection of Christs Divine Nature; they shall see in one Christ all the excellencies of all the creatures united, which is indeed to see him in his eminency if there be any beauty, riches, honour, goodness in any creature, that is eminently, transcendently, and originally in Christ, and that shall be seen.

3. They shall see Christ in all his wayes, counsels, decrees, executions, transactions, from everlasting to everlasting; that great business of election and reprobation will then be discovered; it is an expression of *Augustine*, *they shall then see the reason why one is elected, and another reprobated; Why one is rich, and another poor*; they shall then see all the works that ever God did, or that ever God will do; it is not yet 6000 years since the creation of the world, and what is 6000 years to eternitie? certainly the truth of *Origen's* opinion touching the *exsistency of other Worlds before this, & the future succession of other worlds after this*, *Orig. l. de Principiis 3. c. 5.* will then be known. If no worlds before this, yet if God in Christ hath done such great things in only 6000 years, what he may do in the next 6000 years, and so in the next 6000 years, who now can tell? we see not these things, but the Saints in seeing the face of Christ shall see all things.

4. They shall see Christ in all his glory, wayes, counsels, decrees, executions, transactions, as working for their happiness. Now this is more than the former; there's a great deal of difference in seeing an object as excellent in it self, and in seeing an object as conducing to my happiness; As one that is a stranger, and another is an heir rides over such a demesgne; the stranger rides over it, and takes delight to see the situation, rivers, trees, and fruits, but the heir looks upon it after another manner, *this (saith he) is the land for which my father laid out so much, and all to enrich me, and all to be flow it on me, as my inheritance*. So the Saints admitted into the glorious sight of Christ,

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they take not only a view of Christ, of the Essential glory of Christ, of the transactions of Christ, things excellent in themselves, but they see all these as to make them happy; they say of Christ, and of all his actions, *these are mine, and for my happiness*; A stranger may look upon a King, and see beauty, and majesty, and glory, and honour in him, but the Queen looks upon the King and his beauty as her own; so the Saints look upon the King of heaven, they see Christ, and all in Christ as their own, to make them happy for ever and ever.

1 John 3. 2.

*5. They shall see Christ *as he is*; but what? do we not see him now *as he is*? oh no: we now see him not as he is indeed and truth, but onely as he is in hear-say, and report; we now see him only as he is shadowed out to us in the Gospel of peace; and what is the Gospel, but the pourtraiture of the King, which he sent to another Land to be seen by his Bride? so Kings and Queens on earth wooe one another; whiles the Bride is on earth, she never seeth him as he is in his best Sabbath-Royal-Robe of immediate glory, she seeth him rather by the second hand, (i. e.) by messengers, words, mediation; he rather sends his pourtraiture, than comes himself; but in heaven the Saints see him *as he is*, they see Christ himself in his own very person; they see the red and white in his own face; they see all the inside of Christ; and thousands of excellencies shall then be revealed, that we see not now; the mysteries of that glorious Ark shall then be opened; his incarnation, his two natures in one person, his suffering as man; and his sitting in the seat of God, as God, all these shall be seen.

6. They shall see Christ without interruption, and without intermission to all eternity. If once the eye be set on the face of Jesus Christ, it will never be taken off again. Some conceive this to be the reason why the Saints in heaven can never fall away, because they shall have a continual view of Christ as God; Surely to have but one glimpse of Christ in this respect, though it were gone presently, it were a great happiness beyond all that the world affords; it was sometimes the desire of a Philosopher to see the nature of the Sunne, though he were to be burnt by it; so if Christ should but grant us this happiness, *you shall come to see me, but the sight of me will destroy you*, this were a desirable thing; but to have such an excellent glorious sight as shall

shall never end ; that Christ should not onely passe by, but stand still, so as the soul shall never lose his sight ; O how glorious is this ? if a man do but look upon a delightful object, he is loath to have the eye drawn from it ; surely the eyes of Saints shall be eternally opened to see the divine nature of Christ ; turn them which way they will, they shall never turn aside the busied eyes of their understanding from off the Deity of Christ ; he fills heaven ; he is that fair Tree of life, the branches whereof in all that huge and capacious borders of heaven have not room to grow in ; *for the heaven of heavens cannot contain him.* O the wonders of heaven. There is *Abraham, Moses, Elias*, the Prophets, the Apostles, all the glorified Martyrs, but the Saints have neither leasure, nor hearts to feed themselves with beholding of creatures ; no, no ; all the eyes of heaven (which are a fair and numerous company) are upon (onely, onely upon) the Lord Jesus Christ ; the father hath no leasure to look over his shoulder to his sonne ; the husband hath no leasure to look over his shoulder to his wife ; Christ takes all eyes off from such created things ; surely 'tis enough for the Saints and Angels in heaven to study Christ for all eternity ; it shall be their onely labour to read Christ, to smell Christ, to hear, see, and taste Christ ; to love, joy, and enjoy Jesus Christ for ever and ever. Thus far of the second point, how the Saints shall behold the glory of Christ.

3. Wherein is the comprehensiveness of this expression, that *the beholding of Christ is our all in all* ? I answer.

1. It comprehends the immediate seeing and looking upon all that Majesty and glory which Jesus Christ hath. In this sense Paul took it when he complained, *we walk by faith, not by sight.* ^{2 Cor. 5. 7.} q. d. on earth we have faith, and in heaven we have sight ; it is some comfort that now I see Jesus Christ by faith, but comparatively to that sight which the Saints have in heaven it is as no comfort at all ; alas ! I am not, I cannot be satisfied so long as I am absent from the Lord, I look upon my self as one from home ; And as a Prince in a strange Land sits down sadly, because he hath not the sight of his father, so I am forced to complaine ; *O I cannot see my Lord, I would fain behold him, I am a stranger on earth, a pilgrim in this world, I am not where I would*

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be, I am absent from him whom I most desire; O I desire to be dissolved, and to be with Christ; I walk with him here on earth by faith, but to walk with him in the streets of heaven by sight is far better; O I long, I pant, I breath, I desire, I think every day a year, and every year an age till I be in heaven, at home, in my Fathers armes, that I may behold and see him, and that immediately, I say immediately in his glory. This is one way of beholding Christ, it is an immediate sight.

2. It comprehends the fruition and enjoyment of Christ in his glory. Surely the Saints shall not be meere idle spectators of the glory of Christ, but they shall enjoy him, and be taken into fellowship with him: it was said of Moses, that he did see the Land of Canaan; but he was not admitted into it; it is otherwise with the Saints, they shall see heaven, and they shall enter into heaven, come thou faithful servant, and enter into thy Masters joy, not onely behold it, but enter into it; they must behold Christ, and take possession of Christ, and enjoy him as their own: And thus the word to see, or behold, is often used in Scripture; except a man be borne again, he cannot see the Kingdom of God; (i.) he cannot enjoy it: and Father I will that those whom thou hast given me be with me where I am that they may behold my glory. (i.) that they may enjoy my glory; for Christ is not onely glorious in himself, but he is the spring of glory unto others: now in this respect more especially is Christ our all in all; he is all in himselfe, and if we enjoy him he is all in all unto us; To see a little into the state and condition of the Saints in glory in this enjoyment of Christ. —

1. They possesse Christ as their own; they go to Christ, and they lay hold on him, saying, thou art mine. It was indeed the language of the Spouse whilst yet on earth, I am my beloveds, and my beloved is mine; there's a right, and a propriety made over to her in her betrothing unto Christ, but after the solemnity of the marriage is over, the possession is then more full; when once the Spouse comes to behold Christ in his Kingdome, she may then go boldly to her beloved, and say, all I see is my own; I had thee in hope, but now hope is vanished, and actual enjoyment comes in place; lo, now I have thee in my eye, and in my heart, and in my hands, and in my armes; and as nothing shall separate

John 3: 3.
John 17: 24.

us now, for all our enemies are trod under foot, so never will I part with thee, so farre as to be out of my eye, I will still behold thee, and in beholding I will still possesse thee, for thou art mine own.

2. They have the use of what they possesse; and this is an infinite good to the Saints; they shall not onely possesse Christ, but they shall have what use they will of Christ, and of all in Christ; they shall as they please make use of his humanity, and of his Deity, of his glorious essence, and of his glorious attributes; O wonder! that a Saint should come to Christ, and say, *O my Lord, thou art mine, and my pleasure is to make use of thy wisdom, power, and mercy; and that Christ should reply, and say, welcome sweet soul, use me and all my glory as thou pleasest, why thus it is; even as a friend will say to his friend, make use of all I have as your own; so will Christ come to his Saints, and bid them make use of all his riches, glory, excellency, even as they will, even to the utmost that they are capable of.*

3. They have the sweet and comfort of all they use; and this makes up a compleat enjoyment. In things below we may have the possession of them, and the use thereof, but if we have not the sweet and comfort of that we use, we cannot be said truly or fully to enjoy those things; what is the possession and use of meat and drink, if we taste not the sweet of them? Hence God is said to *give us all things richly to enjoy*; no creature can give us richly to enjoy another, one may give us such and such things wherein there may be comfort, but he cannot give us comfort in such things, it is onely God that can give us that; it is so with the Saints in glory, God gives them all things, yea, Christ gives himself to them as *all in all* to enjoy him richly, fully, sweetly, to the very uttermost. This another way of beholding Christ, it is a fruition or enjoyment of Christ, wherein and whereby he is *our all in all*.

3. It comprehends all the effects and consequents of such a beholding of his glory, which are infinite delight and complacency in the will, and all praise and thanksgiving in the mouths of his Saints. For the first, It is disputed whether eternal happiness be more in the acts of the understanding, or of the will? and some conclude that it is principally in the will, because

that is an active appetite, and predominant in a man, indeed the whole of a man. Oh the joy, delight, and complacency that will arise in the will upon the seeing and beholding of Jesus Christ! they shall delight infinitely in the essential glory of Christ, and in the declared glory of Christ; they shall delight in all that glory that is reflected upon Christ by all his creatures in heaven; they shall delight in his presence, and in his love, *Christ is all delights*; and how then should they but delight in Christ? for the second, as they delight in their wills, so will their mouths be filled with praises; we read of Saints and Angels continually praying God in heaven; there shall be none of our duties of mourning, fasting, praying, humbling; the acts of patience and justifying faith shall cease in heaven; but the duty of praising, and glorifying God will continue to all eternity. Methinks I see the Saints following the Lamb; methinks I hear the familiar converses betwixt Christ and them; as Christ opens himself to them, so they to him; first, he begins; *Oh my dearest Saints, you are they, for whom before all time I decreed this heaven; and now you see the execution of my decrees; whiles the world stood, I was still carrying on the work of your salvation, either in doing or suffering, or in successive works, applying my doings and sufferings, my active and passive obedience to your persons, and now the world is at an end, you see the end of my work, and the end of your faith, which is the eternal salvation of your souls; Oh now I have my wish, and you have your happiness; here you and I will live together, that I may for ever behold you, and that you may for ever behold me, and my glory; which no sooner said, but methinks I hear all those innumerable Saints in heaven to answer, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, and therefore unto him that loved us, and washed us from our sinnes in his own blood, and hath made us Kings unto God and his Father, to him be glory and dominion for ever and ever. Amen.* Yea methinks I hear every creature in heaven say, blessing, honour, glory, and power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. *Amen.* Why this is their continual work in heaven; they have nothing else to do, but with joy and gladness to sing forth the praises of God; and of Christ, and that his mercy endureth for ever. And this

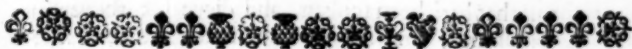
Rev 5. 12.

Rev. 1. 6:

Ver. 13.

this likewise is comprehended under that notion of the Saints *beholding of Christ*, which compleatly makes up the proposition asserted, *that Christ, or the glory of Christ, which the Saints shall behold to all eternity, is their all in all.*

Thus farre we have propounded the object which is *Jesus* carrying on the salvation of his Saints in his coming again to earth, and taking them up with himselfe and his Angels into heaven; our next work is to direct you how to *look unto Jesus* in this respect, and then we have done.



CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our salvation in his second coming.



WHAT *looking* is, and what it containes, we have often heard; and that in these respects we may *look on Jesus*.

I. Let us *know* *Jesus*, carrying on the Saints salvation in his second coming, and taking them to heaven. Many glorious excellent things, many precious passages, many high and heavenly carriages are in this transaction; Is it not of high concernment that he that now sits at Gods right hand interceding for us, should thence come again to judge the world, and after judgment take up his Saints with him into glory? can we read of the several actings of this general Assize, and not desire to read on still? nay, is not all our reading mixt with admiration of every passage? come! wonder, and sit, and pause, and stop, at every word; stay and wonder, and adore that light, which appears in any beam of truth, and in the admiration of that truth which doth appear, cast thy self down at the feet of *Christ*, and cry out; *O the depth of glory, and Majesty, and goodnesse, and grace in thee! O the riches of love that thou shouldst let out thy self in these several admirable dis-*

sensions!

sations! come, be exact in this study; gather up all the crumbs and filings of this gold; the least beames of the glory of Christ (especially as it shines and glitters at his second coming) have so much light, and love, and splendour in them, as that they will be very sweet to look upon them: every piece or part of this knowledge will be of very special use and worth, yea the low and imperfect knowledge of this mystery is of infinite more value than the high and perfect knowledge of ten thousand things besides. And one thing (O my soul) let me tell thee, it is possible for thee to attain a very sweet, and satisfactory degree of this very knowledge. And therefore study close, rurne over again all that hath been spoken, and digge yet deeper into that glorious mine; content not thy selfe with a bare discovery of that gold-oare, which is onely upon the superficies or top of the mine, but go so farre as to finde out the inward, spiritual, and experimental knowledge, which the Saints by the light of the Spirit may come to attain. O study Christ in his second coming to judgment.

SECT. 2.

Of considering Jesus in that respect.

2. **L**et us consider Jesus, carrying on this work of salvation at his second coming. It is not enough to know, but we must meditate and seriously consider of it. A meer student may know Christ, and study Christ, as he knowes and studies o-ther things: he may heap together many notions concerning Christ, and his coming to judgment; but he hath no impression of the holinesse of Christ upon his heart; and in this respect he is a stranger to Christ, and to all his adings; alas, he studies Christ, but he doth not rightly, seriously, inwardly consider of Christ; he doth not *look unto Jesus*, as one that looks to his patterne, or as one that looks to his refuge, hope, and help; true and spiritual consideration is a serious matter; its not some few and fleeting thoughts that are the discharge of this work, but thoughts resting, dwelling, fixing, and staying upon Christ, until

untill they come to some profitable issue ; O it is another manner of business than many are aware of ; it's a thinking with thought upon thought ; it's a reiteration and multiplication of the thoughts of the mind upon the subject propounded ; so the Scripture expresseth it, *I looked on all the works that my hands had wrought*, and in the next verse, *I returned to see* ; he looked upon, Eccles. 2, 11, 12 and considered his works, and he returned to behold them ; he thought on them before, but now he returned to think ; he renewed his thoughts upon the matter, and took a new view of them. Indeed when the understanding works seriously and spiritually, it will fetch things into sight, and not onely so, but it will hold them there, and fasten upon them, and when they are gone, it will fetch them again, *my soul hath them still in remembrance*, my soul in remembring doth remember them, and will not off till the end be obtained ; so a man eyes Christ, till he have more of Christ, more of his presence, and more of his light, and more of his favour, and more of his image. O let this be our work ; let us thus consider Jesus in reference to his second coming to judgment. And that we may do it in order.

Lam. 3. 29.

1. Consider Christs preparing for judgment; realize it as if thou sawest or heardst the same ; no sooner the time determined which God hath appointed, but Christ commands, make ready ye Angels to wait upon me, and make ready ye glorious soules that now are with me ; it is the Fathers pleasure, and it is my pleasure to go down into the neather world, and to call before me all the men and women that ever lived in it ; there will I passe my doome upon all flesh, and reward every one, good and bad, according to his works. Oh what a thout may I imagine in heaven at this newes ! what joy is in the soules of Saints that now they must go to their bodies, and enter into them, that both their soules and bodies, which sometimes lived together, may now dwell together with Christ in glory, and never part more ? If those that live on earth are commanded by Christ *to lift up their heads, because their redemption draweth nigh* ; how much more shall they joy in heaven, who also have *waited for the adoption, to wit the redemption of their bodies*, that Rom. 8. 23. now the long-looked-for day is come, it is come, O the exultation of the Saints and Angels at this tydings ! This is worthy a

Bbb bbb b

pause

pause, a *Selah* to be set upon it.

Mat.16.27.

Rev.21.2.

2. Consider Christ coming to judgment; all now in readinesse, the Sonne of God comes forth with all his glorious attendants; *for the Sonne of man shall come in the glory of his Father with his Angels*, and with the soules of Saints, that for a time have been in Paradise. Oh what a goodly sight is here! In this meditation I may see with *John, the new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband*. Down comes Christ, and down come the Angels, and down come the spirits of the just made perfect; and as they come along, see how they shake the heavens, and dim, and dark the very lights of heaven; see what a flood of fire goes before them; see how they passe into the cloud, where Christ makes a stand, and erects a Throne for himself to sit on. Sure 'twill be a guilded glorious cloud, when Christ with all his celestial servants shall sit upon it: a mornings cloud guilded with the beames of the Sunne is admirably fair and shining; but what a shining cloud is that where the Sunne of righteousness with all his morning Starres do sit and shine? here's enough to dazzle my eyes, and to take up my thoughts; O my soul think on it.

Mat.24.31.

3. Consider Christs summons of the elect to come under judgment; no sooner in the cloud, but *he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the four windes, from the one end of heaven to another*. Will not this be a strange sight to see Christ a coming, with Trumpets sounding before him, causing all the dead to awaken out of their sleepes of death? the very sound of this Trumpet was ever in *Jeromes* eares, *arise ye dead and come to judgment*, and no question but thy eares shall be filled with the blast thereof; the Trumpet shall sound that shall be heard over all the world; and then shall the dead arise out of their graves; and every Saints soul shall re-enter into his own body, by vertue of the resurrection of Christ their Head. Can I passe this meditation without some reflection on my self? O my soul how joyfully wilt thou greet thy body, when thou shalt enliven it again? how wilt thou say, O my dear Sister, whom I left behind me in dust when I went to heaven? how sweet is thy carcasie, how comely is thy countenance? how do I enter into thee, and animate thee,

thee, and I will never more leave thee; thou wast my yoke-fellow in the Lords labours, and my companion in persecution and wrong; now shall we enter together into our Masters joy; see, lift up thy head, behold Jesus Christ yond sitting in the cloud; and lo here the Angels waiting on us, and coming to take us with the rest of Saints into the aire, to meet our Redeemer there. Could I but realize this summons, this resurrection, this meeting of the soul and body, and going with the Angels into the judgment-seat, oh how would it work! and what work would it make within.

4. Consider Christ and the Saints meeting at the judgment day; oh how shall the Saints look, and stare, and gaze at the beauty of Jesus Christ? oh how will they break out into admiration at the first view of those glories which never before appeared on this side heaven? Is not this he (*will they say*) of whom we read so often, that he was fairer than the sonnes of men? that he was white, and ruddy, the chiefest of ten thousands; that his countenance was as *Lebanon*, excellent as the Cedars, glorious as when the Sunne shineth in his strength? but was ever the half told us of what now we see, and behold? O the super-excellent transcendent beauty of this Sunne of righteousness! O the treasures of loveliness in this Jesus Christ never seen before! And thus as they admire, so they adore; now they begin those Hallelujahs, that never, never shall have end; they fall at the feet of Christ, and the Lord Christ takes them up with his hands, and folds them in his armes; oh what mutual reciprocal salutations are these betwixt Christ and his members? oh my head! and oh my body! oh my husband! and oh my Spouse! oh my dear, and oh my darling! never two lovers met with such heat of love as Christ and his Saints; come, saith Christ, and sit you down here at my right hand, and let the world be on my left hand; it was otherwise with you in your life-time, my gold and my jewels were then cast in the dust; you were then clothed with infamy, and the vilest of men were then gilded with honour; but now I will set all right, now the dust shall be swept away, and the jewels of my Kingdome shall be gathered up; now the Goates shall be driven into the desert, and you who are the sheep shall be brought into my fold. Oh my soul, what a meeting is this? what a sight will this be, to behold the

Saints in this condition, and thy self amongst them? couldst thou but realize this one very passage, it were enough to quench thy lust, and to kindle a flame of pure love in thy heart to Jesus Christ, it is a quickning, rousing, raising, rejoycing consideration.

5. Consider Christ sentencing the Saints for eternal glory; then shall the books be opened, and all the good works of the Saints shall be revealed and made known; and then shall the Judge from his Throne of Majesty (in the sight and hearing of all the world) pronounce that sentence, *come ye blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world.* q. d. Come my Saints, come with me into glory; come now from labour to rest, from disgrace to glory, from the jaws of death, to the joyes of eternal life; for my sake ye have been railed on, reviled and cursed; but now it shall appear to all those cursed *Esans*, that you are the true *Jacobs* that shall receive the blessing; and blessed shall you be; come now and possesse with me the inheritance of heaven, where you shall be for love sonnes, for birth-right heires; for dignity Kings, for holinesse Priests; come, you may boldly enter in, for my Father hath prepared, and kept it for you, ever since the first foundation of the world was laid.

Mat. 25. 34.

O my soul, dost thou not remember when sometimes thou hast been at the feet of Christ in the beauty of holinesse, and there tookest in those droppings of his Spirit, which were better to thee than the feasts of Kings? dost thou not remember when sometimes thou hast had the very beams of light darted from the face of Jesus Christ, when he whispered to thy soul the forgiveness of thy sinnes, saying, *fear not, thy sinnes shall not hurt thee, I am thy salvation*? oh what joy was then? what meltings, movings, stirrings, leapings of heart were then in thy bosome? but was that joy any thing to this? or to be compared with this? that was a drop, but here's an Ocean, here's fulnesse of joy; oh what leapings of heart, what ravishments will be within when thou shalt see thy self in the armes of Christ, and shalt receive words of life from the mouth of Christ, in the face of all the world? what a thing will this be, when Christ shall passe a sentence of death on others, and speak words of life unto thee? when thou shalt see him frowning upon the world (and oh those frownes will break the heart) and shalt behold him smiling in the

the fulnesse of his love upon thy self? that Christ at such a time should be delighting thee with all the imbraces of love, and with this sweet invitation to heaven, *come thou blessed inherit the Kingdome*, it were enough to spirit a soul halfe dead: the very meditation of this must needs be sweet.

6. Consider Christ and the Saints judging the rest of the world; no sooner are the Saints sentenced, but Christ turnes to the wicked, and bids them *go into everlasting fire*; in which sentence the Saints shall joyne with Christ himself, *do ye not know that the Saints shall judge the world?* when the Saints appear, it is not onely by a summons, but with commiſſion; not onely to be judged, but to judge; not onely shall they stand at Christs right hand, but they shall sit down on the Throne of the Sonne of God, to judge the wicked Angels and the world. O the torment! O the vexation of wicked men and Divels, when they shall see those very men whom they scorned, oppressed, persecuted, to be now advanced, not onely to glory, but to be their Judges! it is as if some Nobleman had wronged some poor man, and that the King should therefore deliver the Noble man into the power of the poor man to take his own revenge; Surely the ungodly shall see this, and be grieved, he shall gnash with his teeth for indignation, and melt away: but on the contrary, the righteous shall rejoyce when he seeth the vengeance, he shall wash his footsteps in the blood of the ungodly. 1 Cor. 6. 2.
Psal. 112. 10.
Psal. 58. 10.

O my soul, dost thou beleewe this truth? and art thou confident that thou shalt sit with Christ on his very Throne to judge the world? why then be joyful in afflictions, exercise thou patience in the censures and judgments of the world, know thou for thy comfort that there is a turn and time of judging, and therefore say, *with me it is a small matter that I should be judged of you, or of mans judgment*, as the original hath it, *of mans day*. 1 Cor. 4. 3. Is it not enough to command patience, if Gods day be at hand, when I shall judge my unjust Judges? heark what the Apostle saith, *be patient brethren unto the coming of the Lord, behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it; untill he receive the early and latter raine; be yee also patient, stablish your hearts, for the coming of the Lord draweth nigh, behold the Judge standeth before the door.* Jam. 5. 7, 8, 9. Come exercise patience, let the world be judging; if they will needs slander, reproach, and

B b b b b b b ; persecute.

persecute thy soul, they had better abuse any Judge on earth than thee : though thou art the poorest, weakest, meanest of Gods Saints upon the earth; they will know one day that they have abused their own Judge in abusing thee. And therefore be thou quiet, silent, patient; Say as David, *let him alone, and let him curse, yea, let him judge, for the Lord hath bidden him; it may be the Lord will look on mine affliction, and will requite good for his judging this day; this is his day; but the day of the Lord is my day, and then shall I sit with Christ on his Throne to judge the world.* Oh the sweet that I may suck from this honey-comb, of Christ and his Saints judging the world!

7. Consider Christ and his Saints going up into heaven, No sooner hath he done his work with the world, & sent them away, but then he shall conduct all his flock like a faithful Shepherd to their fold; then shall he go with all his troops following him into heaven. Hath not Christ said so? *If I go away, I will come again, and receive you unto my self, that where I am, there you may be also.* O those songs of joy, and shouts of praise that will fill the world at that day! And thus as they go along, heaven opens unto them, and they enter in; what well-comes they have there is past my telling, if we may imagine, and guess, O the welcome that Christ will give! *Come my spouse, and come my dear, come all my Saints; here be these mansions that I went before to prepare, and make ready for you, here be these everlasting habitations wherein you and I will dwell together; here is your Fathers house, the building of the wall is all of Jasper, and the worst piece of it is all of pure gold, like unto clear glass; why this is your house, your house made without hands, here you and I will spend our time, eternitie is self, in joying, enjoying, and beholding of each other.* And as thus Christ salutes them, so will the Angels, those created citizens of heaven salute them too, for if joy be in heaven at the conversion of one sinner, what joy will there be at the glorification of all these Saints? what welcome entertainment will the Angels give to these new guests at their first entrance into heaven?

O my soul, if thou art one of them that shalt have this welcome, what wilt thou say when thou art admitted in thither, if weeping were in heaven wouldst thou not weep for joy?

sure

Joh. 14.3.

Rev. 21.18.

sure these things are no fictions of mans brain, but truths and realities ; and as they are true and real, so they are exceeding full of joy ; all the excellencies of this world are but a dream in comparifon of them; even the sun in its brightness is but darkness to this glory that shall then be seen. Come, think over these things, and be so enlarged in thy thoughts, that before they go, thou mayst ~~see~~ the sweet, and taste of this goodness of the Lord.

8. Consider all the several transactions that will follow in heaven ; then will Christ present all his Elect to God his Father; then will he give in all his commissions which he hath received from his Father; *then will the Son himself be subject to the Father, that God may be all in all.* I cannot stay to enlarge on these. Onely remember, though *God be all in all*, that excludes not Christ, for he also is *All in all* to all his Saints, even to all eternity; Immediate visions and fruitions of Christ, as God is the very top of heavens joy : *Christ is All, and in all*; Christ is the Center of heavens happiness; Christ is the Well-spring that fills the capacities of Saints and Angels; Christ is the object of happiness it self, there is as much happiness in Christ as happiness is; what ever belongs to glory, is in Christ, *in him dwells all the fulness*; what ever excellency is in heaven, it is in Christ, not only in perfection, but connexion, for all those excellencies meet together, rest & in Christ; Christ is all good things to al his Saints in heaven; he is beantie to their eies, musick to their ears, honey to their mouths, perfume to their nostrils, health to their bodies, joy to their souls, light to their understandings, content to their wils; he is time without sliding, societie without loathing, desire without fainting, Alpha and Omega, the beginning and ending; wanting both, needing neither, yet the Author of them both, he is *All in all*, from one, not all. Even all the strength, wit, pleasure, vertues, colours, beauties, harmony, and goodness that are in men, beasts, fishes, souls, trees, herbs, and all creatures, are nothing but sparkles of those things which are in Christ. Christ himself will then supply their use, so that the best creatures which now serve the Saints, shall not have the honour to serve them then; *there will be no need of the Sun, nor of the Moon to shine in that Citie, for the glory of God doth lighten it, and the Lamb is the light thereof.*

*Christ is
A blessed
obedient*

Rev. 21. 23.

And

And hence the beholding of Christ is the *All in all* to his glorified Saints: this was Christs prayer, *Father I will that those whom thou hast given me, be with me where I am, to what end? that they may behold my glory.* Christs heavenly presence is conspicuous, he is not present as some things that are not seen, and yet are present, but his presence is, or certainly it shall be conspicuous to all his Saints, when he was in the world his glory was covered under a mean outside, he was like a bright light in a dark Lantern, & there were very few that knew him then; but in heaven he shall be as a cabinet opened, or as the Sun in his full glory, *we shall know him as we are known, and behold him face to face, we shall see him as he is.* Nor onely will he be conspicuous, but his presence shall be vital; a stone may be with us, and seen clearly, but ther's little in the sight of that; in the beholding of Christ there will be an acting of kindness upon the Saints, there will be visions with life and dear refreshing; O the influences that the sight of Christ will have on his Saints in heaven! nor onely will he be conspicuous and vital, but his presence shall be fixed; he shall abide with the Saints, that they may for ever behold him. Oh if there was such running after Christ in this world, some getting on hills, and others on trees, that they might behold him when he passed by, what will the sight of Christ in heaven be, when he shall be alwaies in the eie of his Saints, and never out of sight, when they shall be alwaies viewing of him, and be alwaies satisfied with that view? nor onely will he be conspicuous, vital, fixed, but his very presence shall transform; *they shall see his face, — and they shall reign for ever and ever.* O the influence of this sight! it is of such a transforming nature, that to see the King will make Kings; this vision of glory amounts unto a fruition of glory, if ever thou art a spectator of Christ, thou art sure to be a partaker of Christ in all his glory. *I shall be satisfied, when I awake with thy likeness.* It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; and why so? for we shall see him as he is. And now wonder, for if the imperfect beholding of his glory in the glasse of his Gospel change the soul into the same image from glory to glory, how much more shall the full view of his glory in heaven transform both the souls & bodies of his Saints into a fulness of glory?

Here

Joh. 17. 24.

1 Joh. 3. 2.

Revel. 21. 4. 5.

Psal. 17. 15.

1 Joh. 3. 2.

1 Cor. 13. 12.

Here then is the top of heaven; here is the *All in all*; here is the satisfaction of souls to the very uttermost; if Christs glory in his transfiguration was so satisfactory to *Peter*, as that he desired his sight of it might never have end, or interruption, *O it is good to be here, let us here build Tabernacles*; and yet *Peter* was onely a spectatour of this glory, for he had himself no share in it; O then what infinite satisfaction mayst thou expect in the beholding of Christs glory in heaven, which will be accompanied with an everlasting enjoyment? the lustre of his glory will be diffused unto all, so that some shall enjoy the glory of the Sun, others of the Moon, and others of the Stars. O my soul if thou art but a Star there, yet if thou art filled with that light that comes from the Sun of righteousness, it is enough. Oh remember! oh consider! oh never forget this *looking unto Jesus*! as it is thy duty on earth, so it is thy privilege and highest happiness in heaven for ever and ever.

S E C T. 3.

Of desiring after Jesus in that respect.

3. **L**ET us *desire after Jesus*, carrying on this work of mans salvation at his second coming. It is true, many shrink at the thoughts of death and judgment, and 'tis an high pitch to desire the dissolution of our selves, and of this world; the best Christians are compounded of flesh and spirit, and if the spirit long to be in heaven, yet the flesh is loath to leave this earth. Speak out O my soul, thou prayest daily, *Come Lord Jesus, let thy Kingdom come*; but is not the flesh afraid, lest God should hear thy prayers? Oh that we could loath our loathness in that respect! oh that we could long for this second coming of Christ to judgment! And Christians; this is attainable, or otherwise I should not perswade you to it. *I am in a strait* (said Paul) *between two, having a desire to depart, and to be with Christ which is far better.* And this is the voice of the desolate bride, *Come*; for the Spirit of Christ with-

Phil. I. 23.

Cccccc

in

Rev. 12. 17.

Rom. 8. 21, 23.

in her faith come, *the Spirit and the Bride say come. Yea, the whole creation saith come, waiting to be delivered from the bondage of corruption into the glorious liberty of the Sons of God; and not onely they, but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit the redemption of our body. Oh that we could groan! oh that we could come up to this high pitch, even to sigh out, not our breath, but our spirits! even to groan out, not some vapours, but our hearts!*

Act. 24. 25.

I know it is suitable to flesh and blood to tremble at the thoughts of judgement, *When Paul reasoned of righteousness, temperance, and of judgement to come, Felix trembled. Weak Christians as well as heathens may have many terrible fancies and notions of that day; Oh to think of a time, when there shall be a great earthquake, when the Sun shall become black as jet, and the Moon red as blood, when the Stars of heaven shall fall, and when the Heavens themselves shall depart as a scroll; When the Trumpet shall sound, that will shake the earth, and every Mountain and Island shall be moved out of their places; when the Kings of the earth, and the great men, and the rich men, and the chief Captains, and every bondswoman, and every free-man shall hide themselves in the dens, and in the rocks of the mountains, and shall say to the rocks and to the mountains, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? Will it not be terrible? if the people were so afraid when the Lord came without such attendants to give the Law upon Mount Sinai; certainly much more terrible must such a coming in this manner be, when he shall come like a revenging Judge to take an account of the world for the keeping, or for the breaking of that Law.*

Rev. 6. 12.

13, 14,

15, 16,

17.

In this respect, I wonder not at some weak Christians, that cry out, *O Lord thou knowest, that I have not desired this woful day; A wise Jew was wont to say, from a deep fore-sight of the terrour of this day, the Messiah will come, but Lord let me not live to see his coming.* Now to conquer this fear, and to abate such slavish terrour in such souls, oh that they would consider it in the whole notion of it, not onely as it shall be a day of black-

blackness and of terrour, but as it shal be also a day of rest and of release. Some are apt to take it up in the half notion of it, they look on it onely as a day of judgement, and a day of condemnation, and so they fly from it as from a serpent; but if they would take it up again, and look on the other side, the serpent would be turned into a rod. The day which will be so dreadful to the ungodly, and the beginning of their misery, it will be, as joyful to the Saints, and the beginning of their glory.

But in what respect is this day of Christ so desirable a day? I answer, in these particulars—

1. It is a day of refreshing, here the Saints work in a Furnace, *his fire is in Zion, and his furnace in Jerusalem*; but Christ in his second coming (when all the world shall be on fire) shall fan wind (as I may say) on his Saints to cool them; to the wicked it is an hot day, a day of everlasting burnings, but to the Saints it is a day of cooling, quickning, reviving, and refreshing. A& 3. 19. 11a. 31. 9.

2. It is a day of restoring of all things. Every creature is now in it's work-day dresse, all defiled with sin, but at that day there shall be a restitution of all things; all the disorders and ruines which sin hath brought into the world shall then be repaired, and man himself whose sin is the cause of all, shall then be restored to his original glory. A& 3. 21.

3. It is a day of the manifestation of the sons of God. Then shall it be known who are true Saints, and who are reprobates; here we live in confusion, and in our most refined Churches (if we have none scandalous) yet we may have many hypocrites; and we cannot discern them; but in that day it shall be known who are the Lords, and who are not; the hypocrite shall then be unmantled, and the sons of God shall shine and glitter as the Sun, that all may run and read, *these are Gods Elect; these are the Sons and Daughters of the Almighty*. Rom. 8. 19.

4. It is the day of adoption and of the redemption of our bodies. It is the day of our sonship and deliverance; I deny not but that the Saints are adopted and redeemed before this day; but this adoption is imperfect, and the redemption is not complete; nor declared before Christ comes again to us. It is that he takes his Saints home, and they shall be with the Angels and Men of the world shall Rom. 8. 23.

shall understand the love wherewith he loves them; then shall Christ say, *these are my sons whom I have redeemed, and as I have set them free, so now shall they live and reign with me for ever and ever.*

5 It is the day of Christ's coming. He was here not long since, travelling about the earth, and about our busiesses, which done, he went away to heaven upon a special errand for his Saints; and there now he is to intercede for them, to attend the Court, to be their Advocate, and to agitate the business of their souls; and withall there now he is to take up lodgings for them; and to prepare them mansions for eternity; And no sooner shall he have dispatch his business there, but he will come for earth again, he will bowe the heavens and come down to give a report of his transactions there; hath he not left us a Letter to that effect? *I will come again, and receive you to my self, thither where I am, there you may be also.* O why are his chariots so long a coming? why tarry the wheels of his chariots?

Joh. 14. 3.

1 Theſ. 1. 7.

6. It is the day of Christ's revealing. Christ to many of his Saints here is hidden and withdrawn; it is true, he may be in them, yea, certainly he is in them by his Spirit, but no man knows it, no nor themselves neither, which makes them cry, *O where is he whom my soul loveth?* but at this day of Christ's revealing, all curtains shall be drawn aside, Christ shall be unhid, and the Saints shall see him face to face, they shall never lose him more; for without any intermission they shall stare, and gaze, and be even looking unto Jesus.

Colloſ. 3. 4.

7. It is the day of Christ's bright & glorious appearing: when he was upon the earth he appeared in our dresse, many then saw him, who then said of him, *there is no beautie in him that we should desire him;* oh it was a sad sight to see him crowned with thorns and scourged with whips, and nailed to the crosse; but in his next appearing we shall see him in his best attire, arrayed in white, attended with the retinue of glory, riding in his chariot of light, and smiling upon all his Saints. Now is not this desireable? The Apostle tells us of the Saints *looking for the glorious appearing of the great God, and of our Saviour Jesus Christ.* therefore surely they desire in

Th. 2. 13.

Rom. 8. 11.

8. It is the day of Christ's joy. *Then he shall see of the travail*

of

of his soul, and he shall be satisfied. Now what is the travail of his soul? is it not the perfection of his redeemed ones? oh when Christ seeth this, when he seeth his spouse as without spot, or wrinkle, then shall be fulfilled that prophesie, *as the Isa. 62. 5. Bridegroom rejoiceth over the Bride, so shall thy God rejoyce over thee*; look how the joy of a Bridgroom is over his Bride upon the wedding-day (surely then if ever, all is love and joy; so is Christs joy over his Saints at the last day; then begins that joy that never, never shall have end, there shall be no moment of time wherein Christ will not rejoyce over his Saints for ever after.

9. It is *the day of Christs perfection*; Christ as Mediatour is not fully perfect till all his members be in glory united to him; As an head that wants an arm, or hand, or legge, we say is lame; so it is a kind of mystical humeness that Christ our head hath not wish him all his members; the Saints are little pieces of mystical Christ, and it shall not be well till Christ gather in his arms, and thighes, and pull them nearer to himself in glory: and is not this desirable to see the Lord Jesus Christ as Head of the Church in his perfection? to see the Sun of righteousness with every beam united to him? O desirable day!

10. It is *Christs wedding-day, or the marriage-day of the Lamb*. The Saints are betrothed to Christ when first they believe in Christ; that is Christs word, *I will betroth thee unto me; & thou art my sister, my spouse, not my wife*; thou art not yet married, onely contracted here, but at that day the marriage of the Lamb will be compleat, and then will the voice be heard, *let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her self ready*. O the joy that Christ, and Saints, and Angels, and all that belong to heaven will make at this marriage! *Blessed are they that are called into the Marriage-supper of the Lamb*. One of the seven Angels that came to John in visions, *talked with him, saying, Come hither, and I will shew thee the Bride, the Lambs wife*. If the espoused Virgin be willing to be married, how is it that we cry not, *Come Lord Jesus, come quickly*? Hof. 2. 18. Cant. 4. 10. Rev. 19. 7. Rev. 21. 9.

11. It is *Christs day of presenting his Saints unto his Father*; he delivers up the Kingdome to God, even the Father. Then 1 Cor. 5. 24.

shall he take his Bride by the hand and bring her to his house, and present her in all state and solemnity to the Father. Is not this a desirable day? surely Christ rejoiceth; and his very heart even springs again to present his Church unto his Father, *Father, here behold my Bride, that I have married unto my self.* It is true, a child may sometimes marry such a one, as he may be ashamed to think of bringing to his Fathers house; but how mean and sinful soever we are of our selves, when once we are married unto Christ, he will not think it any dishonour, no not before his Father, that he hath such a Bride: *Father (will he say) lo here all my Saints, of all that thou hast given me, I have lost none, but the children of perdition, these are mine, dearly bought, thou knowest the price; O welcome them to glory.*

Math. 24. 30.

12. It is the day of Christs glory. What glorious descriptions have we in Scripture of Christs coming to judgement? *the Son of Man shall come from heaven with power and great glory,* and the work no sooner done, but he shal return again into heaven with power and great glory. Not to mention the essential glory of Christ, O the glory of Christ as Mediatour, all the glory that *Abasphemus* could put upon his favourites was nothing to this spiritual and heavenly glory, which the Father will put upon the Son; it is a glory above all the glories that ever were, or ever shall be; it is an eternal glory; not but that Christ shall at last give up his Kingdome to his Father; he shall no more discharge the acts of an Advocate, or intercessor for us in heaven; onely the glory of this shall alwayes continue; it shall to all eternity be recorded that he was the Mediatour, and that he is the Saviour that hath brought us to life and immortality, and upon this ground the tongues of all the Saints shall be imployed to all eternitie to celebrate this glory. This will be their everlasting song, *unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever and ever, Amen.* Now is not this a desirable thing? do we beleve there is such a thing as Christs mediatory glory, and Christs essential glory? as Christs humane glory, and Christs divine glory? and have we no desires to behold this glory? surely Christ himself desired it of God, he would have his Saints with him where he is, that they might

Rev. 1. 5, 6.

might behold his glory; and shall not we desire it, whom it most concerns? O the sweet temper of the Spouse when she cried out, *make haste my beloved, and be thou like a Roe, or to a young Hart upon the mountains of spices.* Cant. 8. 14.

Come now, and run over these particulars; surely every one is motive enough to desire this day; it is a day of refreshing, a day of restoring, a day of manifestation of the sons of God, a day of adoption, and of the redemption of our bodies; a day of Christs coming, of Christs revealing, of Christs appearing, of Christs joy, of Christs perfection, of Christs wedding, of Christs presenting of his Saints, of Christs glory; what are we not yet in a longing frame? the wife of youth that wants her husband for some years, and expects that he should return from over-sea lands, she is often on the shore, her very heart loves the wind that should bring him home; every ship in view, that is but a drawing near the shore, is her new joy, and new reviving hopes; she asks of every passenger; *O saw you my husband? what is he doing? when will he come? is he not yet shipped, and ready for a return?* souls truly related to the Lord Jesus Christ should methinks long no lesse; O what desire should the Spirit and the Bride have to hear when Christ shall say to his Angels, *make you ready for the journey, let us go down, and divide the skies, and bow the heavens; Ile gather my prisoners of hope unto me, I cannot want my Rachel, and her weeping children any longer, behold I come quickly to judge the Nations?* Methinks every Spouse of Christ should love the quarter of the sky, that being rent asunder should yeeld unto her husband; methinks she should love that part of the heavens, where Christ puts through his glorious hand, and comes riding on the Rainbow and Clouds to receive her to himself, I conclude this with the conclusion of the Bible, *he that testifieth these things, saith surely I come quickly. Amen. Even so, come Lord Jesus.* Rev. 22. 20.

SECT. 4.

Of hoping in Jesus in that respect.

4. **L**ET us hope in Jesus, as carrying on the great work of our salvation for us in his second coming. Hope is of good

of good things to come; hope is an act of the will extending it self towards that which it loves as future; onely the future good as it is the object of hope is difficult to obtain, and therein it differs from desire; for desire looks at future good without any apprehension of difficulty, but hope respects the future good as it is gotten with difficulty. Lazie hopes that will not be in use of means, though difficult, are not true hopes, we see many desirable things set before us, of which we may say, *Oh that we had our part and portion of them!* but shall we go on, and search and find out the truth, whether we have any part or portion in them? or any whether we have any hopes of any such things? oh this is worthy our pains! come then, let us yet make a further progresse, let us not onely desire that it may be thus and so; but let us say, on some sure and certain grounds we hope it is thus and so; we hope Christ will come again, and receive us to himself, that where he is, there we may be also.

Joh. 14. 3.

Indeed there is the Christians stay and comfort; such an hope is a *sure Anchor*, that will hold the Ship in a storm; onely because our souls lie upon it, we had need to look to it that our hopes be true; the worst can say, *they hope to be saved as well as the best*, but I fear the hopes of many will be lamentably frustrated. Our Saviour brings in many pleading with confidence at the last day for life, who shall be rejected with miserable disappointment; many shall say to me at that day, *Lord, Lord, &c. and I will confesse unto them, I never knew them, depart from me.* Now to clear this point, that our hopes are of the right stamp and not counterfeit hopes, I shall lay down some signes, whereby we may know that Christs coming is for us, and for our good; and for the grace that is to be given us at the revelation of Jesus Christ.

Heb. 9. 12.

1. If we are born again, then will his glorious coming be to glorifie us; *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible.* Who soever hath the true hope of heaven, he is one that is begotten again; so our Saviour, *except a man be born again, he cannot see the Kingdoms of God.* Many things may be done, as Herod heard John the Baptist, and did many things, but except a man be born again, those many things are in Gods account as nothing.

1 Pet. 1. 3. 4.

Joh. 3. 3.

When

When Peter had told Christ, that he and his fellow-disciples had forsaken all, and followed him, then Jesus said, *verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye shall also sit upon twelve thrones, judging the twelve Tribes of Israel.* q. d. Peter, you have forsaken all, and followed me, but know that bare forsaking is not enough, but you who have felt the work of God regenerating your souls, upon which ye have followed me, ye shall sit upon twelve Thrones. In those who are alive at the last day there will be a change, and this change will be to them instead of death; *behold I show you a mystery, we shall not all sleep, but we shall all be changed.* 1 Cor. 15. 51. Certainly in those who at the last day shall sit on Thrones with Christ, there must be a change likewise in this life; (i.) a new spirit, and a new life must be put into them: Oh what a change is this! suppose a rational soul were put into a beast, what a change would be in that creature! suppose an angelical nature were put upon us, what a change would there be in us? oh but what a change is this when a man is born again of water and of the spirit; I must tell you that the highest degree of glory in heaven is not so different from the lowest degree of grace here, as the lowest degree of grace here is different from the highest excellency of nature here; because the difference betwixt the highest degree of the glory of heaven, and the lowest degree of grace is onely gradual, but the difference that is betwixt the lowest degree of grace and the highest excellency of nature is a special difference. Oh there's a mightie work of God in preparing souls for glory by grace, & this change must they have that must sit on Thrones. Come then, you that hope for glory, try your selves by this; is there a change in your hearts, words, and lives? is there a mighty work of grace upon your spirits? are you experient in the great mystery of regeneration? why, here's your evidence, that your hopes are sound, and that you shall sit upon Thrones to judge the world.

2. If we long for his coming, then will he come to satisfy our longings. *Blessed are they that hunger and thirst, for they shall be satisfied;* how satisfied, but in being saved? *Christ was offered to bear the sins of many, and unto them that look for him* Heb. 9. 28.

D d d d d d

shall

2 Pet. 3. 12.

Math 6. 10.

Rom 8. 22, 23

1 Cor. 1. 7.

Phil. 2. 20.

shall he appear the second time without sin to salvation; unto them that look for him, or long for him, shall he appear the second time unto salvation; It is very observable, how this *looking for Christ* is in Scripture a frequent description of a true believer in Christ. Who are true, sincere, and sound Christians, but such as live in a perpetual desire and hope of Christs blessed coming? they are ever *looking for*, and *hasting unto* the coming of the day of God. Here are two signes in one verse, *looking for*, and *hasting unto*; true beleevers are not onely in a posture looking for the coming of Jesus Christ, but also, as it were, going forth to meet Jesus Christ with burning Lamps. Luther could say, that he was no true Christian, neither could he truly recite the Lords prayer, that with all his heart desired not this day of the coming of Christ. It is true, that whether we wil or no, that day will come, but in the Lords prayer Christ hath taught us to pray that God would accelerate and hasten the day of his glorious coming, *thy Kingdome come*, (i.) the Kingdome of glory at the judgement, as well as the Kingdome of grace in the Church. It is true also that the day of the Lord is a terrible day, the Heavens, and Earth, and Sea, and Air shall be all on a bone fire, and burn to nothing, nevertheless we according to his promise look for new heavens, and a new earth; we that have laid hold upon God; and laid hold on him by the right handle, according to his promises, we look for this day of the Lord, we look for it, and hasten unto it, we are glad it is so near, and we do what we can to have it nearer, with an holy kind of patience we beg of the Lord, *Come Lord Jesus, come quickly*. This was Paul's character; we know that the whole creation groaneth, and travelleth in pain together until now; and not onely they, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves waiting for the adoption; to wit the redemption of our bodies; Gods children, such as have the first-fruits of the Spirit, the beginnings of true saving grace in them, they constantly look and long for the day of full deliverance, or of the coming of Christ. This the Apostle instanceth in his Corinthians, *ye come behind in no gift, waiting for the coming of our Lord Jesus Christ*; and in like manner he writes to his Philippians, *our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus*

Jesus Christ. And to *Titus* himself he writes the same things, *Tit. 2. 13.*
we look for that blessed hope, and the glorious appearing of the
great God, and our Saviour Jesus Christ. Now Christians
 lay this character to heart, do you long, pant, and look for
 this glorious and second coming of Christ? have you any such
 wishes, and sayings of heart and mind as these are; *Oh that*
Christ would appear! oh that Christ would now break the heavens,
and come to judgement! oh that I could see him in the Cloud, and
on his Throne! oh that his enemies were ruined, my sins subdued,
my soul saved, that I might serve him without weariness, for ever
and ever! Surely if these elongations of soul be in you, it is a
 comfortable evidence that your hopes are sound, and that
 Christ wil come to receive you to himself, and to bring you to
 glory.

3. If we love Christs appearing, then wil he appear on our
 side. *Henceforth there is laid up for me a crown of righteousness, 2 Tim. 4. 8.*
which the Lord the righteous Judge shall give me at that day, and
not to me only, but unto them also that love his appearing. A
 true Christian loves Christs appearing in ordinances, and in all
 the means of grace, how much more in his own person? But
 how should we love that we see not? O yes! there's a kind
 of an Idea of Christ, and of his glorious appearing in every
 sanctified soul, and in that respect we love him though we can-
 not see him, *who having not seen ye love, saith the Apostle; and 1 Pet. 1. 8.*
so your love and faith at the appearing of Jesus Christ shall be
found unto praise, and honour, and glory. Those that have not seen *Verse 7.*
 Christ, and yet love the Idea of his sight, even they shal appear
 at the appearing of Christ in praise, and honour, and glory.
 Is not the crown laid up for them that love the appearing of
 Christ? is it not a sign of a good cause to love a day of hearing?
 surely love of Christs coming cannot consist without some as-
 surance that a soul shal stand upright in the judgement. He
 that hath not a confidence in his cause, loves not the coming
 of the Judge; no guiltie prisoner loves the Sessions, or loves the
 Judges presence; it is the cry of reprobates, *O ye mountains, and*
O ye rocks fall on us, and hide us from the face of him that sitteth on
the Throne. but as for Christ and his Saints. O the mutual loves,
 and mutual longings in their breasts! The last words that Christ
 speaks in the Bible & amongst us last words make deepest

impressions) are, *Surely I come quickly*; and the last answer that is made in our behalf, is, *Amen, even so come Lord Jesus*. I know this Character is near the former, and therefore I shall passe it over.

4. If our works be good, then will be reward us according to our works. At that great day this will be the trial, works? or no works? then will he say to them on his right hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you, for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison, and ye came unto me.* Here were works, upon which followed the rewards of heaven,

for these *went into eternal life*. I know works are not meritorious, and yet they are evidences; I know works without faith are but glistening sins, and yet works done in faith are signes, and fore-runners of eternal glory; I know that if all the excellencies of all the moralities of, all the men in the world were put together, these could never reach glory, and yet a cup of cold water given to one of Christs little ones in the name of a Disciple of Christ shall not lose its reward. If a Christian doubt, how

should I know that my works are of a right stamp. I answer, 1. Look at the principle, is there not something above nature? do I not find some new light let out by God, that shews a glory, and excellency, and beantie in good works? is there not something in me that makes the same to be sweet, or pleasant, or agreeable to me? 2. Look at the end; natural works have no better end than self, and creature-respects; but in my works is there no aim at something higher than self? what ever I do, is not this in mine eye, that all I do may tend to the honour and glory of God? I had need take heed of vain-glory, & self-applause; the godly at the day of judgment do not know the good works they did, if my aim be at God I shall forget my self, as if all I did were swallowed up in God. 3. Look at the manner of my doing works: *Uzzab* had a good intention, but his work was not good, because the manner was not good; are my works according to the rule? do they carry a conformitie to the Law of God? *let every man trie his own work* in this; O my soul, bring thy works to the touch-stone, the Scripture, the Rule of goodness, is not al thy gold then discovered to be dross? the Scripture

Matth. 25. 33.

34. 35.

36.

v. 46.

Matth. 10. 24.

ture doth not only tell of works, but tells us the manner of performing them; as for instance, if rightly done, they must be done in zeal, in fervency, in activity; thus Gods people are called *a peculiar people, zealous of good works*, a formal, customary; superficial performance of holy works fails in the manner of performing them: what, are my works performed in zeals? is there not too much of coldness, emptiness formalitie in all I do? why, thus may I know whether my works are of a right stamp; certainly all works, duties, actings, which are not done by a gracious heart, through a gracious power, to a gracious end, in a gracious manner, are sins, and not such works as shall have the rewards of heaven. Some may object, this an hard saying, who then shall be saved? I answer, 1. By confession, very few; *what is the whole company of Christians, besides a very few* (said *Salvian*) *but a sink of vices*? are they onely good works which are thus and thus qualified? it were enough to make us all fear all the works that ever we have done. But secondly, here's all our hope, that in a Gospel-way Christ looks at our good works in the truth of them, and not in the perfection of them; no man goes beyond *Paul*, who *when he would do good, found evil present with him*: Alas, there is a perpetual opposition and conflict betwixt the flesh and the spirit, so that the most spiritual man cannot do the good things he would do; and yet we must not conclude, that nothing is good in us, because not perfectly good. Sincerity and truth in the inward parts may in this case, hold up our hearts from sinking; as he in the Gospel cried, *I believe, Lord help my unbelief*; so if we can but say, *I do good works; Lord help me in the concurrence of all needful circumstances*, here will be our evidence that our hopes are sound, and that Christ will sentence us to eternal life. *Come ye blessed, &c.* and why so? *for I was an hungred, and ye gave me meat, &c.*

Rom. 7.18, 19.

5. If we believe in Christ, then shall we live with Christ; if we come to him and receive him by faith, then will he come again, and receive us to himself, *that where he is, there we may be also*. Good works are good evidences, but of all works those of the Gospel are clearest evidence, and have clearest promises; come then, let us try our obediences to the Commandements of faith, as well as life; let us try our submission

to the Lord by beleeving, as well as doing. Surely the greatest work of God that ever any creature did, it is this Gospel-work; when it apprehends its own unworthiness, and ventures it self & its estate upon the righteousness of Jesus Christ: if we were able to perform a full, exact, & accurate obedience to every particular of the moral Law, it were not so great a work, nor so acceptable to God, nor should be so gloriously rewarded in heaven, as this one work of beleeving in his Son Jeſus Christ. This is the work to which in expresse terms salvation, heaven, & glory is promised, *he that beleeveth on the Son hath everlasting life, & he that heareth my words, & believeth on him that sent me, hath everlasting life, & shall not come into condemnation, but he hath passed from death to life.* — And this is the will of him that sent me, that every one that seeth the Son, and believeth on him may have everlasting life. — And these things are written that ye might beleeve that Jesus is Christ the Son of God, and that beleeving ye might have life through his name. — *Beleeve on the Lord Jesus Christ, and thou shalt be saved.* — And if thou shalt confesse with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. — And we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul. — And these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have everlasting life. Why this above all is the Gospel-work, to which are annexed those gracious promises of eternal life. So that if we beleeve in Christ, how may we be assured that we shall live with Christ?

O my soul, gather up all these characters, and try by them. Every one can say, that they hope well, they hope to be saved, they hope to meet Christ with comfort, though they have no ground for it but their own vain conceits; but hope on good ground is that hope that maketh not ashamed, say then, art thou born again? dost thou look and long for the coming of Christ in the clouds? dost thou love his appearing? art thou rich in good works, ready to distribute, willing to communicate? dost thou obey the Commandements of faith as well as life? sure these are firm, and sound, and comfortable grounds of an assured hope. Content not thy self with an hope of possibility, or propability; but reach out to that plerophory, or full assurance of hope; the hope of possibility is but a weak hope, the hope of probability

is but a fluctuating hope, but the hope of certainty is a settled hope; such an hope sweetens all the thoughts of God and Christ, of death and judgement, of heaven, yea, and of hell too, whiles we hope that we are saved from it; and are not the Scriptures written to this very purpose, *that we might have this hope*? are we not justified by his grace, *that we might be heirs in hope*, heirs according to the hope of eternal life? and was not this David's confidence, *Lord I have hoped for thy salvation*? why then *art thou cast down O my soul*? and why *art thou disquieted within me*? hope thou in God, for *I shall yet praise him, who is the health of my countenance and my God.*

Rom. 15. 4.

Tit. 3. 7.

Psal. 119. 166.

Lk. 24. 11.

If I may here enter into a Dialogue with my own poor, trembling, wavering soul. — *Person* — why art thou hopelesse O my soul? wouldst thou not hope, if an honest man had made thee a promise of any thing within his power? and wilt thou not hope when thou hast the promise, the oath, and the covenant of God in Christ? — *Soul* — Yes; methinks I feel some little hope, but alas it is but a little, a very little. — *Person* — Ay but go on my soul, true hope is called *a lively hope*, and a lively hope is an efficacious hope; no sooner faith commends the promise unto hope, but hope takes it, and hugs it, and reckons it as its Treasure, and feeds on it as Manna, which God hath given to refresh the weary soul in the desert of sin; go on then, till thou comest up to the highest pitch, even to that triumphant joyful expectation, and waiting for of Christ in glory. — *Soul* — Why, methinks I would hope, I would ascend the highest step of hope; but alas I cannot; Oh I am exposed to many contraverties, I am prone to many unquiet agitations; though I have a present promise, yet I extend my cares and fears even to eternity; Alas, I cannot comprehend, and therefore I am hardly satisfied; my sinful-reason sees not its own way and end, and because it must take all on trust and credit, therefore it falls to wrangling; nay, Sathan himself so snarles the question, and I am so apt to listen to his doubts, that in the conclusion I know not how to extricate myself. — *Person* — Sayst thou so? surely in this case there is no cure, no remedy, but only the testimony of Gods Spirit; but saith not the Apostle, *that the Spirit it self bears witness with our spirits, that we are the children of God*? if a Man, or Angel, or Archangel should

Rom. 8: 16.

should promise heaven, peradventure thou mightest doubt, but if the Supream Essence of the Spirit of God bear witness within, what room for doubting? why, this voyce of the Spirit is the very voyce of God; heark then, enquire O my soul, if thou hast but this testimony of the Spirit, thou art sure enough. — *Soul* — Oh that it were thus with me!

oh that the Spirit would even now give me to drink of the Wells of Salvation! oh that the Spirit would testifie it home! oh that he would shine upon, and enlighten all those graces which he hath planted in me! fain would I come to the highest pitch of hope, oh that I could look upon the things hoped for as certainly future. — *Person* —

Rom. 15. 13.

Thou sayst well O my soul, and if these wishes be real, then pour out thy self unto God in prayer; this was the Apostles method; *now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost; let this be thy practise, pray as he prayed, pray thou for thy self as he prayed for others; if an earthly*

Luk. 11. 13.

father will hearken to his child, how much more will God the Father give the Spirit to them that ask the Spirit of him. — *Soul* — Why if this be it; to thee Lord do I come; O give me the Spirit, the witness of the Spirit, the first-fruits of the Spirit, the sealing of thy Spirit, the earnest of the Spirit, O give me the Spirit, and let the Spirit give me this hope. O the hope of Israel, and Saviour thereof in the

time of trouble, why shouldst thou be as a stranger in my soul, and as a way-faring man that turneth aside to tarry for a night? Come, O come, and dwell in my soul, come and blow on my garden, that the spices thereof may flow out: come and fill me with a lively hope; yea, Lord excite, and quicken, and stir up my soul to act this hope, yea, so illighten, or shine upon my hope, that I may know that I hope, and know that I joyfully expect, and wait for the coming of Christ; O let me hear thy voyce; say unto my soul I am, and will be thy salvation. — *Person* — Well now, thou hast prayed, O my soul, Come, tell me, dost thou feel nothing stir? is there nothing at all in thee that assures thee of this assurance of hope? is there no life in thy affections? no spark that takes hold on thy heart to set

Psal. 35. 3.

it on flame? no comfort of the Spirit, no joy in the holy Ghost? — *Soul* — Yes! methinks I feel it now begin to work, the Spirit that hath breathed this prayer in to me comes in as Comforter; oh now that I realize Christs coming and my resurrection, I cannot but conclude with *David*, *therefore my heart is glad, and my glory rejoiceth, and my flesh also shall rest in hope.* Psal. 16. 9. Oh what an earnest is this? what a piece hath the Spirit put into my hand of the great sum promised? not onely that he in great mercy promised me heaven, but because he doth not put me into a present possession, he now gives me an earnest of my future inheritance. Why, surely all is sure, unlesse the earnest deceive me; and what? shall I dispute the truth of the earnest? oh God forbid! the stamp is too well known to be mistrusted; this seal cannot be counterfeit, because it is agreeable with the Word; I find in my self an hope, a true sincere hope, though very weak: I find upon trial that I am regenerate, that I look and long for the second coming of Jesus, that I love his appearance even before hand: that my works though imperfect are sincere and true, that I believe on the Name of the Sonne of God; and flesh and blood could never work these duties or these graces in me, it is onely that good Spirit of my God, which hath thus sealed me up to the day of redemption. Away, away despair, trouble me no longer with amusing thoughts; I will henceforth (if the Lord inable) walk confidently, and cheerfully in the strength of this assurance, and joyfully expect the full accomplishment of my happy contract from the hands of Christ. *The Lord is my portion, therefore will I hope in him; the Lord is good to them that wait for him, to the soul that seeketh him; it is good that I both hope and quietly wait for the salvation of the Lord.* Lam. 3. 24, 25, 26. — *It is good that I hope to the end, for the grace that is to be brought unto me at the revelation of Jesus Christ.* 1 Pet. 1. 13.

SECT. 5.

Of beleeving in Jesus in that respect.

5. **L**ET us beleeve in Jesus as carrying on the great work of our salvation in his second coming. Now this beleeving in Christ is more than hoping in Christ; faith eyes things as present, but hope eyes things as future; and hence the Apostle describes faith to be *the substance of things hoped for*; it is the substance, foundation, or prop which upholds the building; or it is the substance, essence, existence of a thing hoped for, and consequently absent and a far off, to be by a firme apprehension of the beleever as already present and real. And this is as necessary as the former; oh if we could but see things now, as they shall appeare at that last general day of judgement, how mightily would they work upon our souls? I verily think the want of this work of faith is the cause almost of all the evil in the world; and the acting of faith on this subject would produce fruits even to admiration. If we could but see that glory of God in Christ, and those glorious treasures of mercyes that shall then be communicated; if we could but see those dreadful evils that are now threatned, and shall then be fulfilled, would not this draw the hardest heart under heaven? come, let us act faith this day, as if this day were the last day; a thousand yeares are but as one day to faith; it takes hold upon eternal life, whensoever it acts; it takes present possession of the glorious things of the Kingdome of God even now.

O then let us beleeve in Jesus as in reference to his second coming to judgement.

But how should we beleeve? what directions to act our faith on Jesus in this respect? I answer.

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the law.
4. Faith must go to Christ made under the directive part of the law by his life, and under the penal part of the law by his death.

5. Faith

5. Faith must go to Christ as put to death in the flesh, and as quickned by the spirit.

6. Faith must go to Christ as going up into glory, as sitting down at Gods right hand, and as sending down the holy Ghost.

7. Faith must go to Christ as interceding for his Saints, in which work he continues till his coming againe. Of all these before.

8. Faith must go to Christ as coming againe into this neather world to judge the quick and the dead; This is the last act of faith in reference to Christ, *from thence he shall come to judge the quick and the dead.* The coming of Christ, the resurrection of the dead, the change of the living, the last judgement, and the glory of Christ with his Saints to all eternity, is that transaction which must be dispatched at the end of the world; now this is the object of faith as well as the former; Christs work is not fully perfected till all these be finished, nor is our work of faith fully compleated till it reach to the very last act of Christ in saving souls.—Oh what an excellent worker is Jesus Christ? he doth all his works throughly and perfectly; the greatest work that ever Christ undertook was the work of Redemption, that work would have broken men and Angels, and yet Jesus Christ will carry it on to the end, and then will he say not only prophetically, but expressly, *I have finished the work which thou gavest me to do.* Now faith should eye Christ as far as he goes, if Christ will not have done till he come againe, and receive us to himselfe; and settle us in glory; no more should faith; it should still follow after him, and take a view of all his transactions from first to last; what will Christ come againe? will he summon all the Elect to come under judgement? will he sentence or judge them to eternal life? will he conduct them into glory, present them to his Father, and be their *all in all* to all eternity? why then let our faith act it selfe upon all these promises; or if I may instance in one for all, Christs coming is the most comprehensive of all, and is not the coming of Christ very frequently mentioned in the promises, as the great support and stay of his peoples spirits till then? do not the Apostles usually quicken us to duty, and encourage us to waiting by the mentioning of this glorious coming of Jesus Christ? why then

Joh. 17. 43

let us act our faith on this glorious object; Christians, what do we beleeve, and hope, and waite for, but to see this coming? This was *Pauls* encouragement to rejoycing and to moderation, *rejoyce in the Lord alwayes* — and let your moderation be known to all, *the Lord is at hand*; To think and speak of that day with horreur, doth well beseem the impenitent sinner, but doth ill beseem the beleieving Saint; such may be the voyce of an unbeleever, and it may be of a beleever in desertion or temptation, but it's not the voyce of faith. O beleeve on Christ, as carrying on our salvation at his coming againe, for yet a little while, and he that shall come, will come, and he will not tarry.

9. Faith must principally and mainly look to the purpose, designe, intent, and end of Christ in his second coming to judgement. Now the ends are. — 1. In respect of the wicked, that they may be destroyed, for he must reigne till he hath put all his enemies under his feet. He shall come with flaming fire, and then he will take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. O miserable men! now it is Gods design to be revenged on you. This is the day when the wicked shall suddenly start out of sleep, and meet with gantly amazedness at the mouth of their Sepulchers; above them stands the Judge condemning, beneath hell gaping, on the right hand justice threatening, on all sides the world burning; to go forward is intollerable, to go backward is impossible, to turne a side is unavailable; which way then? heaven gates are shut, hell mouth is open, where they must end their endlesse misery; the last torment lasteth ever. Oh the shrikes of the wicked at every passage of this day! when the Prophet *Joel* was describing the formidable accidents of this day, he was not able to expresse it, but stammered like a child, or an amazed imperfect person, A. A. A. for the day of the Lord is at hand. We translate it, *Alas, for the day of the Lord is at hand*. But *Lyra, Ribera*, the vulgar latine, and others translate it, A. A. A. in Hebrew it is indeed but one word, and sounds as *Aha*, which howsoever so written, yet is it pronounced without any aspiration, as *Aharon*, is pronounced *Aaron*. The best criticks would but have it one word,

Phil. 4. 4, 5.

Heb. 10. 37.

1 Thel. 1. 8.

Joel 1. 15

word, and so they write it, A-a-a. *for the day of the Lord is at hand*: thus they that stammer, and cannot suddenly speak, say A-a-a. it is not sense at first; the Prophet was so amazed, that he knew not what to say; the stammering tongue that is full of feare, can best speak that terrour, which will make all the wicked of the world to cry, and shrike, and speak fearful accents; oh the shrieks! oh the fearful sounds that will then be heard! sure that noyse must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and when their cries shall mingle with the thunders of the dying and groaning heavens, and with the crack of the dissolving world, when the whole fabrick of nature shall shake into dissolution, and eternal ashes. *Now consider this ye that forget God, lest he* P.C.I. 51. 21.
scare you in pieces, and there be none to deliver you. Shall not the consideration of these things awake your spirits, and raise you from the death of sin? what? do you beleeve these things? or do you not? if you do not beleeve these things, where is your faith? if you do beleeve them, and sin on, where is your prudence? and where is your hope? but enough of this; it belongs to the wicked.

2. In respect of the godly that they may be saved. Now this contains several steps. As—

1. They must be regenerated. It is true they partake of this grace before, but now is the full perfection and manifestation of it, and therefore the last day is called *the day of regeneration.* Mat. 19. 28.

2. They must be redeemed. So they are in this life. *Paul* Col. I. 13. 14:
could tell his Colossians, that Christ had delivered them from the power of darknesse; and that in him they had redemption through his blood. Yet the Scripture calls the day of judgement in a peculiar and eminent manner the day of redemption. *And* Eph. 4. 30.
grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.

3. They must be adopted. It is true, they are adopted in this life, *we are now the sons of God* (saith the Apostle) *yet it doth* 1 Joh. 3. 2.
not appeare what we shall be; the glory which Christ will put upon us at the last day is so far transcendent and superlative to what now we are; that we know not what we shall be; sons, and more than sons; and therefore the Apostle calls the last day Rom. 8. 23.
the day of adoption.

4. They

4. They must be justified. I know they were justified by faith before, and this justification was evidenced to some of their consciences; but now shall they be justified fully by the lively voyce of the Judge himselfe; now shall their justification be solemnly and publicly declared to all the world; The Syriack word *to justify*, is also to conquer, because when a man is justified, he overcomes all those bills and endictments which were brought in against him; now this is manifestly done in the day of judgement when Christ shall before men and Angels acquit, and absolve his people, oh what a glorious conquest will that be over sinne, death, and hell, when the Judge of the whole world shall pronounce them free from all sinne, and from all those miserable effects of sinne, death, hell, and damnation.

Mat. 15. 34.

Rev. 21. 10, 11.

Luk. 12. 32.

Luk. 20. 34,
35, 36.

Heb. 6. 5.

5. They must inherit the Kingdome prepared for them, so is the sentence at that day, *come ye blessed, inherit the Kingdome*. Not only are they freed from hell, but they must inherit heaven. Now herein is an high step of salvation, and a great part of the designe of Christs coming, to bring his Saints into heaven; he went thither before to prepare it for them, and now he comes again to give them the possession of it, *come enter into heaven*. Heaven? what is heaven? surely it is not one single Palace; but a City, a Metropolis, a Mother-city, the first City of Gods creation: when the Angel carryed John in the spirit to a great and high mountaine, he shewed him the great City, the holy Jerusalem, descending out of heaven from God, having the glory of God. But a City is too little, therefore its more, its a Kingdome, *fear not little flock, it is your Fathers good pleasure to give you the Kingdome*; and at this last day he bids his Saints to *inherit the Kingdome*. Or if a Kingdome be too little, it is called a world. The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they dye any more. There's another world besides this, and for eminency it is called *the world to come*. O the breadth, and largeness of that world! as the greater circle must containe the lesse, so doth that world containe this; alas, all our dwellings here are but as caves under the earth, and holes of poore clay in comparifon. In the bosome of that heaven is many

many a dwelling place; in my Fathers house are many mansions; Joh. 14. 2. there lodges many thousands of glorious Kings; O what faire fields, and mountaines of roses and spices, are there? surely gardens of length and bredth above millions of myles are nothing in compariso. O the wines, the lillyes, the roses, the precious trees that grow in Immanuel's land! an hundred harvests in one year are nothing there. The lowest stones in every mansion there, are precious stones; the very building of the wall *about it is faster, and the City is pure gold, like unto cleare glasse.* Rev. 21. 18. O glorious inheritance! Tell me Christians, in what City on earth do men walk upon gold? or dwell within the walls of gold? though none such here, yet under the feet of the inhabitants of heaven there is gold; all the streets, and fields of that City, Kingdome, World, are pure gold, as it were transparent glass. Rev. 21. 21. But alas, what speak I of gold, or glasse? all these are but shadows, indeed and in truth there is nothing so low as gold, or precious stones; there is nothing so base in this high and glorious Kingdome, as gardens, trees, or roses; comparisons are but created shadows, that come not up to expresse the glory of the thing. I shall therefore leave to speak this, because unspeakable.

6. They must live with Christ in heaven; they must see, and enjoy Christ there to all eternity. This is a maine end of Christs coming, *I will come againe, and receive you unto my selfe, that where I am, there ye may be also.* — And Father, *I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.* Joh. 14. 3. Joh. 17. 24. O let faith eye this above all the former! what? will my Saviour come againe? and shall I see his face? Oh what a pleasant sight will this same be? if heaven, if the inheritance be such a wonder to the beholders, what a beauty is that which is in the samplar? Oh what an happinesse to stand besides that dainty precious Prince in heaven? to see the King on his throne? to see the Lambe, the faire tree of life, the flowre of Angels, the spotlesse rose, the crown, the garland, the joy of heaven, the wonder of wonders for eternity? Oh what a life to see that precious tree of life! to see a multitude without quantity of the apples of glory! to see love it selfe, and to be warmed with the heate of immediate love that comes out from the precious heart and bowels of Jesus Christ!

Christ! Oh what a dearnesse to see all relations meet in one! to see the Saviour, the good Shepherd, the Redeemer, the great Bishop of our souls, the Angel of the covenant, the head of the body of the Church, the King of ages, the Prince of peace, the Creatour of the ends of the earth, the song of Angels, and glorified Saints. Nor only must they see Christ, but they shall enjoy him whom they see; they fly with doves-wings of beauty after the Lambe, and in flying after him they lay hold upon him, and they will not leave him; they can never have enough of the chaste fruition of the glorious Prince Immanuel, and they never want his in-most presence to the full; they suck the honey and the honey-combe; they drink of the floods of eternal consolations, and fill all empty desires; and as if the souls of Saints were without bottome, a fresh they suck againe to all eternitie. Now this is salvation indeed; the soul that attaines this full enjoyment, is saved to the uttermost.

3. In respect of Christ himselfe that he may be glorified. Now in two things more especially will he be glorified at that day. 1. In his justice. 2. In his mercy; or free grace.

1. His justice will be glorified, especially in punishing the wicked; here on earth little justice is done on most offenders; though some publike crymes are sometimes punished, yet the actions of closets and chambers; the signes, and thoughts of men; the businesses of retyrements, and of the night, escape the hand of justice; and therefore God hath so ordained it, that there shall be a day of doome, wherein all that are let alone by men, shall be questioned by God; *shall not the Judge of all the world do right?* then all thoughts shall be examined, and secret actions viewed on each side, and the infinite number of those sins which escaped here, shall be blazoned there, all shall have justice, and the justice of the Judge shall be so exact that he will account with men by minutes, and that justice may reign entyrelly, God shall open his treasure, I meane the wicked mans treasure, and tell the summes, and weigh the graines and scruples, *is not this laid up in store with me, and sealed up among my treasures? I will restore it in the day of vengeance saith the Lord.* Oh how will God glorifie his justice at that day? surely his justice shall shine, and be eminently glorious in every passage.

2. His

G. n. 18, 25.

D. ut. 32. 34.

heaven it self is an house full of broken men, who have borrowed millions from Christ; but can never repay more than to read, and sing the praises of free-grace; glory to the Lamb, and glory to the riches of his grace for evermore.

Thus for directions; one word of application, or a few motives to work faith in you in this respect.

1. Christ in his Word invites you to beleeve; these are his letters from heaven, *come all to the marriage-supper of the Lamb; Ho every one that thirsts come in;* heaven-gate is open to all that knock, but fobles, foolish Virgins, foolish soules, which have no faith, nor will have any, to render them fit for heaven. This meets with some that scruple, *what? will Christ come again to relieve me to himself? shall I enter with him into glory? alas no unclean thing shall enter into that holy City, and shall such a sinner as I am be admitted?* Oh beleeve, beleeve thy part in this coming of Christ, to receive thee to himself; and no sinne, that thou feelest a burthen, shall keep thee out of heaven. There is *Rahab* the Harlot, and *Manasseh* the murtherer, and *Mary* that had so many Divels; a man that hath many Divels may come where there is not one; lame, and blind, and halt may enter into heaven, and yet still there is room, there is great variety of guests above, and yet one Table large enough for all; no crowding, and yet thousands, and thousands of thousands sitting together; Ah poor soul why dost thou make exceptions, where God makes none; why shouldst thou exclude thy self out of these golden gates, when God doth not? beleeve, onely beleeve in the Lord Jesus, and the promise is sure, and without all contraverfie, thou shalt be saved.

Luke 14. 22.

2. Christ by his Ministry intreats you to beleeve; come, say they, we beseech you beleeve in your Judge; it may be you startle at this, what? to beleeve in him who is a coming to be your Judge? but if your Judge be Jesus, if the same person who dyed for you, shall come to judge you, why should you fear? Indeed if your Judge were your enemy, you might fear; but if he who is your Lord, and who loves your soules shall judge you, there is no such cause; will a man fear to be judged by his dearest friends? a brother by a brother? a childe by a father? or a wife by her husband? consider! is not he your Judge who came down from

from heaven, and who being on earth was judged, condemned, and executed in your stead? and yet are ye fearful, O ye of little faith? Oh what an unreasonable sinne is unbelief! nay, say the scrupulous, if I were assured of this; if I knew that my Judge were my friend, I should not fear; but is he not my enemy? have not I provoked him to enmity against my soul? do I not stand it out in armes against my Judge? am not I daily sinning against him, who justly may condemne me for my sinne? give this for granted, that this and no other, no better is my case, and what say you then? if it be so, heark then to the voice of our Ministry. We poor Ministers that love your soules (say what you will of us) would faine have all this enmity against God, and against Christ done away; and to this purpose we not onely appear many and many a time upon our knees to God for you, but (maugre all your opposition against us) we could be content to come upon our knees from God to you, to beseech you not to provoke your Judge against your soules: what is Christ, and you at oddes? is the difference wide betwixt your Judge and you? I do now in my Masters name, in the name of God, and in the name of the Lord Jesus Christ, beseech you to beleve; *I beseech you in Christs name, in Christs stead, be ye reconciled unto God.* Is not this the Apostles word? *now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead?* Christs Ministers are not onely Gods Legates, but Christs Surrogates; to make this plain to you, when a Prince sends a messenger to another Prince; that messenger is onely an Embassadour, the Prince being not bound to carry the message, himself in person, but now Jesus Christ, he is the Fathers Embassadour, and Christ is thereby bound to bring the message of peace himself, but being necessarily employed elsewhere (in the same designe of grace) he constitutes us his officers; so that we do not come onely in the name of God, but in the place of Christ to do that work which is primarily his; *as the Father hath sent me, even so send I you*; and this was the commendation of the Galathians, *that they received the Apostle Paul even as Jesus Christ.* Now weigh our desire, we beseech you to beleve; we beseech you to signe the Articles of agreement betwixt Christ and you; what? shall some base inconsiderable lust stand in competition with Jesus Christ? will

2 Cor. 5. 20.

John 20. 21.

Gal. 4. 14.

Fffffff2

you

you not make your peace with your Judge whiles you are in the way, and before he sit in the Throne? behold we give you warning, *the Judge is at the door; now beleeve and be saved.* Oh how faine would we tempt you (as it were) with glory? we tender Christ, and we offer peace, we come in the Judges name to beseech you to make ready for him, and for heaven; we bring salvation to your very doore, to your very eares, and there we are sounding, knocking, *will ye go to heaven, sinners? will ye go to heaven? Oh beleeve in him that will judge you, and he will save you.*

3. Christ by his Spirit moves, excites, and provokes you to beleeve. Sometimes in reading, and sometimes in hearing, and sometimes in meditating you may feel him stirre; have you felt no gale of the Spirit all this while? *it is the Spirit that convinceth the world of sinne*, especially of that great sinne of unbelief; and then *of righteousness*, which Christ procureth by going to his Father; observe here, it is the work of the Spirit thus to convince, so that all moral Philosophy, and the wisest directions of the most Civil men will leave you in a wilderness; yea ten thousands of Sermons may be preached to you to beleeve, and yet you never shall, till you are over-powred by Gods Spirit: it is the Spirit that enlightens, and directs you, as occasion is, *saying, this is the way, walk in it.* It is the Spirit that rouseth, and awakeneth you by effectual motions, *arise my love, my faire one; and come away.* He stands at the door and knocks; he stretches out his hand with heaven in it, and he doth so all the day long, *all the day long have I stretched out my hand*; and that you may finde his yoke easie, and his burthen light; it is the Spirit that drives the yoke with you; and by secret animations, and sweet inspirations heartens, and enables you to do the work with ease; and in this respect the Saints are said to be *led by the Spirit*; even as a mother leades her childe that is weak, and enables it to go the better, so the Spirit leades the Saints (as it were) by the hand and strengthens them to beleeve yet more and more. I speak now to Saints, if whiles I presse you to beleeve in Jesus, you feel the Spirit in his stirrings, and impetuous acts, surely it concerns you to beleeve, it concerns you to be obsequious and yielding to the breathings of Gods Spirit, it concerns you to co-operate with the Spirit, and to answer his wind-blowing.

John 16.8.

Iha. 30. 31.

Cant. 2. 10.

Rom. 10. 21.

Rom. 8. 14.

wind-blowing. As you are to take Christ at his word, so you are to take Christs Spirit at his work: if now he knocks, do you knock with him; if now his fingers make a stirring upon the handles of the barre, let your hearts make a stirring with his fingers also; O reach in your hearts under the stirrings of free-grace; obey dispositions of grace as God himself; if now you feel your hearts as hot Iron, it is good then to smite with the hammer; if now you feel your spirits docile, say then with him in the Gospel: *I beleeve, Lord helpe my unbelief. I beleeve, what? I beleeve when Jesus comes again, he will recieve me to himselfe, and that I shall be for ever with the Lord. Amen, Amen.*

SECT. 6.

Of loving Jesus in that respect.

6. **L**ET us love Jesus, as carrying on the great work of our salvation for us in his second coming. In prosecution of this, I must first set down Christs love to us, and then our love to Christ; that is the cause, and this the effect; that is the spring, and this the streame; in vaine should we periwade our hearts to love the Lord, if in the first place we were not sensible that our Lord loves us. *We love him* (saith the Apottle) *because he first loved us*; it is Christs way of winning hearts, he drawes John 4. 19. a lump of love out of his own heart, and casts it into the sinners heart, and so he loves him. Come then let us first take a view of Christs love to us, and see if from thence any sparkes of love will fall on our hearts to love him againe. Should I make a table of Christs acts of love, and free-grace to us, I might begin with that eternity of his love before the beginning, and never end till I draw it down to that eternity of his love without all ending: his love is as his mercy, from everlasting to everlasting; he loved us before time, in the beginning of time, in the fullness of time, at this time the flames of his love are as hot in his brest as they were at first, and when time shall be no more he will love us still; this fire of heaven is everlasting; there is in the

breast of Christ an eternal coal of burning love, that never, never shall be quenched. But I have in some measure already discovered all those acts of his grace and love, till his second coming; and therefore I begin there.

John 14.18.

1. Christ will come; is not this love? as his departure was a rich testimony of his love. *It is expedient for you that I go away; so is his returning, I will not leave you comfortlesse, I will come unto you;* Oh how can we think of Christs returning, and not meditate on the greatnesse of his love? might he not send his Angels, but he must come himself? is it not state and majesty enough to have the Angels come for us, but that he himself must come with his Angels, to meet us more than half the way? what King on earth would adopt a beggar, and after his adoption would himself go in person, to fetch him from the dunghill to his Throne? we are filthy lazars, from the crowne of our heads to the soles of our feet we are full of sores, and yet the King of heaven puts on his best attire, and comes in person with all his retinue of glory, to fetch us from our graves, to his own Court of heaven. Oh the loves of Christ in this one act, he will come again, he is but gone for a while, but he will come again in his own person.

2. Christ will welcome all his Saints into his presence; and is not this love? after he is come down from heaven; he staves for them awhile in the clouds and commanding his Angels to bring them thither; anon they come; and oh how his heart springs within him at their coming! what throbs and pangs of love are in his heart at the first view of them? as they draw near, and fall down at his feet, and worship him; so he drawes near, and falls upon their necks, and welcomes them. Methinks I hear him say, *come blessed soules, you are my purchase, for whom I covenanted with my Father from eternity; O you are dearely welcome to your Lord; in that now I have you in my armes; I feel the fruit of my death, the acceptation of my sacrifice, the returne of my prayers; for this I was born and dyed; for this I rose again and ascended into heaven, for this I have interceded a Priest in heaven these many yeares; and now I have the end and designe of all my actings and sufferings for you, how is my *oy* fulfilled?* look as at the meeting of two lovers there is great joy, especially if the distance hath been great, and the desires of enjoying one another vehement;

so is the meeting of Christ with his Saints; the joy is so great that it runnes over, and wets the faire browes, and beauteous locks of Cherubims and Seraphims; and all the Angels have a part of this banquet at this day.

3. Christ will sentence his Saints for eternal life; here is love indeed, every word of the sentence is full of love; it contains the reward of his Saints; a reward beyond their work, and beyond their wages, and beyond the promise, and beyond their thoughts, and beyond their understanding; it is a participation of the joyes of God, and of the inheritance of the Judge himself: *Come enter into your Masters joy, inherit the Kingdome.* Oh but if all the Saints have onely one Kingdome, where is my room? fear not O my soul, thou shalt have room enough; though but one Kingdome, yet all the Inhabitants there are Kings; whole heaven is such a Kingdome, as is entirely, and fully enjoyed by one glorified Saint, all and every one hath the whole Kingdome at his own will, every one is filled with God, as if there were no fellowes there to share with him. Oh that I may come under this blessed sentence! never was more love expressed in words, than Christ expresseth in this sentence. *Come ye blessed, &c.*

4. Christ will take up all his Saints with him into glory; where he will present them to his Father; and then be their *all in all* to all eternity. This is the height of Christs love; this is the immediate love that comes out from the precious heart and bowels of Jesus Christ; this is that Zenith of love, when sensibly and feelingly it burns at hottest; it is true, that Christs love breaks out in all those precedaneous acts, we have already spoken; oh but what loves will he cast out from himself in glory? the more excellent the soyle is, and the nearer the Sunne is, the more of Summer, and the more of day; the more delicious must be the apples, the pomgranates, the roses, the lillies that grow there; surely Christ in glory is a blessed soyle; roses, and lillies, and apples of love, that are eternally Summer-greene and sweet, grow out of him; the honey of heaven is more than honey; the honey of love that is pure, and unmixt, and glorious in Christ, must needs be incomparable. I cannot say, but that Christs love, like himself, is the same yesterday, and to day, and for ever; there is no intension, or remission of his love

1 John 4. 8. love as in it self; for *God is love*, he is essentially love; and therefore admits of no degrees; yet in respect of the sense, or manifestation of this love of Christ, there must needs be a difference; thus if he loved his Spouse on earth, how much more will he love her when his Bride in heaven? If he loves us while sinners, and enemies to his holinesse, how much more will he love us, when we are sonnes, and perfected Saints in glory? he that could spread his armes, and open his heart on the Crosse, will he not then open armes, and heart, and all to them that reigne with him in his Kingdome? if in this life such is loves puitance, that we usually say of Christ, *though the head be in heaven, yet he hath left his heart on earth with sinners*; what shall we say of Christ in glory, where love like the Sunne ever stands in the Zenith? where *the eternal God is the soules everlasting refuge*; and underneath are his everlasting armes?

Deut. 33. 27.

2. And if Christ love thus; how should we love again for such a love? Lord, what a summe of love are we indebted to thee? is it possible that ever we should pay the debt? can we love as high, as deep, as broad, as long as love it selfe, or as Christ himselfe? no, no; all we can do is but to love a little; and oh that in the consideration of his love we could love a little in sincerity! Oh that we were but able feelingly to say, *Why Lord I love thee, I feel I love thee, even as I feel I love my friend, or as I feel I love my self.* Such arguments of love have been laid before us, as that now I know no more; we have seen whole Christ cap-a-pe; we have heard of the loves of Christ from eternity to eternity; we have had a view of the everlasting Gospel of Jesus Christ, wherein his love is represented to us as hot as death, or as the flames of God; and do we not yet love him? hath Christ all this while opened his breast and heart to us, saying, *friends, doees, come in, and dwell in the boles of this rock?* And do we scratch his breast? do we turne our backs upon him, and requite his love with hatred? surely this is more than sinne; for what is sinne but a transgression of the Law? but this sinne is both a transgression of Law and Gospel. what? to spurne against the warme bowels of love? to spit on grace? to disdain him

him who is the white and ruddy, the fairest of heaven ? oh the aggravation of this sinne ! its an heart of flint and adamant that spits at Evangelike love : Law-love is love , but Evangelike love is more than love ; its the gold, the flower of Christs wheat , and of his finest love. Oh the many Gospel-passages of love that we have heard ! oh the sweet streames of love that we have followed, till now that we are come to a Sea of love , to an heaven of love, to an infinite, eternal, everlasting love in heaven ! I want words to expresse this love of Jesus ; a Sea of love is nothing , it hath a bottome ; an heaven of love is nothing , it hath a brimme ; but infinite, eternal, everlasting love hath no bottome, no brimme, no bonds, and do we not yet love him ? do we not yet feele the fire of love break forth ? if not, it is time to turne our preaching into praying ; *O thou who art the Element or Sunne of love, come with thy power, let out one beame, one ray, one gleame of love upon my soul, shine hot upon my heart, cast my soul into a love-trans, remember thy promise to circumcise my heart, that I may love the Lord* Deut. 30. 6. *my God with all my heart, and with all my soul. Surely the great Marriage of the Lamb is coming on, he will come, and welcome all his Saints into his presence, he will bid them inherit the Kingdome, and put them in a possession of the inheritance ; and then we cannot choose but love our Jesus with all our hearts, and with all our soules ; onely beginne we it here ; let us now be sick of love, that we may then bewell with love ; let us now rubbe and chafe our hearts (our dead-cold hearts) before this fire, till we can say with Peter, why Lord thou knowest all things, thou knowest that I love thee.*

SECT. 7.

Of joying in Jesus in that respect.

7. **L**et us joy in Jesus, as carrying on the great work of our salvation for us in his second coming. Christ delights to have his people look upon him with delight; for a soul to be alwayes under a spirit of bondage, and so to look upon Christ as a Judge, a Lyon, or an offended God, it doth not please God; the Lord Jesus is tender of the joy of his Saints, *rejoyce, and be exceeding glad, saith Christ; rejoyce evermore; — rejoyce in the Lord alwayes, and againe, I say rejoyce. Let the righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce. All that Christ doth to his Saints tends to this joy; as the upshot or end of all; if he cast down, it is but to raise them up; if he humble, it is but to exalt; if he kill, it is but to make alive; in every dispensation still he hath a tender care to preserve their joy. This is the Benjamin, about which Christs bowels beat, let my children suffer any thing, but nothing in their joy; I would have all that love my Name to be joyfull in me.*

Oh, say some, but Christs day is a terrible day; when Christ appears, he will make the heavens, and earth, and hell to shake and tremble. *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. True! but what's all this terrour but an argument of my Fathers power, and justice against sinners? if thou art Christs, and hast thy part in him, not one jot of all this terrour belongs to thee. The Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgement: to be punished. He knows how to make the same day a terrour to his foes, and a joy to his people; he ever intended it for the great distinguishing and separating day, wherein both joy and sorrow should be manifested to the highest. O then let the heavens rejoyce, the sea, the earth, the floods, the hills, for the Lord cometh to judge the earth, with righteousness shall he judge the world, and the people with equity. If you finde it an hard thing to joy in Jesus as in reference to his second coming, think of these motives. —*

1, Christs

Mat. 5. 12.
1 Thel. 5. 16.
Phil. 4. 4.
Eph. 6. 8. 3.

Psal. 50. 3.

1 Pet. 2. 9.

Psal. 97. 7, 8, 9.

1. Christs coming is the Christians encouragement, so Christ himselfe layes it down, *you shall see the son of man coming in a cloud with power and great glory; and when these things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh.* The signes of his coming are the hopes of your approaching introduction into glory, and what should you do then but prepare for your with exceeding joy? many evils do now surround you every where, Satan hath his snares, and the world his baits, and your own hearts are apt to betray you into your enemies hands; but when Christ comes, you shall have full deliverance, and perfect redemption; and therefore *look up, and lift up your heads.* The Apostle speaks the very same encouragement. *The Lord himselfe shall descend from heaven with a shout, with the voyce of the Archangel, and with the trumpe of God, and the dead in Christ shall rise first, then we which are alive, and remaine, shall be caught up together with them in the clouds, to meet the Lord in the ayre, — wherefore comfort one another with these words.* Christs coming is a comfortable doctrine to all beleivers; and therefore all the Elect that heare these words, should be comforted by them. *Comfort ye, comfort ye my people.*

1 Thes. 4. 16,
17, 18,

2. Christ our Saviour must be our Judge; the same Jesus that was borne for us, and lived for us, and dyed for us, and doth now pray for us, will come at last to judge us; is not this comfortable? you that have heard all his transactions, can you ever forget the unweariednesse of Christs love, in his constant and continual actings for your souls? how long hath he been interceding for his Saints? how long hath he been knocking at their hearts for entrance? it is now above a thousand six hundred years that he hath been praying, and knocking and he resolves not to give over till all be his, till all the tribes in ones and twos be over Jordan, and up with him in the heavenly Canaan. And if this be he that must be our Judge, if he that loves our souls must judge our souls, if he that hath a great interest and encrease of joy in our salvation, must passe our sentence, will not this work us into a rejoycing frame?

3. Christs sentence is the Christians acquittance; (I may call it his general acquittance from the beginning of the world to the end thereof.) Hence some call this the day of the bee-

Act. 3. 19.

vers full justification; they were before made just, and esteemed just, but now by a lively sentence they shall be pronounced just by Christ himselfe; now is the compleat acquittance, or the full absolution from all sinne; now will Christ pardon, and speak out his pardons once for all; now will he take his book (wherein all our sinnes, as so many debts or trespasses are written) and he will cancel all; *your sins shall be blotted out* (saith Peter) *when the time of refreshing shall come from the presence of the Lord.* And is not this enough to cause our joy? when the Spirit witnessing with our spirits doth but in part assure us of sinnes pardon, is it not exceeding sweet? oh but how sweet will be that sentence, which will fully resolve the question, and leave no roome of doubting any more for ever? consider O my soul, the day is a coming, when the Judge of heaven and earth will acquit thee of all thy sinnes before all the world; it is a part of his businesse at that day to glorifie his justice and free grace in thy absolution. O Christians! how may we comfort one-another with these words?

Psal. 16. 11.

4. Christ in the issue will lead us into glory. As the bridegroom after nuptials, leads his bride to his own home, that there they may live together, and dwell together; so Christ our royal bridegroom will lead us into the Palace of his glory. And is not this joy of our Lord enough to cause our joy? Oh what embraces of love, what shaking of hands, what welcomes shall we have into this City? there shall we see Christ in his garden, there shall we be set as a seale on Christs arme, and as a seale upon his heart; there shall we be filled with his love, enlightened with his light, encircled in his armes, following his steps, and praising his Name, and admiring his glory; there shall we joy indeed, for *in thy presence there is fulnesse of joy, and as thy right hand there are pleasures evermore.* There is joy, and full joy, and fulnesse of joy; there are pleasures, and pleasures evermore, and pleasures evermore at Gods right hand. O the musick of the Sanctuary! O the finlesse and well tuned Psalmes! O the songs of the high Temple without either Temple or ordinances, as we have them here! can we choose to joy at the thought of this joy above? if God would so dispense, that even now we might stand at the utmost dore of heaven, and that God would strike up a window, and give us a spiritual eye, and an

an heavenly heart, so that we could look in, and behold the Throne, and the Lambe, and the troopes of glorified ones cloathed in white; would not this cheare up our hearts, and fill them with joy unspeakable, and full of glory? certainly this day will come, when Christ will bring us not only to the dore, but *through the gates into the City*; and then we shall see all these sights, and heare all the musick made in heaven, how then should we but *joy in the hope of the glory of God*? O methinks raised thoughts of our mansion in glory, should make us swim through the deepest sea of troubles, and afflictions, and never feare. Come then, O my drowzy soul, and hearken to these motives, if yet thou seest not the Sun it selfe appeare, methinks the twilight of a promise should revive thee; it is but a little while, and *be that shall come, will come, and he will not tarry*. It may be thou art reviled, and persecuted here on earth, and what then? hath not Christ bid thee to *rejoyce in afflictions*? is it not his word, that in this very case Mat. 5. 12. thou shouldest *rejoyce, and be exceeding glad*? — is it not his command, *think it not strange concerning the fiery tryals, but rather rejoyce, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy*. 1 Pet. 4. 13. We must rejoyce now, that we may rejoyce then; indeed our present joy is a tast of our future joy, and God would have us to begin our heaven here on earth. Come then, come forth, O my dull congealed heart! thou that spendest thy dayes in sorrow, and thy breath in sighing, that minglest thy bread with teares, and drinkest the teares which thou weepest; thou that prayest for joy, and waitest for joy, and longest for joy, and complaineest for want of joy; O the time's a coming, when thou shalt have fulnesse of joy; the time's a coming when the Angels shall bring thee to Christ, and when Christ shall take thee by the hand, and leade thee into his purchased joy, and present thee unspotted before his Father, and give thee thy place about his Throne; and dost thou not rejoyce in this? art thou not exceedingly raised in such a Meditation as this? surely if one drop of lively faith were but mixed with these motives, thou mightest carry an heaven within thee, and go on ever singing to thy grave, say then, dost thou beleeve? or dost thou not beleeve? if thy faith be firme, how should'st thou but rejoyce? if thou rolleest thy selfe on Christ, and on that promise, *I will see you againe, and*
your

Joh.16. 22.

your heart shall rejoyce, and your joy no man taketh from you, how should'st thou but rejoyce, and be exceeding glad? if thou lookest upon the holy Ghost as designed by the Father and the Sonne to bring joy and delight into thy soul, how should'st thou but be filled with the water of life, with the oyle of gladnesse, and with the new wine of the Kingdome of God? O the blessed workings of faith on such a subject as this! if once we are but justified by faith, and that we can act our faith on Christs glorious coming, then it will follow, that we shall have peace with God, and rejoyce in the hope of the glory of God, and not only so,

Rom. 5.1,2,3.

but we shall glory in tribulation also.

S E C T. 8.

Of calling on Jesus in that respect.

8. **L**et us call on Jesus, as carrying on our souls salvation at his second coming; this containes prayer, and praise.

Rev. 22. 17.

1. Let us pray for the coming of Christ; this was the constant prayer of the Church, *come Lord Jesus, come quickly. The Spirit and the Bride say, come.* Well knows the Bride that the day of Christs coming is her wedding day, her coronation day, the day of presenting her unto his Father, and therefore no wonder if she pray for the hastening of it, *make hast my beloved, and be thou like to a Roe, or to a young Hart; thy Kingdome come.* Many prayers are in the bowels of this, as that Christ, when he comes, may bid us welcome, and give us a place on his Throne, on his right hand, and pronounce us blessed, and take us to himselfe, to live with himselfe in eternal glory, &c. But I mention only this general, and let each soul expatiate on the rest.

Cant. 8. 14

2. Let us praise him for his coming, and for all his aTINGS at his coming. Our engagements to Christ even for this transaction is so great, that we can never enough extol his Name; at that day the books shall be opened, and why not the book of our engagements to Jesus Christ? if it must be opened, I can surely tell

tell you it is written full; the page and margin, both within and without, is written full; it's an huge book of many volumes, O then let our hearts be full of praises! let us joyne with those blessed Elders that fell down before the Lambe, and sung *worthy is the Lambe that was slaine to receive power, and richer, and wisdom, and strength, and honour, and glory, and blessing.* Yea, let us joyne with all those creatures in heaven, and on earth, and under the earth, and in the sea, whom John heard, saying, *blessing, honour, glory, and power be unto him that sitteth on the Throne, and unto the Lambe for ever and ever.* Amen.

Rev. 5. 12.

ver. 13.

S E C T. 9.

Of conforming to Jesus in that respect.

9. **L**et us conforme to Jesus, as coming again to judge the world. *Looking to Jesus* containes this; when the Apostle would perswade Christians to patience under the crosse, he layes down first the cloud of witnesses, all the Martyres of the Church of Christ, and secondly Jesus Christ himselfe, as of more vertue and power than all the rest; the Martyres suffered much, but Christ indured more than they all; and therefore saith the Apostle *look unto Jesus*; surely he is the best exemplar, the chiefe patterne, to whom in all his transactions, we may in some way or other conforme.

Heb. 12. 2.

But how should we conforme to Christ in this respect? I answer. —

1. Christ will in his time prepare for judgement; oh let us at all times prepare for his judging of us; doth it not concerne us to prepare for him, as well as it concernes him to prepare for us? if Christ come, and finde us carelesse, negligent, unprepared, what will become of us? the very thought of Christs sudden coming to judgement might well put us into a wayting, watching posture, that we might be still in readinesse; it cannot be long, and alas, what is a little time when it is gone? how quickly shall we be in another world, and our souls receive their particular judgements; and so waite till our bodies be raised, and judged.

judged to the same condition, or salvation? it is not an hundred yeares in all likelyhood, till every soul of us shall be in heaven or hell; it may be within a yeare, or two, or ten, or thereabouts, the greatest part of this congregation will be in heaven or hell; and I beseech you what is a yeare, or two, or ten? what is an hundred, or a thousand yeares to the dayes of eternitie? how speedily is this gone? and how endlesse is that time, or eternitie that is to come? is it not high time then to prepare our lamps, to trim our souls, to watch, and fast, and pray, and meditate, and to remember that for all our deeds, good or evil, God will bring us to, judgement? herein is our conformity to Christs coming; before he comes he prepares for us, oh let us against his coming prepare for him.

2. Christ at his coming will summon all his Saints to arise, to ascend, and to come to him in the clouds; O let us summon our souls to arise, to ascend, and to go to Christ in the heavens. What Christ will do really at that day, let us do spiritually on this day. It was the prodigals saying, *I will arise, and go to my Father, and say unto him.* We are naturally sluggish, we lye in a bed of sin, and security, and we are loath to arise, to ascend, and to go to God. Oh then let us call upon our own souls! *Awake, awake Deborah! why art thou so heavy O my soul?* let us stir up our spirits, consciences, wills, affections every day; let us wind them up, as a man doth his watch, that it may be in a continual motion. Alas! alas! we had need to be continually stirring up the gifts and graces that are in us; it is the Lords pleasure that we should dayly come to him, he would have us on the wing of prayer, and on the wing of meditation, and on the wing of faith, he would have us to be still arising, ascending, and mounting up in divine contemplation to his Majesty. And is it not our duty, and the Saints disposition to be thus? *wheresoever the dead carcasse is, thither will the Eagles resort:* if Christ be in heaven, where should we be but in heaven with him? *for where your treasure is, there will your hearts be also.* Oh that every morning, and every evening, at least, our hearts would arise, ascend, and go to Christ in the heavens.

3. Christ will at last judge all our souls, and judge all the wicked to eternal flames; oh let us judge our selves, that we may not be judged of the Lord in that sad judgement. *If we*

would

Luk. 15. 18.

Mat. 24. 28.

behinde; so should we poure out our hearts before God, and (if it were possible) leave not a sinne unconfessed, at least for the kindes, if not for the particular sins.

Mar. 14, 72.

3. Our confession must be with full aggravation; we should aggravate our sins by all the circumstances, that may shew them odious. Thus *Peter* when he had denyed Christ, it is said that *he thought thereon, and he wept*. He thought thereon, or he cast in his thoughts one thing upon another; *q. d.* Jesus Christ was my Master and yet I denyed him, he told me of this before-hand, that I might take heed of it, and yet I denyed him; I professed to him that I would never do it, I would never forsake him, and yet I denyed him; yea, this very night, and no longer since, I said it againe and againe that I would not deny him, and yet I denyed him; yea, I said, *though all others deny thee, yet will not I*; and yet worse than all others, I denyed him with a witnesse, for I affirmed desperately that I knew not the man, nay I swore desperately that I knew not the man, nay more than so, I swore, and I cursed too, *if I knew the man, let Gods curse fall upon me*; and all this I did within a few strides of my Lord; at that very time when I should have stood for my Lord, in that all the world forsooke him; why, these were the circumstances of *Peters* sin, and meditating on them, *he went out and wept bitterly*. And thus we should aggravate our sins in our confessions; O my sins were out of measure sinful: O they were sins against knowledge, and light, against many mercyes received, against many judgements threatned, against many checks of conscience, against many vows and promises; thus oft, and in this place, and at that time, and in that manner, I committed these and these sins; but of all the aggravations, let us be sure to remember how we sinned against the goodnesse, and patience, and love, and mercy of God; surely these circumstances will make our sins out of measure sinful. The Angel that reprov'd the children of *Israel* at *Bochim*, after the repetition of his mercyes towards them, and of their sins against him, he questions them in these words, *Oh why have ye done this?* *q. d.* the Lord hath done thus and thus mercifully unto you, oh why have ye done thus unthankfully towards him? why was his mercy abused, his goodnesse slighted, his patience despised? do you thus requite the Lord O foolish people and unwise? in like manner should we confesse and aggravate our sins, O my God,

thou

Judg. 2. 20.

thou art my Father; was I ever in want, and thou didst not relieve me? was I ever in weaknesse, and thou didst not strengthen me? was I ever in straits, and thou didst not deliver me? was I ever in sicknesse, and thou didst not cure me? was I ever in misery, and thou didst not succour me? hast thou not been a gracious God to me? all my bones can say, who is like unto thee Lord, who is like unto thee? and shall I thus and thus reward thee Lord for all his mercyes towards me? heare O heavens, and hearken O earth; Sun stand thou still, and thou Moone be thou amazed at this! heare Angels, and heare devils; heare heaven, and heare hell, and be you avenged on such a sin as this is! O the sinfulness of my sin in regard of these many circumstances!

3. We must condemne our selves, or passe a sentence against our own souls: Lord, the worst place in hell is too good for me; Lord here is my soul, thou mayst if thou pleasest send Satan for it, and give me a portion among the damned. This selfe-judging, or selfe-condemning is exemplified to the life in *Ezra*; for—

1. He fell on his knees; he did not bow down his knees, but like a man astonished he fell on his knees; he had before rent his garment, and mantle, and pluckt off the haire of his head and off his beard, and sate down astonished; and now at the evening sacrifice he falls on his knees, and on the ground in great amazement. Ezra 9. 5.

2. He spread out his hands unto the Lord. q. d. here is my brest, and here is my heart-blood, I spread my armes, and lay all open, that thou mayst set the naked poynt of thy sword of justice at my very heart. Ver. 5.

3. He is dumbe, and speechlesse (as it were) before the Lord; And now O our God, what shall we say after all this? for we have forsaken thy commandements. q. d. shall I excuse the matter? alas! it is inexcusable; what shall we say after all this? shall we call for thy patience? we have had it, but how did we abuse it? should we call for mercy? indeed we had it, but our stubborne hearts would never come down: O our God what shall we say? I know not what to say, for we have sinned against thee. Ver. 10.

4. He layes down his soul, and all the peoples souls at Gods feet, q. d. here we are, thou mayst damne us if thou wilt, Behold

Verie 15.

we are all here before thee in our trespasses, for we cannot stand before thee, because of this. Behold here we are, rebels we are; here are our heads and throats before the naked poynt of thy vengeance, if now thou shouldest take us from our knees, and throw us into hell, if we must go from our prayers to damnation, we cannot but say that thou art just and righteous; oh its mercy, its mercy indeed that we have been spared, its just and righteous with God that we should be damned.

Levit. 26 41,
42.

In this more especially lyes selfe-condemnation; it makes a man to trample upon his own selfe, it makes a man freely to accept of damnation; They shall accept of the punishment of their iniquity, and then will I remember my covenant with Jacob; they save God (as it were) a labour, judging themselves, that they may not be judged.

4. We must pleade pardon, and cry mightily to God in Christ, for the remission of all our sins. This is the way of judging our selves, we see nothing but hell and damnation in our selves, but then we fling down our selves at Gods gate of mercy; we despaire not in God, though in our selves; God in Christ is gracious and merciful, forgiving iniquity, transgression, and sinne; and hence we make bold to intreate the Lord for Christs sake to be merciful to us; surely herein lyes the difference betwixt nature and grace; the natural man may see his sinnes, and confesse his sinnes, and judge himselfe for his sinnes, thus *Saul* did, and thus *Judas* did, but then they despaired in God, and were damned indeed; now the gracious man hath a conscience within that represents to him his damned estate, but withall it represents to him the free grace of God in Iesus Christ, and so he only despayres in himselfe, and not in his God, now thus far good; come Christians do we despaire in our selves? do we fling off all our own hopes, and our own dependencies, hangings, holdings on duties, purposes, graces, performances? and do we go to God in Christ, and tell him, *we hang upon nothing but the meer mercy, the free grace of God in Christ, and therefore Lord pardon, Lord forgive for thy Names sake, promise sake, mercyes sake, and for the Lord Iesus sake; O let free grace have his work; Lord glorifie thy Name, and glorifie the riches of thy grace in saving us; why, this is the best hold in the world, though the world.*

world cannot abide it; surely if we thus judge ourselves we should not be judged.

4. Christ at his coming will be glorified in his Saints; not only in himselfe, but in his Saints also; whose glory as it comes from him, so it will redound to him; oh let him now be glorified in us; let us now in some high way conforme to the image of his glory; let us look on Christ till we are like Christ, not only in grace, but in glory; and this glory as it comes from him, so let it redound to him. I will not say, that the Kingdome of heaven and glory is in this life, I leave this opinion to the dreamers of this time, I meane to the familists, Quakers, and such like; but this I say that even in this life the Saints of God enjoy a begun and imperfect conformity to Christs glory; and this is that I would now presse upon us; let us so behold the glory ^{2 Cor. 3.18} of the Lord in the glasse of the Gospel, as that we may be changed into the same image from glory to glory; from a lesser measure to an higher measure of glory. The day is a coming that Christ will be glorified in himselfe, and he will be glorified in his Saints, O the gloryes that will then be accumulated and heaped upon Jesus Christ! come now let us behold this glory of Christ till we are changed in some high measure into the same glory with Christ; Christs glory rightly viewed is a changing glory; And herein the views of Christ surpasse all creature-views; if we behold the Sun, we cannot possibly be changed into another Sun, but if with the eye of knowledge and faith we behold Jesus Christ, we shall be changed into the glorious image of Jesus Christ; if the Sun of righteousness cast forth his golden beames upon us, and we enjoy this light, why then who is she that looketh forth as ^{Cant. 6. 10} the morning (as Aurora, the first birth of the day) faire as the Moone, cleare as the Sun.

I know this glorious change is but a growing change by degrees, from glory to glory; and yet who can deny but there is some conformitie to Christs glory even in this life? do not these very texts speak the selfe same thing? these things have I spoken to you, that my joy might remaine in you, and that your joy might be full. And these things write we unto you, that your joy may be full. And ask, and ye shall receive, that your joy may be full. And rejoyce with Ierusalem, and be glad with her all ye that love her, — that ye may suck and be satisfied with the breasts of ^{Joh. 15.11} ^{1 John 1. 4} ^{Joh. 16. 24} ^{Isa. 66. 10, 11} her

- Rom.15.13 *her consolations that ye may milke out, and be delighted with the abundance of her glory. And the God of all hope fill you with all joy and peace in beleeving. Surely all joy, and peace, are synechdochically put for all other inchoations of glorification. But how is a Saint in this life filled with all joy? I answer, 1. In regard of the object, God and Christ. 2. In regard of the degrees; though not absolutely, yet so far forth as the measure of joy is in this life attainable; I might instance in the joy of Mr. Peacocke, Mrs. Brettergh, and of some Martyrs, who sung in the fires. 3. In regard of duration, rejoyce alwayes, not only in the calme of peace, but in the storme of violent opposition. A Saint may have his troubles, but these troubles can never totally or finally extinguish his joy, your joy no man taketh from you. He rejoyceth alwayes.*
- Phil.4.4.
- Joh.16.22.

O that something of the glory of Christ might rest upon us! oh that having this glory of Christ in our thoughts, we could now seele a change from glory to glory! Is it so that the Lord *Jesus* will be glorified in all his Saints? and shall we have inglorious souls; base and unworthy affections and conversations? or shall we content our selves with a little measure of grace? O be we holy, even as he is holy; let our conversations be heavenly, let us purifie our selves even as he is pure; let us resemble him in some high measure of grace. And lastly, let us glorifie him in bodyes and spirits; all our glory is from him, and therefore let all our glory redound to him; let us now begin that Gospel-tune of the eternal song of free grace, which one day we shall more perfectly chant in glory; *Allelujah!* and againe *Allelujah!* and Amen *Allelujah!* salvation, and glory, and power, and praise, and thanksgiving, and obedience, be unto him that sits on the throne, the *Lambe* blessed for ever and ever. Amen.

The conclusion.

And now (my brethren) I have done the errand which Christ sent me on, I verily beleeeve, I have now delivered this work of the everlasting Gospel, or of Christs carrying on the great work

work of mans salvation, hath been somewhat long in speaking, but oh how long in acting! may I give you a short view of what I have said; and of what hath been acted from eternity, and will yet be acted to eternity; you may remember, that God in his eternity laid a plot or designe to glorifie the riches of his grace in saving sinners; and to that purpose first he decreed a Christ. 2. Presently after the fall, he promised the Christ he had decreed. 3. In fulnesse of time he exhibited the Christ that he had promised; then it was that the same Christ took upon him our nature, and joyned it to his Godhead to be one person; and in that person he was borne, and lived, and dyed, and rose againe, and ascended into heaven; there now he hath been sitting, sending down the holy Ghost, and interceding for his Saints for above one thousand six hundred yeares; And in this last work he will continue till the end of the world, and then he will come againe to judge the world, and to receive his Saints to himself, that where he is they may be with him, to see and enjoy him to all eternity. This is the epitome of all I have said; only in every particular I have set down Christs actings towards us, and our actings towards Christ; in various formes, and out-goings of his love he hath acted towards us; and in various formes, and out-goings of our souls we have been taught fitly and suitably to act towards him.

Now in all these actings how doth the free grace of God in Christ appeare? *ye are saved by grace*, saith the Apostle, *Eph. 2.* Eph. 1. 5. 5. the decree, the meanes, the end of our salvation is grace, and only grace. The decree is grace, and therefore it is called *the election of grace*: the meanes are of grace, and therefore *we are called according to his grace*; and *we are justified freely by his grace*. And the end is of grace, for *eternal life is the gift of God*, both beginning, and progresse, and execution is all of grace. This is *the riches of his grace, the exceeding, the hyperbolicall riches of his grace*; the conclusion of all is this; Gods free grace which was first designed, will at last be manifested, and eternally praised by Saints and Angels, the same free grace which from the beginning of the age of God, from everlasting, drove on the saving plot, and sweet designe of our salvation, will at last be glorified to purpose; when heavens inhabitants will be ever digging into this golden-myne; ever rolling this soul-delighting and precious stone;

Rom. 1. 5.
2 Tim. 1. 9.
Rom. 3. 24.
Rom. 6. 23.
Eph. 1. 7.
Eph. 2. 7.

stone; ever beholding, viewing, enquiring, and searching into the excellency of this same Christ, and this free grace. Now all is done, shall I speak a word for Christ; or rather for our selves in relation to Christ; and so an end? if I had but one word more to speak in the world, it should be this; Oh let all our spirits be taken up with Christ! let us not busie our selves too much with toys, or trifles, with ordinary and low things, but *look unto Jesus*. Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joyes, or whatever is within us, or without us; Christ alone comprehends all the circumference of all our happinesse; Christ is the pearle hid in the large field of Gods Word; Christ is the scope of all the Scriptures; all things and persons in the old world were types of him; all the Prophets foretold him, all Gods love runs through him, all the gifts and graces of the Spirit flow from him, the whole eye of God is upon him, and all his designes both in heaven and earth meet in him; the great designe of God is this, that *he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him*. All things are summed up in one Jesus Christ; if we look on the creation, the whole world was made by Christ, if we look on providences, all things subsist in Christ, they have their being, and their well-being in him. Where may we finde God but in Christ? where may we see God but in this essential and eternal glasse? Christ is *the face of God, the brightnesse of his glory, the expresse image of his Fathers person*; the Father is as it were all Sun, and all pearle; and Jesus Christ is the substantial rayes, the eternal and essential irradiation of this Sun of glory: Christ outs God as the seale doth the stampe; Christ reveales God as the face of a man doth reveale the man; so Christ to Philip, *he that hath seen me, hath seen the Father*; q. d. I am as like the Father as God is like himselfe; there is a perfect indivisible unity between the Father and me, *I and the Father are one*; one very God, he the begetter, and I the begotten; Christ is the substantial rose that grew out of the Father from eternity; Christ is the essential wisdom of God; Christ is the substantial Word of God, the intellectual birth of the Lords infinite understanding. Oh the worth of Christ! compare we other things with Christ, and they will beare no weight at all; cast into the ballance with him Angels, they are wise, but he is wisdom; cast into

Eph. 1:10

2 Cor. 4. 6.
Heb. 1. 3

John 14. 9.

into the ballance with him men, they are lyars, lighter than vanity, but Christ is *the Amen, the faithful witnesse*; cast into the scales Kings, and all Kings, & all their glory, why he is King of Kings; cast into the scale millions of talents-weight of glory; cast in two worlds, and add to the weight millions of heavens of heavens, and the ballance cannot down, the scales are unequal, Christ out-weighs all. Shall I yet come nearer home? what is heaven but to be with Christ? what is life eternal but to beleve in God, and in his Sonne Jesus Christ? where may we finde peace with God, and reconciliation with God but only in Christ, *God was in Christ reconciling the world unto himselfe*? where may 2 Cor. 5. 19. we finde compassion, mercy, and gentlenesse to sinners, but only in Christ? it is Christ that takes off infinite wrath, and satisfies justice, and so God is a most lovely, compassionate desirable God in Jesus; all the goodnesse of God comes out of God through this golden pipe the Lord Jesus Christ: It is true those essential attributes of love, grace, mercy, goodnesse are only in God, and they abide in God, yet the Mediatory manifestation of love, grace, mercy, and goodnesse, is only in Christ; Christ alone is the treasury, storehouse, Magazene of the free goodnesse and mercy of the Godhead. In him we are elected, adopted, redeemed, justified, sanctified, saved; he is the ladder, and every step of it betwixt heaven and earth; he is *the way, the truth, and the life*; he is honour, riches, beauty, health, peace, and salvation; he is a suitable, and rich portion to every mans soul; that which some of the Jewes observe of the Mannah, that it was in tast according to every mans palate, it is really true of Christ, he is to the soul whatsoever the soul would have him to be. All the spiritual blessings wherewith we are enriched, are in and by Christ: God hears our prayers by Christ; God forgives us our iniquities through Christ; all we have, and all we expect to have, hangs only on Christ; he is the golden hinge, upon which all our salvation turnes.

Oh how should all hearts be taken with this Christ? Christians! turne your eyes upon the Lord; *look, and look againe unto Jesus*; why stand ye gazing on the toys of this world, when such a Christ is offered to you in the Gospel? can the world dye for you? can the world reconcile you to the Father? can the world advance you to the Kingdome of heaven? as Christ is *all in all*; so let him be the full and compleate subject of our

desire, and hope, and faith, and love, and joy; let him be in your thoughts the first in the morning, and the last at night. Shall I speak one word more to thee that beleevest? Oh apply in particular all the transactions of *Jesus Christ* to thy very self; remember how he came out of his Fathers bosome for thee; wept for thee; bled for thee; poured out his life for thee; is now risen for thee; gone to heaven for thee; sits at Gods right hand, and rules all the world for thee; makes intercession for thee; and at the end of the world will come againe for thee; and receive thee to himselfe, to live with him for ever and ever. Surely if thus thou beleevest, and livest; thy life is comfortable, and thy death will be sweet; if there be any heaven upon earth thou wilt finde it in the practise and exercise of this Gospel-duty, in *looking unto Jesus*.

A Poeme of Mr. George Herbert in his Temple.

JESU.

JESU is in my heart, his sacred Name
Is deeply carved there; but th' other week
A great affliction broke the little frame,
Ev'n all to pieces; which I went to seek:
And first I found the corner, where was *J*,
After, where *E S*, and next where *U* was graved.
When I had got these parcels, instantly
I sate me down to spell them, and perceived
That to my broken heart he was *I save you*,
and to my whole is *JESU*.

FINIS.



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FINIS.

